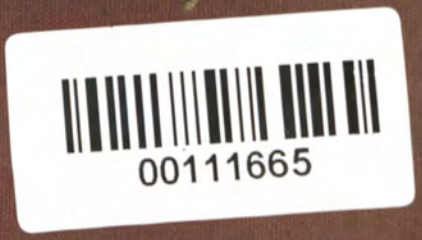
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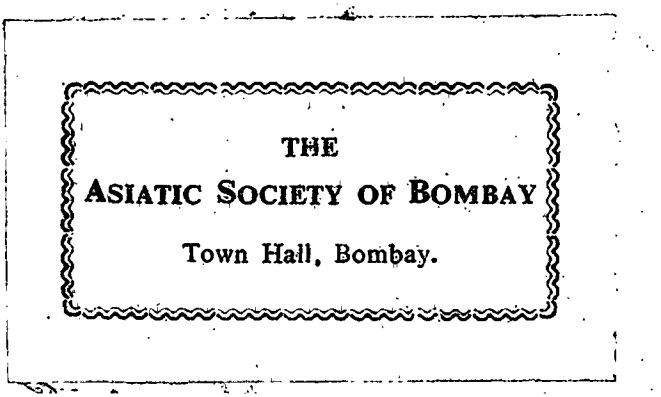

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PRIVATE PRAYERS

OF THE

REIGN OF QUEEN ELIZABETH.

The Parker Society.

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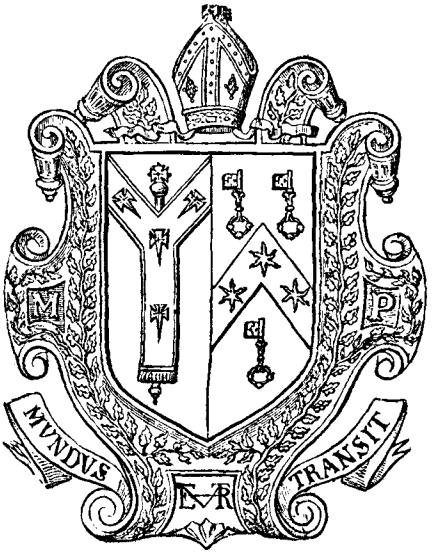

For the Publication of the Works of the Fathers and Early Writers of the Reformed English Church.

PRIVATE PRAYERS,

PUT FORTH BY AUTHORITY

DURING

THE REIGN OF QUEEN ELIZABETH.

THE PRIMER OF 1559.
THE ORARIUM OF 1560.
THE PRECES PRIVATÆ OF 1564.
THE BOOK OF CHRISTIAN PRAYERS OF 1578.

WITH AN APPENDIX, CONTAINING

THE LITANY OF 1544.

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EDITED FOR

The Parker Society,

BY THE

REV. WILLIAM KEATINGE CLAY, B.D.,
MINOR CANON OF THE CATHEDRAL, AND
PERPETUAL CURATE OF THE HOLY TRINITY, ELY.

CAMBRIDGE:
PRINTED AT
THE UNIVERSITY PRESS.
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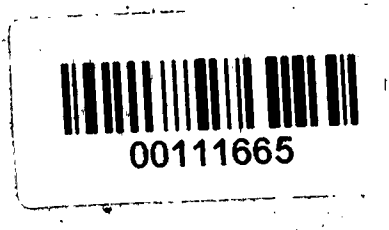
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PREFACE.

THE PRIMER.

Of English Protestant Primers we may consider, that there were two series, the one originating with Henry the Eighth, in 1545, the other with Edward the Sixth, in 1553. Henry's Primer was several times reprinted, not only in his own reign, but in that of his son. The latter reprints, however, ought rather to be called improved editions, since by the alterations successively made in them (which were for the most part doctrinal) they shewed the steady advancement of the Reformation, together with the gradual purification of the religious opinions held by our leading Protestant divines. In 1547[1] Edward's first Primer (British Museum) came out, printed 'at London, *the laste daie of Nouember*,' and, like almost all the copies of the earlier series now existing, by Grafton. This was a mere republication of the Primer of 1545, men not being yet prepared, we may suppose, to alter what had been so recently and on such high authority established. Two years later Grafton sent forth another Primer (Library of Emmanuel College, Cambridge), which was likewise a mere republication of its predecessor, with the exception of one particular, but that a most important one. The Litany of 1545 (see p. 51, note 5) had three invocations addressed to the Virgin Mary, to holy Angels, &c. and to Patriarchs, &c. These were now, in 1549, omitted, as they had previously been omitted from the Litany introduced into the first edition of the Prayer-Book published only a few months before. Let it also be mentioned in connexion with this subject, that, at the end of the same year, or early in 1550 (3 and 4 Edward VI.), an act passed 'for the abolishinge and puttinge awaye of diuerse Bookes and Images,' in which there was the following clause:—

[1] Fuller, ignorant, assuredly, of the existence of the Primer of 1545, for his list does not contain it, informs us (Book VII. p. 385), that the Primer of 1547 was translated out of Henry's Orarium.

'Prouyded alwaye, and be it enacted by thauctoritie aforesaide, That any person or persons maye vse kepe haue and reteyne any Prymers in the Englishe or Lattyne tongue set forthe by the late Kinge of famous memorie Kinge Henrie theight; so that the sentences of Invocation or Prayer to Sainctes in the same prymers be blotted or clerelye put out of the same.'

From this period we perceive a very great improvement in the English Primer, as to its doctrinal tone; so that, when again published in 1551 (British Museum), it contained neither the angelic salutation, 'Hail, Mary, full of grace,' &c. with various passages, indicative of an unabated reverence for the Virgin, nor some of the other objectionable things, which appeared in the Primer of 1545. In fact, great modifications then took place, strong as many of the doctrinal statements are, which were still permitted for a time to remain. As regards the angelic salutation, and its retention in 1547 and 1549, it seems right to extract a passage from Marshall's Primer (University Library, Cambridge, G. 3. 39): 'Here thou seist that in these wordes no petition, but pure prayses and honours are conteyned: lyke as in the begynnyng and fyrste wordes of the Paternoster is no petition, but onely prayse, and declarynge of the godly fauour and maiestie, that he is our father, and in heuen. Therfore we can not call this salutation a petition, or any prayer, properly and strayghtly to speake therof, bicause it is not laufull for vs to expounde these wordes further than they sounde, and than the holy ghoste dyd make them.' Moreover, it will not be amiss to quote from that treatise, which Ludovicus Lavaterus published at Zurich in the beginning of 1559, entitled *De ritibus et institutis ecclesiæ Tigurinæ*. Under the head *Sacræ conciones et preces* occurs this passage:—Salutatio angelica ad certum usque tempus ab initio recitata fuit. Sed, oblata occasione, et postulante necessitate, cœpit prætermitti; cum non sit oratio, et a multis in abusum trahatur. Satis autem constat melioribus illis temporibus, antequam divi invocarentur, locum inter preces non habuisse.

A fourth impression of the Primer (to confine ourselves to Edward's reign) was published in 1552 both by Grafton and Whitchurch. This Primer has not been met with, and is, therefore, known to the Editor only from its title, as quoted

by Herbert in his edition of Ames, pp. 534, 548[1]. The title, however, contains two peculiarities; for it is, 'The primer and catechisme sette furthe by the kynges highnes, and his clergie, to be taught learned and redde of all his louing subiectes, al other set apart, corrected according to the statute made in the thirde and .iiii. yeare of our soueraigne lordes the kynges maiesties reigne.' Except as to the Catechism, it was, most probably, a verbal reprint of the Primer of 1551.

With 1553 commenced the second series of Primers referred to before. Edward's licence to William Seres, who was thenceforward to be the royal printer for this description of books, is dated the sixth of March; and by it he is granted the privilege of printing 'all manner of books of private prayers, called and usually taken and reputed for Primers, which are and shall be set forth agreeable and according to the book of common prayers established by us in our high court of Parliament.' The Primer of 1553 varies, consequently, in many essential points from its predecessors, so as to be altogether of a quite different character. Like that of 1552, it has the Catechism; but it has not, under the head of Graces, the Lord's Prayer, the Creed, and the Ten Commandments: the Hymns too are left out; the Hours of Prayer, the Dirige, the Commendations, &c., with every thing touching upon either prayers for the dead, or the efficacy of the Saints' prayers. Indeed, it is simply a book of private prayers for each day in the week, beginning with Sunday, in some small degree after the ancient model, followed by the Collects for Sundays and Holy Days throughout all the year, with sundry Godly Prayers for divers purposes. There is one singular circumstance connected with the Primer of 1553. Immediately after the Graces comes a 'preparative unto prayer,' and then this sentence,—'And in thy faithful prayers remember[2] Thomas Cottesforde the preparer of this preparative.' Liturgies of K. Edward VI. p. 377.

[1] No copy of the edition of 1552 is noted down in Mr Dickinson's list of printed Service Books, put out in 1850. Fuller (Book VII. p. 385) has it.

[2] In the reprints of 1560 and 1568, which will be mentioned in due course, it is: 'remember to praye for Elysabethe our most gracious Quene.'

The commencement of Elizabeth's reign, 1559, saw a return to the first series of Primers, taking it up with, and reprinting, the Primer of 1551, or rather, perhaps, the Primer of the next year, which, as remarked before, was, no doubt, only a copy of it. In 1566, according to its title-page, came out another Primer (Herbert's Ames, p. 698), and, as we learn from its colophon, a second edition in 1575, though such, after all, may be the true date even of the former volume. The Bodleian has imperfect copies of both. Palmer (Origines Liturgicæ, Vol. I. p. 206, note) imagines this to be a reissue of the Primer of 1559; but a careful collation of the two books, which he was himself never in a position to make, proves it not to be the case. One of the differences between them, though by no means the most important, consists in this, that the Primer of 1566 (or 1575), in accordance with the wording of its title-page, "The Primer and Catechism set forth at large, &c." has the Catechism before the Matin-service. The same Primer has, moreover, instead of 'The Commendations,' a translation of those fifteen Psalms, compiled by Fisher, bishop of Rochester, with the twenty-second and the hundredth Psalm, which are to be found in their original Latin, on pp. 318—352, of the present volume, constituting part of the *Preces Privatæ* of 1573. A third Primer exists, pertaining to the same series, and to be mentioned in this place. It is now in the possession of the Rev. T. Lathbury. In what year it was printed cannot be ascertained, since the title-page is gone, nor is there anything throughout the whole book to supply the deficiency. The only point really certain about it is its connexion with Elizabeth's reign, and, which is by no means unlikely, with the earlier portion of that reign: but Gough, to whom it once belonged, (on what authority we know not,) has written on the fly-leaf, that it is probably to be assigned to her first year. In the character of its contents this dateless Primer comes much closer to the Primer of 1559, than does the Bodleian Primer, and so, also, in regard to doctrine; the Prayers for the Dead[1], which are in both of *them* at the end of Dirige, being entirely

[1] It may be remarked, as extremely singular, that none of the Puritans appear to have been aware of the Primer of Elizabeth containing Prayers for the Dead. See in part proof of this the title of Prynne's publication against Cosin's Hours of Prayer, p. xiii.

omitted from the one commonly said to be printed in 1566. All three, however, vary from each other in many respects.

Edward's reformed Primer of 1553 was at least twice reprinted in the reign of Elizabeth, the first time in 1560, and again in 1568; but with the addition of the 'Seven Psalms,' and with an alteration in the title-page. A copy of the former may be found among the Grenville collection in the British Museum; of the latter, in the University Library, Cambridge.

In the volume containing the Liturgical Services of Queen Elizabeth (pref. p. xxi. note 3), it was said, that she put out her Primer, as it is called, in 1560[1]; and the statement was made on the supposed authority of Herbert's Ames, p. 693. He there mentions a book with the following title:—'A Primer or Boke of priuate praier nedeful to be vsed of all faythfull Christians. Whyche booke is to be vsed of all our louying subiectes. 1560.' This appeared undoubtedly to refer to Elizabeth's Primer, which liturgical scholars knew to have once existed, and of which a fragment yet remained in the British Museum. Such, however, now turns out not to be the case: for in the short time since the volume of 1847 was published, two copies of that Primer, with the date 1559 on the title-page, have come to light; one in the library of Christ Church, Oxford, the other in the library of Jesus College, Cambridge. Thus, then, the title just given is the title of a different book, and, as may easily be shewn even on a slight examination, belongs to the Primer, which was affirmed before to have been in the main only a reprint of Edward's

[1] It is as well, whilst correcting a former error, to observe, that in the Preface above quoted, p. xxiii., Mr Maskell's copy of the Latin Prayer Book of 1560, now in the British Museum, was styled 'unique,' and such, perhaps, we ought still to deem it to be. Nevertheless, so far as the peculiarities there described are concerned, the library of St John's College, Cambridge, possesses, among the Baker books, a copy, wherein they all appear, down at least to the first colophon, (ibid. p. 429): the services for the Commemoration of Benefactors, and for the celebration of the Lord's Supper at funerals, with the second colophon alone, not being added, except in manuscript. Therefore the Latin Prayer Book of 1560 would seem to have come out in three different forms. The Baker books also comprise the English Prayer Book, printed by Grafton in 1559, though in a mutilated state, making the fifth known copy. Ibid. p. xiii.

Primer of 1553. The Oxford and Cambridge copies of the Primer of 1559 are somewhat different, as to their state of preservation, the former wanting a leaf or two, whilst the latter possesses the advantage of being in all respects perfect. The latter has, consequently, been reprinted in this volume[1].

THE ORARIUM.

When, in 1545, Henry the Eighth put out his English Primer Book, he 'prouided the self same fourme of praiyng, to be sette foorth in latin also, to thentente,' as he says, that he would 'bee all thynges to all persones, and that all parties maie at large bee satisfied.' The title of this translation was—Orarium, seu libellus precationum, per regiam maiestatem et clerum latine æditus. 1546. In imitation, probably, of her father, Elizabeth caused a Latin form of private prayer to be compiled, almost as soon as she was seated on the throne; still her publication was not, like his, a mere version of the English Primer printed in the previous year. Palmer (Orig. Liturg. Vol. I. p. 205) takes up, indeed, the converse of this latter assertion, and styles Elizabeth's Primer 'a translation of the Orarium,' being completely unaware of the true date of her Primer, which had not yet been discovered, and which preceded the Orarium[2] by one year. That her Orarium was not the same book as her Primer, is a fact, which a very cursory examination of both, as reprinted in the present volume, will readily establish. Other points of difference can be adduced, but it will be deemed sufficient to mention here the two following:—in the Primer are the Dirige (styled in the earlier Orarium of 1546, Vigiliæ Mortuorum), and the Commendations, which the Orarium is without; whilst the latter has the Catechism, which is not found in the former.

The existence of the Orarium of 1560 (Herbert's Ames, p. 693) has in later times been chiefly known through Cosin's Hours of Prayer, the title-page of which contains a due acknowledgment of his obligations thereto:—'A Collection of

[1] The first two sheets of this reprint have the punctuation, and the old spelling of a few words, retained as a fac-simile of the original, contrary to the usual practice of the Parker Society.

[2] In the catalogue of Douce's books, now in the Bodleian Library, the one Orarium is entered as a second edition of the other.

Private Devotions: in the practice of the antient Church, called the Hours of Prayer: as they were after this manner published by authority of queen Elizabeth, 1560. Taken out of the holy scriptures, the antient fathers, and the divine service of our own church. London. 1627.' Prynne in 1628 attacked this publication by Cosin; and it seems advisable, since the two works are so intimately connected together, at once, and in juxta-position, to give the title also of his book:—'A Briefe Suruay and Censure of Mr Cozens his Couzening *Deuotions*. Prouing both the forme and matter of Mr Cozens his Booke of *Priuate Deuotions*, or the *Houres of Prayer*, lately published, to be meerely Popish: to differ from the priuate Prayers Authorized by Queene *Elizabeth* 1560. to be transcribed out of Popish Authors, with which they are here paralelled: and to be scandalous and preiudiciall to our Church, and aduantagious onely to the Church of Rome.'

In his preface Cosin thus again refers to queen Elizabeth's Orarium: "A part of which ancient piety are those daily devotions and prayers, that hereafter follow; prayers which, after the same manner and division of hours, as here they are, having heretofore been published among us by high and sacred authority, are now also renewed, and fully set forth again." In a side note is given, as if a portion of the title,—'Horarium regia authoritate æditum,' &c. It is, perhaps, singular, that one, who professes to have copied largely from the Orarium of Elizabeth, and who actually had done so, should have quoted its title inaccurately. See p. 116. Cosin makes, however, another assertion in the same note, which to many persons will appear much more singular: "The Horarie set forth with the queen's authority, 1560, and renewed 1573. Imp. with privilege at London by William Seers." For the *Preces Privatæ*, which it is manifest he here means, is rarely, if at all, in these days considered a reprint of the Orarium, though in several particulars resembling it. Indeed, even in its first edition, that of 1564[3], it is entirely without any division of the devotions under the head of Hours, that which constitutes the distinguishing feature both of the Orarium

[3] Cosin evidently had no knowledge of the two earlier editions of the *Preces Privatæ*, nor Prynne (see next page) of the second edition put out in 1568.

and of Cosin's work, that also of which in his preface he laboured to demonstrate the utility.

Strype, in his Annals, Vol. I. p. *227, tells us, that 'a Prayer Book, called *Horarium*', was printed in 1560, 'if not reprinted,' referring, assuredly, to the Orarium of 1546. He afterwards alludes to Cosin's work 'of the same nature with that *Horarium*,' and, of course, follows him unhesitatingly in the assertion, which, even in his own view of the case, was wrong, respecting a *second* edition of the Orarium in 1573; thus affirming, though without knowing it, the identity of the Orarium and the *Preces Privatæ*. In his second volume, p. 310, Strype reverts to the subject, dwells more fully on the nature of Cosin's publication, and then finishes by saying, that it 'had the Approbation and Licence of Archbishop [George] *Abbot, Feb.* 22, 1626' [1627], when he ought to have said, of George [Mountaigne] bishop of London.

But, whatever notion may be entertained by ourselves, we must not lightly suppose Cosin's assertion respecting the *Preces Privatæ*, as another edition of the Orarium, to be an error. Prynne's learning on liturgical matters could not have deserved to be put in any comparison with that of the then prebendary of Durham, and chaplain to Neile, bishop of Winchester. Nevertheless, if we turn to his work before quoted, it will shew his idea in the matter:—'the first Edition of the Booke of Latine Prayers, published by *Queene Elizabeth* in the yeere 1560. was stiled ORARIUM: SEU, LIBELLUS PRÆCATIONUM in which there is onely a briefe recitall of the first; the third; and the ninth hower of Prayer[1]: But this very Booke, in the second, and third Impressions of it: in the yeere 1564. and 1573. had no other Title, but PRÆCES PRIVATÆ IN STUDIOSORUM GRATIAM COLLECTÆ: and in these Editions which were the last and best, there is not so much as any touch or mention, of these *Canonicall Howers of Prayer*... Which doth plainely euidence: that those *Howers* were either secretly foisted into these priuate Prayers, after they were licenced for the Presse: or else, that they were ouer-slipped by the haste and carelesnesse of the Licenser.' See pp. 5, 32.

[1] If Prynne's account is actually compared with the Orarium, it will be found extremely incorrect.

THE PRECES PRIVATÆ.

The *Preces Privatæ*, although styled, as we have seen, by Cosin and Prynne, only another edition of Elizabeth's Orarium, is here regarded as an independent work, in deference to the notion, (how incorrect soever it may be,) which, from ignorance, perhaps, of its supposed predecessor, is now generally entertained. Looking at it in this light, it must be considered to have been published for the first time in 1564[2]. It was, however, frequently reprinted, as in 1568, 1573, and 1574, if not oftener. Herbert's Ames, pp. 696, 702. Of the editions just mentioned, only the first and third, the two most important ones, have been met with. The edition of 1573 is evidently the best known: indeed, the large proportion of liturgical scholars know not of any other; for copies of it became in after times more common than of the rest, from the circumstance of its being, according to the title-page, an enlarged (quibusdam in locis auctæ), and in an equal degree an improved, edition. The copies of the *Preces Privatæ* dated 1573 are now themselves of considerable rarity. Since the third edition differs in a few particulars from the first, these additions have here been incorporated in their proper places, in order to make the present reprint give the whole text of both.

In the account above given of the Orarium of 1560, a mistake made by Strype was noticed, whereby, from following Cosin quite implicitly, he unintentionally confounded that book with the *Preces Privatæ*. When, therefore, he writes (Annals, Vol. II. p. 310), under the date 1573, 'Some Books I find this Year published, wherein Religion was concerned,' and then goes on to include a second edition of the Orarium among them, he is to be considered (as before remarked) as only resting on what he very naturally deemed sufficient authority, not as giving what of his own knowledge he could positively assert. To prove most convincingly that he had not himself examined into the subject, immediately after referring to this supposed

[2] By our modern mode of calculation it would, probably, be 1565, inasmuch as the seventh year of Elizabeth, which occurs in the colophon, to mark accurately its date (see p. 428), began on November the 17th, 1564; wherefore the work came out between that day, and the 25th of the following March.

republication in 1573, and to the work which Cosin, by his own confession, founded upon what he calls the earlier edition of 1560, Strype furnishes a description of that book, to which Cosin himself indisputably alluded in his preface, the *Preces Privatæ*. Ibid. p. 311.

Strype, like his predecessors Cosin and Prynne, was clearly ignorant of the several editions of the *Preces Privatæ:* he had only seen the one put out in 1573. Of this, however, he reprints the title-page, and the English of the table of contents, adding a few observations taken out of the work itself, designed to shew that, notwithstanding its being entirely in Latin, it had no connexion with 'the Popish *Latin* Mass.' Thus he refers to the preface prefixed by the editor or compiler (p. 211); and ends with telling us, that the reader is cautioned over and over again to take notice of the prayers being intended solely for their use, 'who were skilful and studious in the *Latin* Tongue.' As in the case of Elizabeth's Primer and Orarium, so as regards the *Preces Privatæ*, we cannot in the least tell to whom the care of drawing it up was committed.

THE BOOK OF CHRISTIAN PRAYERS.

The illustrated Book of Christian Prayers was first put out in 1569, in quarto, but again, so altered[1] as to be really quite a new publication, in 1578, 1581, 1590, 1608, &c. The earliest edition Dibdin declares to be 'of the extremest rarity,' as he well might, from not having had the 'good fortune to meet with it;' and the search, which has often been instituted since, does not appear to have brought to light more than a single copy. Of the edition of 1578, there is a copy in the Bodleian, as well as in the British Museum: the later editions are not so uncommon.

This work, entirely independent of its intrinsic merit, as a manual of private devotion, possesses a very great point of interest, which can be but faintly represented by the most minute and accurate description. For, to refer now to the second edition, that which in its contents is best known to the

[1] Besides containing Prayers in five foreign languages, the edition of 1569 is very different from that of 1578, and every following edition, in other respects. See also Writings of Bradford, Vol. I. pp. 223, 258.

general reader, which has been here reprinted, and from which no subsequent edition scarcely can be said to have varied, either in its wording or its embellishments, every page, not even excepting the table of contents, 'is ornamented with neat wooden cuts done from designs of the greatest masters.' Herbert's Ames, p. 645. The title has a broad wood-cut border of scriptural characters; or, to describe it more particularly, is 'in a compartment, with the virgin and Jesus at top, Jesse at the bottom, and his descendants on the sides.' The reverse displays, as a kind of frontispiece, a beautiful portrait of queen Elizabeth upon her knees, which fills the whole page, and from the occurrence of which the publication is more generally designated by the title of queen Elizabeth's Prayer-book[2]. Richard Daye's address to the Christian Reader has around it some 'flower-fancied borders,' these borders, or similar ones, being repeated at the top, and on the inner margin, all through the volume, except with the Dance of Death, where they are necessarily of a different character.

The wood-cuts chiefly occupy the outer margin, though sometimes placed also at the foot of the page, and are of three kinds. 1. Some circumstance connected with the earthly life of our Saviour, from the birth of his virgin-mother to his own ascension into heaven, occurs between two kindred subjects out of the old Testament. This series, 'after Albert Durer and Agnes Frey his wife,' is repeated, and with a few additions. 2. The cardinal Virtues, with their opposite Vices trodden under foot: the works of Charity: the five Senses, like the cardinal Virtues, represented by female figures, and each one occupying a page: the Signs immediately preceding, and accompanying, the end of the world. This series likewise is given twice. 3. The Dance of Death[3] 'after Hans Holbein,' executed upon a smaller scale. This we have thrice,

[2] Douce, in his Dance of Death, p. 147, declares such a title most unsuitable, 'when it is recollected how sharply this haughty dame rebuked [Sampson] the dean of Christ Church, [he ought to have written, Nowell, dean of St Paul's], for presenting a common prayer to her, which had been purposely ornamented with cuts by him.' See Strype's Annals, Vol. I. p. 238.

[3] The skeletonized Death, with all the animation of a living person, forms the most important personage; sometimes amusingly ludicrous, occasionally mischievous, but always busy and characteristically occupied. Douce, p. 82.

though, the last time, on the three concluding pages are, instead of what occurred thereon before, the final triumph of Death, the archangel summoning the dead with the punishment of the wicked, and a mere flower-fancied border. Every set of figures has an appropriate distich[1], most commonly addressed by Death to the party whom he is leading off. The ornamental border at the very bottom of the page bears no distinctive character, with the exception of occasionally giving us, as well the rose, shamrock, fleur de lis, and portcullis, all emblems of Elizabeth, as the bear and ragged staff, the cognisance of her great favourite, Leicester, the stanch supporter of the Puritans.

In the quotations made on the previous page from Herbert's Ames the scriptural series of wood-cuts is ascribed to Albert Durer and his wife, as the designers. Dibdin, on the contrary, who takes no notice of Agnes Frey (she 'is not known with any certainty to have practised the art of engraving,' Douce, p. 147), denies that such could be the case, both because 'the style of art is wholly dissimilar from what we observe' in Albert Durer's productions, and because he died forty years before the date of the first edition of the book. Typ. Antiq. Vol. IV. pp. 109, 110: Decameron, Vol. I. pp. 113, 115. The decision to which he came was, that they 'are evidently of foreign workmanship, as to engraving; and in that department of the German school, of which Albert Durer may be considered the parent.' In justification of our connecting in some manner that celebrated painter's name with them, may be added what we learn elsewhere: he designed and engraved on wood thirty-six illustrations of the life of Christ, which were so beautiful, that forgers arose to imitate them. As regards the third series, to which Dibdin makes but a very slight allusion, Douce mentions its having been 'most unwarrantably ascribed to Holbein,' though he actually did paint a Dance of Death in the galleries of the royal palace at

[1] Something of this kind appears to have been added even from the first; whence the name of an imaginary German poet, Macaber, is constantly coupled with the Dance, as it originally existed. The term Macaber, however, really refers to the figures, instead of the poetry, and is a corruption for Macarius, an Egyptian saint and anchorite, since the figure of this saint in his cell was not unfrequently introduced into the early Dance, for a reason mentioned by Douce on p. 32.

Whitehall. He, too, was not alive in 1569, having died of the plague in London in 1554. This Dance of Death is 'different from every other of the kind, and of singular interest, as exhibiting the costume of its time with respect to all ranks and conditions of life, male and female.'

The first series of wood-cuts has a few, which undoubtedly manifest a different style of art from the rest, and appear to be Flemish in character: so the works of Charity, belonging to the second, have been declared to be 'in rather a Flemish style of execution.' Decameron, p. 115. The following remarks written by Douce on the fly-leaf of his copy of the Christian Prayers naturally come in here: "I am extremely well persuaded, that this cut of Q. Elizabeth [see p. xvii.], and probably some of the others in this book, are executed by a foreign artist, whose mark is A. The same artist not only cut a great number of prints for foreign books, but for many published in this country. This cut of the Queen was preserved so late as 1652." Ibid. p. 114. The present account of these wood-cuts may be closed with a general application of Douce's concluding words on the Dance of Death: "All are designed in a masterly manner, and delicately engraved: the names of the unknown artists were worthy of being recorded."

To return now to the first edition: 'Christian Prayers and Meditations in *English*, French, Italian, Spanish, Greek *and* Latin. Imprinted at London by John Daye, *An.* 1569[2].' It is almost as highly adorned, as the subsequent edition of 1578, though its wood-cuts are not so varied, nor is its inner border so beautiful. It has merely the series of cuts illustrative of subjects from the scriptures, and the Dance of Death. The former, however, embraces a somewhat wider range, and occurs with six repetitions; whilst the latter is given but twice, has cuts with female characters only the second time, and then ends with that of the archangel, and his awful trumpet.

The copy, from which the Editor is enabled to make the

[2] In Herbert's Ames, p. 645, the title of this first edition is different, being, in fact, the title of the second and following editions, thus wrongly leading the reader to conclude, that all the editions were exactly similar. So in Dibdin's Typ. Antiq. Vol. IV. p. 109. This is itself a proof of the rarity of the book.

above remarks respecting the first edition of the illustrated Christian Prayers, is in the archiepiscopal library at Lambeth, No. 1049. It exists in a very perfect state, with all its woodcuts and borders beautifully, as well as accurately, coloured. The history of this book is extremely interesting. It once belonged to queen Elizabeth, as we are informed by a manuscript note in an ancient hand on the fly-leaf:—'Queen Elizabeth her owne Prayer Booke.' On this account, perhaps, it was, that the royal arms appear both on the reverse of the title-page, and at the end of the book. The queen herself, at her devotions, is on the reverse of a leaf following the title-page. These three cuts are likewise coloured. Some one, many years ago, wrote on a blank page: "This Book had from Queene Elizabeth's dayes remained in the Wardrope att White-hall till the time of Cromwell, and then it was reserved by Mr Jollife one of the Keepers of y^{e} Ward-rope, who some time after gave it to the Wife of Mr Lodowick Carlisle; by whome it was giuen to Mrs Burwell; by whose direction it was taken out of the old Cover & thus bound." Mrs Burwell presented the volume to her daughter, who made this entry: "Elizabeth Cottrell, giuen me by my Most kind Mother M^{is} Frances Burwell." Douce (Dance of Death, p. 247) alludes to this identical copy, as belonging to the first edition of the work, and says, that archbishop Tillotson presented it to the library. If Douce is correct in his statement, Mr Beriah Botfield must surely be wrong: for he tells us in his 'Notes on the Cathedral Libraries of England, London, 1849,' p. 253, that this volume was once 'in the possession of Queen Anne;' a conclusion to which he may have come from the circumstance, that a manuscript prayer in her own hand-writing is always kept loose in the book. See also Lowndes' Bibliographer, p. 1496.

A further remark is necessary in regard to the volume just described. Though it belongs, as is generally affirmed, to the first edition of the Christian Prayers, it is clearly not a common copy of that edition. For portions of it suit Elizabeth herself, and no one else. The Litany, so far as relates to the queen, is entirely in the first person, 'to keep and strengthen me thy servant: of this realm by thee ordained queen and governor: to rule my heart,' &c. So in the 'Prayer for the Quenes maiestie:' 'I beseech thee with thy favour to behold

me: that I may vanquish,' &c. The 'Prayer for wisedome to gouerne the realme' is likewise throughout in the first person. Whilst, therefore, the rest of the impression was printed for the public generally, this particular book must have been prepared expressly for the queen. From the statements now made, as well as from the uniform occurrence of the print of Elizabeth at her devotions, we have good reason to infer, that she distinctly authorised the publication under both its forms.

It is impossible to enter upon the subject of early illuminated books of devotion: nevertheless, it is worth mentioning, that in the British Museum, among the Maskell books, is a magnificent copy on vellum of the Horæ BeatæVirginis Mariæ[1], which is exactly similar in plan, as to its embellishments, and also in the order and arrangement of those embellishments, to the Book of Christian Prayers. Every page, indeed, is adorned in the same manner, and some of the cuts in the later work were copied from the earlier, or both from a publication still more ancient than either; and so, of one or two of the borders at the bottom of the pages. The remark about copying pertains particularly to those wood-cuts, which represent the events connected with the end of the world. The Horæ has nothing resembling the larger portion of what is contained in the second division of the ornaments to the Book of Christian Prayers, when republished in 1578.

Douce, p. 147, is greatly disposed to attribute the compilation of these Christian Prayers to John Foxe; though, when he suggested the name of Foxe, he possibly had not seen the edition of 1569, nor was even aware, that any copy of it existed. But there is a very great probability against Foxe's having had much, if any thing at all, to do with the publication. A little work may be seen in the University Library, Cambridge, (G. 6. 29.), with the following title and colophon:—'The Pomander of Prayer, wherein is contained many godly Prayers, whereunto are added certayne Meditations, called S. Augustin's, which, beyng redde

[1] Hore beate Virginis Marie: secundum Vsum Sarum: cum illius miraculis: Vna cum figuris apocalipsis: Thobie et Judith, ac etiam mortis accidentia nouiter addita impresse fuerunt Parisiis opera ac arte Nicolai Hygman. Impensis honesti Viri Symonis Vostre: commorantis ibidem in Vico nouo. In intersignio sancti Iohannis euangeliste. 1520.

with a feruent mynde, wyll profyt much, and stur thee to vertue. Anno. 1558.—¶ Imprinted at London by Iohn Daye, dwellyng ouer Aldersgate. Cum priuilegio ad[1] imprimendum solum.' Herbert's Ames, p. 629. This work, from the nature of its contents, and its arrangement, to say nothing of its publisher, may seem to have been the original of the Book of Christian Prayers[2]. The Pomander begins with Ludovicus Vives' prayers, for the morning and evening, and other times of the day, as translated by Bradford: then come prayers to the several Persons of the Trinity: 'Particuler prayers to be sayde of the Magistrates,' &c.: 'General prayers to be saide for the Grace and fauoure of God,' &c.: 'Certain godlie Meditations made in the forme of prayers by S. Augustine:' 'The .xv. Oes of S. Bridget;' and the Litany. Woodcuts, too, yet in all respects extremely inferior, very unmeaning, and unaccompanied by any sentences of scripture, are disposed all round each page. If the notion now advanced be correct, it necessarily follows, that the Book of Christian Prayers, in its first state, was a private Manual of devotion for the use of Roman Catholics. This is evident for several reasons. The Calendar, and Godly Prayers, which precede the Pomander, have a decidedly Roman Catholic character: the Pater noster, Ave, and Credo, are enjoined to be said; moreover in the Litany (which, with its following prayers, is nevertheless taken from our own formularies) we have the three petitions to the Virgin Mary, &c. (see p. 51, note 5), with the names of Philip and Mary. Most likely, John Daye was himself the compiler of this work: at all events, Foxe could not be. The volume of 1569, also published by John Daye, as stated before, succeeded. The foundation of the first portion of it was Bull's Christian Prayers and Meditations, put out in 1566, which it resembles, too, in its title. From Bull were borrowed the prayers, translated by Bradford out of Ludovicus Vives, and several of Bradford's own Meditations, &c. The middle, besides some prayers from

[1] For the injunction always to add this phrase, see Wilkins' Concilia, Vol. IV. p. 777.

[2] It must be mentioned however, that Becon published his 'Pomander of Prayer' in 1557, the contents of which are the very same here enumerated up to 'Certain godlie Meditations.'

Peter Martyr's *Preces Sacræ*, (see p. 419, note 4.) consists of nothing but Psalms and quotations from scripture, whilst at the end are prayers in several learned languages. John Daye may likewise have prepared this collection, either by himself, or with the assistance of Foxe. In 1578 came out what it is agreed to call a second edition of the book of 1569, but it can only be so called in a restricted sense, since the two works are like each other considerably more in the nature of their embellishments than of their contents. In fact, the book of 1578 will be found, on comparison, to bear a much greater resemblance, as to its contents, to the publication of 1558, though a Roman Catholic Manual of devotion, than to that of 1569: whence it may be considered, and with some appearance of truth, to be rather an improved re-issue of the Pomander, set off, however, and adorned, by the addition not only of the wood-cuts of 1569, but of many others equally attractive. The Christian Prayers of 1578 was the work of Daye's son and successor, Richard Daye, M.A. (Herbert's Ames, p. 680), as is evident from the prefatory Address to the Christian Reader (p. 437), which, from having his name subjoined, we know to have been his composition.

In an Appendix to this volume a document is inserted, which, from its connexion with our Prayer Book, it seemed desirable to reprint, though, by reason of the date of its publication, it comes not within the prescribed period. There existed, however, the greater reason for adding it, as it completes the liturgical series published by the Parker Society, and thus enables the reader to form a correct judgment respecting our Protestant church services, down to the end of Elizabeth's reign. The document in question is the English Litany of 1544, the first important step towards the use of our own language in the public services of the church.

The English Litany, with its Exhortation to Prayer, was published, according to Dibdin (Typ. Antiq. Vol. III. p. 450), on June the 16th, 1544; though, if he meant its first publication, he may have made a mistake, because the edition reprinted in this volume has the 27th of May in the colophon. See p. 576. On the 11th of June, Henry wrote a letter to Cranmer, in which he required him to use this Litany himself, as well as to cause his suffragans so to do; and on the 18th

of the same month, Cranmer addressed those suffragans through Bonner, (who, as bishop of London, was dean of the episcopal college for the province of Canterbury,) at the same time sending each of them a copy of the book. Cranmer's Works, Parker Society Edition, Vol. II. p. 494. The king says; "Being resolved to have continually from henceforth general processions[1] in all cities, towns, churches, and parishes, of this our realm, we have set forth certain godly prayers and suffrages in our native English tongue, which we send you herewith, not to be for a month or two observed, and after slenderly considered, but to th' intent, that as well the same, as our other injunctions, may earnestly be set forth by preaching, good exhortations, and otherways to the people. Wherefore we will and command you, as you will answer unto us for the contrary, not only to cause these prayers and suffrages aforesaid to be published frequently, and openly used in all towns, churches, villages, and parishes, of your own diocese; but also to signify this our pleasure unto all other bishops of your province, willing and commanding them in our name, and by virtue hereof, to do and execute the same accordingly."

In the above extract Henry speaks, we may observe, of this Litany of 1544, as being 'set forth,' and sent by him to the archbishop; he, likewise, openly threatens such prelates as presumed to disobey his mandate; consequently, the authority on which its use rested was no other than that of the king himself. Mon. Ritual, Vol. II. p. 96. Still, it appears not unreasonable to suppose the composition of the work to have proceeded originally from Cranmer, and that it was merely forwarded to the king, as everything of the kind at that time was, for his approval or revision. We may judge this even from the archbishop's letter to Henry, dated the 7th of October (Cranmer's Works, Vol. II. p. 412), whereby 'certain processions to be used upon festival days,' which he had partly translated from the Latin, are submitted to the royal judgment, and, if need be, to the royal correction. Whatever book was alluded to in the letter, and the point is by no means easy to determine, (the date, no more than the description, agreeing with either the Litany[2], or the Primer of 1545,) the arch-

[1] See p. 570, note 1.

[2] Collier, (Vol. II. p. 206), who assigns the letter to 1545, nevertheless does not hesitate, though, assuredly, with little reason, to connect it

bishop's connexion with its compilation, and that, 'according to your highness' commandment,' is quite evident. Strype was completely ignorant of the work, which Henry sent to Cranmer, accompanied by the letter first quoted, and which we need not doubt was the Litany of 1544; yet he does not hesitate to give an opinion respecting it, simply from what he considered to be the nature of the case: "I have not met with these suffrages; which if I had, I should have been inclined to publish them here, and the rather, because I believe they were of Cranmer's own composing." Memor. of Cranmer, Vol. I. p. 184. On the supposition, that the Litany really was the archbishop's compilation[3], we may surely refer to his letter of October the 7th for an account of the method on which he proceeded: "In which translation, forasmuch as many of the processions in the Latin were but barren, as meseemed, and little fruitful, I was constrained to use more than the liberty of a translator: for in some processions I have altered divers words; in some I have added part; in some taken part away; some I have left out whole, either for by cause the matter appeared to me to be little to purpose, or by cause the days be not with us festival-days; and some processions I have added whole, because I thought I had better matter for the purpose, than was the procession in Latin."

Nothing now remains to the Editor, but to perform the pleasing duty of expressing his obligations to those gentlemen, by whose kind assistance his labours have been forwarded. His grateful thanks are in the first place due to the Rev. the Masters of Jesus, St John's, and Emmanuel Colleges, Cam-

with the Litany, saying: 'Henry had, it seems, given some farther Instructions to *Cranmer* about that Matter.' Dr Jenkyns, on the contrary, imagines, that Henry had commanded his successes in France to be celebrated with religious ceremonies.

[3] It will not be a profitless or uninteresting labour to compare the Litany of 1544 with the Litany contained in the *Simplex et Pia Deliberatio* of Hermann: also, with the Litany given by bishop Hilsey in his Primer of 1539.

bridge, who favoured him with the loan of books from their respective libraries: then, particularly, to the Rev. Professor Corrie, Vice-chancellor of the University of Cambridge; also, to the Rev. Dr Maitland, the Rev. W. Hayward Cox, the Rev. T. Lathbury, and the Rev. C. Hardwick, fellow of St Catharine's Hall, Cambridge; to all of whom, in various degrees, and on different occasions, he has been much indebted in the progress of his work.

ERRATA.

	for	*read*
p. 86, line 28	his	thy
p. 373, last line	git	legit
p. 405, last line	Frehari	Freheri.

¶ The Primer

set forth at large,

with many godly

and devout prayers.

Anno. 1559.

¶ Imprinted at London

by the assigns of John Wayland,

forbidding all other to print

this or any other Primer.

¶ *Cum privilegio ad imprimendum solum.*

¶ The Prí= mer set furth

at large, with many god= ly and deuoute Prayers.

Anno. 1559.

¶ Imprinted at London by the assignes of John Way= land, forbydding all other to prynt this or any other Prymer.

(?)

¶ *Cum priuilegio ad impri= mendum solum.*

[The copy, which has been reprinted, is in the Library of Jesus College, Cambridge.]

¶ An [1]Almanack for .xvi. years.

The year of our Lord.	Easter day.	The Golden number.	The Sunday's letter.
M.D. lix.	xxvi. March.	ii.	A
M.D. lx.	xiiii. April.	iii.	G F
M.D. lxi.	vi. April.	iiii.	E
M.D. lxii.	xxii. [xxix.] March.	v.	D
M.D. lxiii.	xi. April.	vi.	C
M.D. lxiiii.	iii. [ii.] April.	vii.	B A
M.D. lxv.	xxii. April.	viii.	G
M.D. lxvi.	viii. [xiiii.] April.	ix.	F
M.D. lxvii.	xxx. March.	x.	E
M.D. lxviii.	viii. March.[2]	xi.	D C
M.D. lxix.	x. April.	xii.	B
M.D. lxx.	xxvi. March.	xiii.	A
M.D. lxxi.	xv. April.	xiiii.	G
M.D. lxxii.	vi. April.	xv.	F E
M.D. lxxiii.	xxii. March.	xvi.	D
M.D. lxxiiii.	xi. April.	xvii.	C

The year hath .xii. Months, or .lii. Weeks & one day. And it hath in all three hundred & .lxvi. [lxv.] days, & six hours.

[1 In 1545 this follows the Calendar; whilst on the reverse of the title page is the Table of contents.

The contentes of this boke.

The Kalendre.
The kynges highnes iniunction.
The praier of our Lorde.
The salutation of the angel.
The Crede or article[s] of the faith.
The ten commaundementes.
Certein graces.
The Matyns.
The Euensong.
The Complin.
The Seuen psalmes.
The Letany.
The Dirige.
The Commendations.
The Psalmes of the passion.
The passion of our Lorde.
Certein godly praiers, for sundry purposes.]

[2 This should be April 18.]

The Kalendar[1].

KL[2] January hath .xxxi. days.			KL February hath .xxviii. days.		
iii.	A	*Circum. of Christ*[3].		d	6
	b		xi.	e	*Puri. of our lady.*
xi.	c		xix.	f	
	d		viii.	g	
xix.	e			A	
viii.	f	*The Epiphany.*	xvi.	b	
	g		v.	c	
	A			d	
xvi.	b		xiii.	e	*Sol in Pisces.*
v.	c		ii.	f	
	d	*Sol in Aqua.*		g	
xiii.	e		x.	A	
ii.	f	[4]		b	
x.	g	Klen. Februarii.	xviii.	c	
	A		vii.	d	
xviii.	b			e	kalend. Marcii.
vii.	c		xv.	f	
	d		iv.	g	
xv.	e			A	
iv.	f		xii.	b	
	g		i.	c	
xii.	A			d	
i.	b		ix.	e	
	c			f	*Mathy. Apostle.*
ix.	d	*Conver. of Paul*[5].	xvii.	g	The place of the
	e		vi.	A	leap-year.
xvii.	f			b	
vi.	g		xiv.	c	
	A				
xiv.	b				
iii.	c				

[1 1545 has not 'The Kalendar,' but it has a column for the Roman calendar, and another for the days of each month.]

[2 1545 has Januarii, which depends on KL (Kal), against the first Sunday letter, A, and so of every other month.]

[3 Italics are put instead of red letters.]

[4 In 1545 S. Hyllary is found here. The names of several saints are also inserted in the Primer of 1545, as well as other things; but it was not thought necessary to mention them in detail, and in their proper places.]

[5 Not a red-letter day in 1545.]

[6 Against this day there is 'Fast' in 1545. Indeed 'Fast' occurs in the calendar of that Primer in connexion with exactly the same days as it has occurred in the calendar of our Prayer-Book since the New Calendar of 1561. See Clay's Prayer-Book Illustrated, p. 13, note e: and The Elizabethan Liturgies, pp. 445-455. The same remark is applicable to 'Vigilia' in the Orarium of 1546; to which book some more of these notes may be likewise extended.

The Kalendar.

KL March hath .xxxi. days.			KL April hath .xxx. days.		
iii.	d			g	
	e		xi.	A	
xi.	f			b	
	g		xix.	c	
xix.	A		viii.	d	
viii.	b		xvi.	e	
	c		v.	f	
xvi.	d			g	
v.	e		xiii.	A	
	f		ii.	B	
xiii.	g	*Sol in Aries.*		c	*Sol in Tau.*
ii.	A		x.	d	
	b			e	
x.	c		xviii.	f	Kalen. May.
	d		vii.	g	
xviii.	e			A	
vii.	f	Kalen. Aprilis.	xv.	b	
	g		iv.	c	
xv.	A			d	
iv.	b		xii.	e	
	c		i.	f	
xii.	d			g	
i.	e		ix.	A	[1]
	f			b	
ix.	g	*Annuntiation of our*	xvii.	c	*Mark Evang.*
	A	*lady.*	vi.	d	
xvii.	b			e	
vi.	c		xiv.	f	
	d		iii.	g	
xiv.	e			A	
iii.	f				

[1 1545 has here, S. George in red letters, which day was expressly retained, when many other holidays were abrogated in 1536. Wilkins's Concilia, Vol. III. p. 823.]

The Kalendar.

KL May hath .xxxi. days.			KL June hath .xxx. days.		
xi.	b	*Philip and Jacob*		e	
	c	*Apost.*	xix.	f	
xix.	d		viii.	g	
viii.	e		xvi.	A	
	f		v.	b	
xvi.	g			c	
v.	A		xiii.	d	
	b		ii.	e	
xiii.	c			f	
ii.	d		x.	g	
	e			A	*S. Barnabe. Apostle*[2].
x.	f		xvii.	b	
	g		vii.	c	
xviii.	A			d	Kalen. Julii.
vii.	b		xv.	e	
	c	Kalen. June.	iv.	f	
xv.	d			g	
iv.	e	*Sol in gemi.*	xii.	A	
	f		i.	b	
xii.	g			c	
i.	A		ix.	d	
	b			e	[3]
ix.	c		xvii.	f	
	d		vi.	g	*Nativity of saint*
xvii.	e			A	*John.*
vi.	f		xiii.	b	
	g	[1]	iii.	c	
xiv.	A			d	
iii.	b		xi.	e	*Peter and Paule*
	c			f	*Apost.*
xi.	d				

[1] 1545 has against this day, Sainct Bede, whose name was so long absent from our Calendar, though many other saints had been re-inserted in 1561.]

[2] In 1545 this name is printed with black letters.]

[3] The remark made about Sainct Bede is also applicable to S. Albane, whose day this was.]

The Kalendar.

KL July hath .xxxi. days.			KL August hath .xxxi. days.		
xix.	g		viii.	c	
viii.	A	[1]	xvi.	d	
	b		v.	e	
xvi.	c			f	
v.	d		xiii.	g	
	e		ii.	A	
xiii.	f	Dog days begi.		b	
ii.	g		x.	c	
	A			d	
x.	b		xviii.	e	
	c		vii.	f	
xviii.	d			g	
vii.	e		xv.	A	
	f	*Sol in Leo.*	iv.	b	kalen. Septembris.
xv.	g			c	[3]
iv.	A	kalend. Augusti.	xii.	d	
	b		i.	e	Dog days end.
xii.	c			f	*Sol in virgo.*
i.	d		ix.	g	
	e			A	
ix.	f		xvii.	b	
	g	*Mary Magdalen*[2].	vi.	c	
xvii.	A			d	
vi.	b		xiv.	e	[3]
	c	*James Apostle.*	iii.	f	
xiv.	d	[1]		g	
iii.	e		xi.	A	
	f		xix.	b	
xi.	g			c	
xix.	A		viii.	d	
	b			e	

[1 As the Primer of 1545 is partly dedicated to the worship of the Virgin, it seems right to mention that 'The Visitation of our Lady,' and 'S. Anne the mother of Mari,' are in the Calendar, but in black, against these days respectively.]

[2 No wonder Mary Magdalene's name, in red letters, is retained, since even our Prayer Book had originally an altar service for her. Clay's Prayer Book Illustrated, p. 96, note i.]

[3 'Assumption of our Lady,' and 'S. Bartholomew' occur here with red letters, in the Calendar of 1545.]

The Kalendar.

KL. September hath .xxx. days.			KL. October hath .xxxi. days.		
xvi.	f		xvi.	A	
v.	g		v.	b	
	A		xiii.	c	
xiii.	b		ii.	d	
ii.	c			e	
	d		x.	f	
x.	e			g	
	f		xviii.	A	
xviii.	g		vii.	b	
vii.	A			c	
	b		xv.	d	
xv.	c		iv.	e	
iv.	d			f	
	e	kal. Octobris.	xii.	g	
xii.	f	*Sol in Libra.*	i.	A	
i.	g			b	kal. Novembris.
	A		ix.	c	
ix.	b			d	*Luke Evangelist.*
	c		xvii.	e	*Sol in Sagit.* [Scor-
xvii.	d		vi.	f	pione.]
vi.	e	*Mathew Apostle.*		g	
	f		xiv.	A	
xiv.	g		iii.	b	
iii.	A			c	
	b		xi.	d	
xi.	c		xix.	e	
xix.	d			f	
	e		viii.	g	*Simon and Jude*
viii.	f	*S. Michaell.*		A	*Apostle* [*s*].
	g		xvi.	b	
			v.	c	

[‘The Natiuite of our lady,’ in red letters, is placed here by 1545.]

The Kalendar.

KL	November hath .xxx. days.			KL	December hath .xxxi. days.		
	d	*Allhallowen day.*		xiii.	f		
xiii.	e	[1]		ii.	g		
ii.	f				A		
	g			x.	b		
x.	A				c		
	b			xviii.	d	[2]	
xviii.	c			vii.	e		
vii.	d				f	[2]	
	e			xv.	g		
xv.	f			iv.	A		
iv.	g				b		
	A			xii.	c		
xii.	b			i.	d		
i.	c	Kal. Decembris.			e	Kal. Januarii.	
	d			ix.	f		
ix.	e				g		
	f			xvii.	A		
xvii.	g				b	*Sol in Capri.*	
vi.	A	*Sol in Sagit.*		vi.	c		
	b			xiv.	d		
xiv.	c			iii.	e	*Thomas Apo.*	
iii.	d				f		
	e			xi.	g		
xi.	f			xix.	A		
xix.	g			viii.	b	*Nati of Christ.*	
	A				c	*S. Stephen.*	
viii.	b			xvi.	d	*S. John.*	
	c				e	*Childermas.*	
xvi.	d			v.	f		
v.	e	*S. Andrew. apo.*		xiii.	g		
					A	[3]	

[1 All sollen day, in red letters, comes here in 1545.]

[2 1545 has, in red letters, S. Nicholas, and The Conception of our Lady, against these days respectively.]

[3 1545 has *only* the following Preface and Injunction between the *Almanache* and '*The praier of our Lorde*,' which introduces the Creed. See p. 16.

¶ A Preface, &c. See the next three pages.

¶ *A Preface made by the Kynges moste excellent maiestie vnto this his primer Booke.*

HENRY THE .VIII. by the grace of god kyng of Englande, Fraunce, and Irelande: defender of the faith, and in yearth supreme hedde of y^e^ churche of Englande and Irelande: to all and singulare our subiectes, as well of the clergie as also of the laie fee within any our dominions whatsoeuer thei bee, gretyng. *IT IS* the parte of kynges (whom the Lorde hath constituted & sette for pastours of his people,) not onely to procure that a quiete and peaceable life maie bee lede of all his vniuersal subiectes: but also that the same life maie bee passed ouer godly, deuoutely, & uertuously in the true wurshippyng and seruice of God, to the honour of hym, & to the sanctifiyng of his name, & to the euerlastyng saluacion of their owne selfes. *BUT* to godly deuocion there belongeth mani poinctes, of whiche that same is not the lest the whiche dooeth purely & with perfeict vnderstanding make inuocation to God the father, and of the authour & geuer of all goodnesse earnestely craueth suche thynges as bee good and for the solle health, for that parte of the life that is behynd to bee well ordred: & rendreth thankes for the bounteous geuyng of good thynges past, & also for the putting awaie of euilles, & therefore doeth sacrifice vnto god with the calfes & burned offreyng of the lippes. *BUT* y^e^ purenesse therof consisteth in this poincte, if the heauenly father of lightes be wurshipped and serued accordyng to the prescripcion & appoinctemente of the woorde of God, if we bee warie & circumspecte in this behalf, that wee talke with him in our praiers accordyng to his wille: after whose appoinctyng if wee directe our praiers, we haue assured trust & affiaunce (as the writyng of the Apostle teacheth) that we bee heard of hym. *NOW* praier is vsed or made with right and perfeicte vnderstandyng, if we syng with our spirite, & sing with our mynde or vnderstandyng, so that the depe contemplacion or rauishyng of the mynde folowe y^e^ pithinesse of y^e^ woordes, & the guidyng of reason goe before, lest when the spirite dooeth praie, the mynde take no fruicte at al, & the partie y^t^ vnderstandeth not the pith or effectualnes of the talke y^t^ he frankely maketh with God, maie bee as an harpe or pype, geuyng a soune, but not vnderstanding the noise y^t^ it self hath made. *AND* forasmuche as wee haue bestowed right greate labour & diligence aboute settyng a perfeicte staigh in y^e^ other partes of our religion: we haue thought good to bestowe our earnest labour in this parte also, beeyng a thyng as fruicteful as the best, that men maie knowe bothe what thei praie, & also with what woordes: lest thynges special good & principal, beyng enwrapped in ignoraunce of the woordes, should not perfeictely come to the mynde & to the intelligence of men: or els thinges beeyng nothyng to the purpose, nor verie mete to be offred vnto God, should haue the lesse effecte with god beyng the distributour of all giftes. *IN* consideration wherof we haue sette out & geuen to our subiectes a determinate fourme of praiyng in their owne

mother toung, to thentente that suche as are ignoraunt of any straunge or foren speche, maie haue what to praie in their owne acquainted & familiar language with fruiete & vnderstanding: & to thende y^t^ thei shal not offre vnto God (beeyng the sercher of y^e^ reines & hertes) neither thynges standyng clene against true religion & godlynesse, nor yet woordes ferre out of their intelligence and vnderstandyng. *NEVERTHELESS,* to thentente that suche as haue vnderstandyng of the latine toung, & thinke that thei can with a more feruente spirite make their praiers in that toung, maie haue wherin to dooe their deuocion to God, beyng none acceptour neither of any persone ne toung: we haue prouided theself same fourme of praiyng to be sette foorth in latin also, whiche we had afore published in englishe, to thentente, that we would bee all thynges to all persones, & that all parties maie at large bee satisfied, and as well the willes & desire of theim that perceiue bothe tounges as also the necessitee and lacke of theim that dooe not vnderstande the latin. *AND* wee haue iudged it to bee of no small force for the auoidyng of strife and contencion, to haue one vniforme maner or course of praiyng throughout all our dominions: and a veraie greate efficacie it hath to stiere vp the feruentenesse of y^e^ mynde, if the confuse maner of praiyng bee somewhat holpen with the feloship or annexion of vnderstandyng: if the ferventenesse of the praier beeyng well perceiued dooe put awaie y^e^ tediousnesse or faintyng of the mynde beeyng otherwyse occupied and turned from praier: if the plenteousnesse of vnderstandyng dooe nourishe and fede the burnyng heate of the herte: & finally, if the cherefulnesse of earnest minding y^e^ matier put clene awaie all slouthfulnesse of the mynde tofore gathered. *WHEREFORE* as greate as our will and forewardenesse hath been to set foorth and publishe these thynges, so greate oughte your diligence and industrie to bee towardes well & fruictefully vsing thesame, that when al thynges hath been prepared and sette foorth to the glorie of God & for your welthe: yourselfes onely maie not bee slacke or negligente towarde your owne behouf, and towarde your owne benefites.

An Iniunction geuen by the Kyng our souereigne lordes moste excellente maiestie for the autorisyng and establishyng the vse of this Primer.

HENRY THE EIGHT by the grace of God kyng of England, Fraunce, and Irelande, defendour of the faithe and of the churche of Englande and also of Irelande in yearth the supreme hedde. To all and singulare our subiectes, aswel Archebishoppes, Bishoppes, deanes, Archedeacons, Prouostes, persones, vicares, curates, priestes, and all other of the Cleargie: as also all estates and degrees of the laie fee, and teachers of youthe within any our realmes, dominions, and countries, gretyng. Emong the manifolde businesse, and moste weightie affaires appartainyng to our regall authoritee and office, wee muche tenderyng the youthe of our realmes, (whose good educacion and vertuouse bryngyng vp redouneth moste highly to the honoure and praise of almightie God) for diuers good consideracions, and specially for that the youthe by diuers persones are

taught the *Pater noster* the *Aue Maria, Crede,* and ten commaundementes all in Latin, and not in Englishe, by meanes whereof thesame are not brought vp in the knoweledge of their faith, dutie and obedience, wherein no Christen persone ought to bee ignoraunt. And for that our people and subiectes whiche haue no vnderstandyng in the Latin toung, and yet haue the knowelage of reading, maie praie in their vulgare toung, whiche is to theim best knowen: that by the meane thereof thei should bee the more prouoked to true deuocion, and the better sette their hertes vpon those thynges that thei praie for. And finally, for the auoydyng of the diuersite of primer bokes, that are now abroade, wherof are almoste innumerable sortes whiche minister occasion of contencions and vain disputacions, rather then to edifie, and to haue one vniforme ordre of all suche bokes throughout all our dominions, bothe to bee taught vnto children, and also to bee vsed for ordinary praiers of all our people not learned in the Latin toung: haue sette furth this Primer or boke of praiers in Englishe to bee frequented and vsed in and throughout all places of our saied realmes and dominions, aswell of thelder people, as also of the youthe, for their common and ordinarie praires, willyng, commaundyng, and streightly chargyng, that for the better bringyng vp of youthe in the knoweledge of their dutie towardes God, their prince, and all other in their degree, euery scholemaister and brynger vp of young begynners in learnyng, nexte after their *A. B. C.* now by vs also sette furth, dooe teache this primer or boke of ordinarie praiers vnto theim in Englishe, and that the youthe customably and ordinarily vse thesame, vntill thei bee of compitent vnderstandyng and knoweledge to perceiue it in latin. At what tyme thei maie at their libertie either vse this Primer in English, or that whiche is by our authoritie likewyse made in the latin toung, in all poinctes correspondente vnto this in Englishe. And furthermore, wee strightly charge and commaunde aswell all and singulare our subiectes and sellers of bokes, as also al scholemasters and teachers of young children within this our realme and other our dominions, as thei entende to haue our fauour and auoyd our displeasure by the contrary, that immediately after this our saied Primer is published and imprinted, that thei ne any of theim, bye, sell, occupie, vse, nor teache priuily or apartly any other Primer either in Englishe or latin, then this, now by vs published, whiche with no small study, trauaile, and labor, wee haue purposely made to the high honour and glory of almightie God, and to the commodite of our louyng and obediente subiectes, and edifiyng of y^e^ same in godly contemplacion and vertuouse exercise of praier.

Geuen at our Palaice of Westminster the .vi. daie of May in the .xxxvii. yeare of our raigne.]

¶ An order for Morning prayer
daily through the year.

At what time soever a sinner doth repent him of his sin, from the bottom of his heart: I will put all his wickedness out of my remembrance saith the Lord. *Ezech. xviii.*

I do know mine own wickedness: and my sin is always against me. *Psalm. li.*

Turn thy face away from our sins (O Lord) and blot out all our offences.

A sorrowful spirit is a sacrifice to God, despise not (O Lord) humble and contrite hearts. *Psalm. li.*

Rend your hearts, and not your garments, and turn to the Lord your God, because he is gentle and merciful, he is patient, and of much mercy, and such a one as is sorry for your afflictions. *Joel. ii.*

To thee, O Lord God, belongeth mercy and forgiveness, for we have gone away from thee, and have not hearkened to thy voice, whereby we might walk in thy Laws, which thou hast appointed for us. *Daniel. ix.*

Correct us, O Lord, and yet in thy Judgment, not in thy fury, lest we should be consumed and brought to nothing. *Jeremi. x.*[1]

Amend your lives, for the Kingdom of God is at hand. *Matth. iii.*

I will go to my father, and say to him, father I have sinned against heaven, and against thee, I am no more worthy to be called thy son. *Luke. xv.*

Enter not into judgment with thy servants, O Lord, for no flesh is righteous in thy sight. *Psalm. cxlii.*[2]

If we say that we have no sin, we deceive ourselves, and there is no truth in us. 1 *John. i.*

Dearly beloved brethren, the Scripture moveth us in sundry places, to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them before the face of almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to thentent that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times, humbly to knowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which be requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as be here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.

[1] A not unusual misprint of ii for x exists here.]

[2] There is no uniformity in quoting the Psalms: the notation is very frequently that of 'the common Latin translation.']

A general confession, to be said of the whole congregation, after the minister, kneeling.

Almighty and most merciful Father, we have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts, we have offended against thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us: but thou, O Lord, have mercy upon us miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that be penitent, according to thy promises declared to mankind, in Christ Jesu our Lord. And grant O most merciful Father, for his sake, that we may here after live a godly, righteous and sober life, to the glory of thy holy name. Amen.

The absolution to be pronounced by the minister alone.

Almighty God, the Father of our Lord Jesus Christ, which desireth not the death of a sinner, but rather that he may turn from his wickedness and live, and hath given power and commandment to his ministers to declare and pronounce to his people being penitent, the Absolution and remission of their sins, he pardoneth and absolveth all them which truly repent, and unfeignedly believe his holy Gospel. Wherefore we beseech him to grant us true repentance, and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy: so that at the last, we may come to his eternal joy, through Jesus Christ our Lord. Amen.

The Collects for the Queen.

Almighty God, whose kingdom is everlasting, and power infinite: have mercy upon the whole congregation, and so rule the heart of thy chosen servant Elizabeth, our Queen and Governour, that she (knowing whose minister she is) may above all things seek thy honour and glory, and that we her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed word and ordinance: Through Jesus Christ our Lord: who with thee and the holy Ghost liveth and reigneth ever one God, world without end. Amen.

Almighty and everlasting God, we be taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee, so to dispose, and govern the heart of Elizabeth, thy servant, our Queen and Governour, that in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge in wealth, peace, and godliness: grant this O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. Amen.

A general confession to be made, before we receive the holy Communion.

Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of [all] men, we knowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed by thought, word and deed, against thy divine majesty, provoking most justly thy wrath and indignation against us: we do earnestly repent, and be heartily sorry for these our misdoings, the remembrance of them is grievous unto us, the burthen of them is intolerable: have mercy upon us, have mercy upon us, most merciful Father, for thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. Amen.

A prayer to be said before the receiving of the holy Communion.

We do not presume to come to this thy Table (O merciful Lord) trusting in our own righteousness, but in thy manifold, and great mercies: we be not worthy so much as to gather up the crumbs under thy table, but thou art the same Lord, whose property is always to have mercy: grant us therefore gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood. Amen.

A thanksgiving unto God, after the receiving of the holy Communion.

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, which have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our saviour Jesus Christ, and dost assure us thereby of thy favour and goodness toward us, and that we be very members incorporate in thy mystical body, which is the blessed company of all faithful people, and be also heirs through hope of thy everlasting kingdom; by the merits of the most precious death and passion of thy dear Son, [Son. And] we now most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works, as thou hast prepared for us to walk in: Through Jesus Christ our Lord, to whom with thee, and the holy Ghost, be all honour and glory, world without end. Amen.

The blessing at the departure of the people.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and Love of God, and of his Son Jesus Christ our Lord, and the blessing of God the Father, the Son, and the holy Ghost, be among you, and remain with you always. Amen[1].

[1 A blank page follows, the signatures beginning again with the next sheet.]

Graces[1].

Our Father which art in heaven hallowed be thy name.
Thy kingdom come.
Thy will be done in yearth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses, as we forgive them that trespass against us.
And lead[2] us not into temptation.
But deliver us from evil. Amen[3].

¶ The Creed or .xii. Articles of the Christian faith.

I believe in God, the Father almighty, maker of heaven and yearth.
And in Jesus Christ, his only Son our Lord.
Which was conceived by the holy Ghost, born of the Virgin Mary.
Suffered under Ponce Pilate, was crucified, dead, buried, and descended into hell.
And the third day he rose again from death. He ascended into heaven, and sitteth on the right hand of God the Father almighty.
From thence he shall come to judge the quick and the dead.
I believe in the holy Ghost.
The holy catholic Church.
The communion of saints: The forgiveness of sins.
The resurrection of the body.
And the life everlasting. Amen.

¶ The .x. Commandments of almighty God.

i. Thou shalt have none other gods but me.

ii. Thou shalt not make[4] to thy self any graven Image, nor the[5] likeness of any thing that is in heaven above, or in the earth beneath, nor[6] in the water under the earth, thou[7] shalt not bow down to them, nor worship them.

[1] 1545, *The praier of our Lorde.*]

[2] 1545, let vs not bee led. This is the almost invariable reading of the Primer of 1545. It was, no doubt, inserted in deference to Henry the Eighth, though his suggestion, as we find it in his corrections of 'The Institution of a Christian Man,' was, 'suffer not us to be led,' which form also occurs. See Cranmer's works, Parker Society's edition, Vol. II. p. 106.]

[3] 1545, The salutacion of the angell to the blessed virgin Mari.
(Luke i. 28, 42), Haile Mari full of grace, the Lorde is with thee: Blessed art thou among women, and blessed is the fruicte of thy wombe. Amen.]

[4] 1545, haue any.]

[5] 1545, any likenesse.]

[6] 1545, or in the.]

[7] 1545, to thintent to dooe any godly honour or worship vnto.]

iii. Thou shalt not take the name of the[8] Lord thy God in vain.

iiii. Remember that thou keep holy the sabboth day.

v. Honour thy father and thy mother.

vi. Thou shalt do no murder.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steal.

ix. Thou shalt not bear false witness against thy neighbour.

x. Thou shalt not covet[9] thy neighbour's house, neither shalt thou covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Lord into thy hands I commit[10] my spirit.
Thou hast redeemed me Lord God of truth.

Grace before dinner.

The eyes of all[11] things do trust in thee, O Lord, thou givest them meat in due season. Thou dost open thy hand, and fillest with thy blessing every living thing. Good Lord bless us and these[12] thy gifts which we receive of thy bounteous liberality: Through Christ our Lord. Amen. [*Ps. cxlv.* 15, 16.]

The king of eternal glory make us partners of the heavenly table. Amen.

God is charity, and he that dwelleth in charity dwelleth in God, and God in him: God grant us all to dwell in him[13]. [1 *John iv.* 16.]

Grace after dinner.

The God of peace and love vouchsafe alway to dwell with us: And thou Lord have mercy upon us.

Glory[14] honour and praise be unto thee O God, which hast fed us from our tender age, and givest sustenance to every living thing: Replenish our hearts with joy and gladness, that we always having sufficient may be rich and plentiful in all good works, through our Lord Jesus Christ. Amen.

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

[8] 1545, thy lord God.]
[9] 1545, vniustly desire thy neighbours house nor thy.]
[10] 1545, commende.]
[11] 1545, all thynges truste.]
[12] 1545, all thy.]
[13] 1545, Amen.]
[14] See the *Preces Privatæ* for these Graces.]

Our Father which art in heaven. &c.

And lead us not into temptation.

But deliver us from evil.

Lord hear my prayer.

And let my cry come to thee.

From the fiery darts of the devil, both in weal and woe, our Saviour Christ be our defender[1], buckler and shield[2].

God[3] save our Queen and Realm, and send us peace in Christ. Amen.

Grace before supper.

O Lord Jesu Christ, without whom nothing is sweet nor savoury, we beseech thee to bless us and our supper, and with thy blessed presence to cheer our hearts, that in all our meats and drinks, we may savour and taste of thee to thy honour and glory. Amen.

Grace after supper.

Blessed is God in all his gifts: and holy in all his works.

Our help is in the name of the Lord, who hath made both heaven and yearth.

Blessed be the name of the[4] Lord: From henceforth world without end.

Most mighty Lord and merciful Father, we yield thee hearty thanks for our bodily sustenance, requiring[5] most entirely thy gracious goodness, so to feed us with the food of thy heavenly grace, that we may worthily glorify thy holy name in this life, and after be partakers of the life everlasting: through our Lord Jesus Christ. Amen.

God save our Queen and Realm, and send us peace in Christ. Amen.

[1] 1545, defence.]

[2] 1545, Amen.]

[3] 1545, God saue the churche, our Kyng and realme, and God haue mercie on all christen solles. Amen. The same form occurs at the end of these Graces.]

[4] 1545, our.]

[5] 1545, requiryng also.]

Matins[6].

O LORD[7] open thou my lips.

And my mouth shall shew thy praise.

O GOD to help me make[8] good speed.

Lord, make haste to succour me.

Glory be[9] to the Father, and to the Son and to the holy Ghost.

As it was in the beginning, is[10] now, and ever shall be, world without end. Amen[11].

Venite exultemus[12]. xciii. [1.]

A song stirring to the praise of God.

Come[13] and let us rejoice unto the Lord, let us joyfully sing to God our Saviour: let us come before his face with confession and thanks giving, and sing we joyfully unto him in Psalms.

For God is a great Lord, and a great king over all gods, which doth not forsake his people, in whose power are all the coasts of the yearth, and he beholdeth the tops of the mountains.

The sea is his, for he hath made it, and his hands have fashioned the earth also: come therefore and let us worship and fall down before God, let us weep before the Lord, who hath made us; for he is our Lord God, and we are his people and the sheep of his pasture.

[6 For explanations of this and similar words, see the Orarium of 1560.]

[7 With the sole exception of the preface, the Latin translation of 1545 commences here. The previous page, as well of Henry's Primer, as of his Orarium, is wholly occupied with the Prince of Wales's feathers within a wood-cut border, E P being at the sides, and Ich Dien on a scroll at the bottom. The reason for this is evident from 'the kynges highnes bil' at the end of the book. Heylin, however, shews, that Edward never was Prince of Wales, the preparations for his institution being stopt by his father's death. See Vol. I. p. 16. The signatures, likewise, begin again in both those books.]

[8 Various readings occur occasionally in the margin of the Latin; as here, *festina* for *intende*. The same thing takes place with the Psalms.]

[9 1545, Glory to. And so throughout.]

[10 1545, and is nowe.]

[11 1545, Hayle Mari, full of grace, the Lorde is with thee, blessed art thou amonges women, and blessed is the fruite of thy wombe. Amen. In the Latin 'Alleluya' precedes.]

[12 1545, has not a Latin heading to any of the Psalms, or passages of scripture.]

[13 The Orarium of 1560 will give the Latin of the Psalms, and also of the passages of scripture, in this Primer.]

To day if ye hear his voice, see that ye harden not your hearts, as in the bitter murmuring in the time of temptation in wilderness, where your fathers tempted me, proved me, and saw my works.

Forty years was I grieved with this generation, and I said, Ever they err in their hearts, they have not known my ways; to whom I swore in mine anger, that they should not enter into my rest.

Glory be to. &c. As it was. &c.[1]

The hymn[2]. *Jam lucis*[3].

Now the cheerful day doth spring.
Unto God pray we and sing.
That in all works of the day
He preserve and keep us aye.
That our tongue we[4] may refrain
From all strife and wordes vain.
Keep our eyes in coverture,
From all ill[5] and vain pleasure.
That our hearts be voided quite,
From fancy and fond delight,
Thin diet of drink and meat,
Of the flesh to cool the heat.
That when the day hence doth wend,
And the course the night doth send,
By[6] forbearing thinges worldly
Our God we may glorify.

Domine Dominus noster. Psalm .viii.

Of the praise honour[7] and glory of Christ.

O Lord, which art our lord, how marvellous is thy name over all the yearth!

For thy magnificence is exalted above the heavens.

Thou hast advanced thy praise, by the mouths of infants and sucking babes, in despite of thine enemies for to confound the adversary and revenger.

[1 1545, Haile Mari.]

[2 Any remarks on these Hymns, which may be thought necessary, will be found in the notes to the Orarium of 1560, where they occur in their original Latin.]

[3 The first words of the Latin hymn are never quoted in 1545.]

[4 1545, he. The Latin:—linguam refrenans temperet.]

[5 1545, euil.]

[6 1545, By forbearyng worldely thyng.
Glory to God we maye syng. Amen.]

[7 1545, and honour.]

For I shall behold the heavens, which are the works of thy fingers, the moon, and the stars which thou hast ordained.

What is man that thou art so mindful of him? Or what is the son of man that thou so regardest him?

Thou hast made him somewhat inferior to Angels, thou hast crowned him with glory and honour, and hast made him Lord upon the works of thine hands.

Thou hast put all things in subjection under his feet: All manner of sheep and oxen, yea moreover the cattle of the field, fowls of the air, and fishes of the sea, which walk in the paths of the sea.

O Lord which art our Lord, how marvellous is thy name over all the yearth!

Glory be to the Father, and to the Son and to the holy Ghost,

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Cæli enarrant. Psalm xviii.

℣ Of the glory of God, which is shewed by his creatures, and of his holy and immaculate law.

The heavens declare the glory of God, and the firmament sheweth his handy works.

Day unto day uttereth out speech, and night unto night openeth knowledge.

There is neither speeches nor languages, but that the voices of them be heard.

Their sound hath gone forth into all lands, and their words through the coasts of the round yearth.

He hath pight[s] his pavilion in the sun, and is like a bridegroom coming out of his chamber.

He shall rejoice as a Giant to run his course, his progress is from the high heaven.

And his course is unto the farthest part thereof, neither is there any that can hide him from his heat.

The law of the Lord is pure, converting souls: the testimony of the Lord is faithful, giving wisdom to the simple.

The commandments of the Lord be right, comforting the hearts: the Lord's precept is pure, giving light to the simple.

The fear of the Lord is holy, evermore continuing: the judgments of the Lord are true and altogether righteous.

They are to be desired above gold and precious stones, and more sweeter than the honey and the honey combe.

Verily thy servant observeth them, in keeping them is great reward.

Who can comprise his faults? purge me from my secret sins, and from strangers save thy servant.

If they have not the mastery of me, then shall I be clean, and shall be purged from the greatest sin.

[s Pight: placed, fixed.]

And the words of my mouth shall be pleasant, and the meditation of mine heart acceptable in thy sight alway.

O Lord, thou art my helper and my redeemer.

Glory be to the Father. &c.

As it was in the. &c. Amen.

Domini est terra. Psalm .xxiii.

Of the innocency of them that shall go into heaven, and of the resurrection of Christ.

The earth is the Lord's, and the plenty thereof: the round world, and all that dwell therein.

For he hath founded it upon the seas, and hath stayed it upon the floods.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that is innocent of his hands, and hath a clean heart, which hath not taken his soul in vain, nor hath sworn to deceive his neighbour.

He shall receive blessing of the Lord, and mercy of God his Saviour.

This is the generation of them that seek him, of them that seek the face of the God of Jacob.

Ye Princes open your gates, and ye eternal gates open your selves, and the King of glory shall enter in.

Who is this same King of glory? a strong Lord, and a mighty, a Lord mighty in battle.

Ye Princes open your gates, and ye eternal gates open your selves, and the King of glory shall enter in.

Who is this same King of glory? The Lord of powers: he is the King of glory.

Glory be to the Father. &c.

As it was in the. &c. Amen.

℣ The anthem[1].

Christ is of power, ever perfectly to save them that come unto God by him: and he liveth ever, to make intercession for them[2].

Our Father which art in heaven. &c.

And lead[3] us not into temptation.

But deliver us from evil.

℣ The blessing.

The everlasting Father bless us with his blessing everlasting. Amen.

[1] 1545, Heb. vii.] [2] 1545, for vs. The Latin :—pro nobis.]

[3] See p. 16, note 2. The Latin remained unaltered:—et ne nos inducas.]

The .i. Lesson. Esa. xi. [1—6.]

A Rod shall come forth of the stock of Jesse, and a blossom shall flourish out of his root. The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, y^e^ spirit of counsel and strength, the spirit of knowledge and godliness, and the spirit of the fear of y^e^ Lord shall replenish him. He shall not give sentence by the sight of the eyes, neither reprove by hearsay, but he shall judge y^e^ poor people by justice, and in equity shall he reprove for the meek people of the yearth: he shall smite the yearth with the rod of his mouth, and with the spirit of his lips shall he kill the ungodly. Righteousness shall be y^e^ girdle of his loins, and faithfulness the buckle of his reins.

Thus saith the Lord: turn unto me, and ye shall be saved.

℣ The blessing.

God, the Son of God, vouchsafe to bless and succour us[4].

℣ The .ii. Lesson. Luke .i. [26—34.]

The Angel Gabriel was sent from God into a city of Galile, named Nazareth, to a Virgin, which was ensured to a man whose name was Joseph, of the house of David, and the Virgin's name was Mary. And when the Angel came unto her, he said: Hail, full of grace, the Lord is with thee: blessed art thou among women. And when the Virgin, hearing these words, was troubled with them, and mused with her self, what manner of salutation it should be: the Angel said to her, fear not, Mary, be not abashed, for thou hast found favour in the sight of God. Lo thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus: he shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the seat of David his father. And he shall reign over the house of Jacob for ever, and his Kingdom shall have no end.

Thus saith the Lord: turn unto me, and ye shall be saved.

The blessing.

The grace of the holy Ghost illumine us in heart and body[5].

[4 1545, In the Latin:—Amen.] [5 1545, Amen.]

The .iii. Lesson. Luke .i. [34—39.]

Then said Mary to the Angel, how may this be done? for I have not knowledge of man. And the angel answering said unto her: The Holy Ghost shall come from above into thee, and the power of the Highest shall overshadow thee. And therefore that Holy One that shall be born of thee, shall be called the Son of GOD. And lo, thy cousin Elizabeth hath also conceived a son in her old age, and this is the sixt month sithe she conceived, which was called the Barren woman; for there is nothing impossible to GOD. To this Mary answered: Lo I am the handmaid of the[1] Lord; be it done unto me, as thou hast spoken.

Thus saith the Lord: turn unto me, and ye shall be saved.

Te Deum Laudamus.

℣ The praise of God the Father, the Son, and the holy Ghost.

We praise thee, O GOD, we knowledge thee to be the Lord.

All the yearth doth worship thee, the Father everlasting.

To thee all Angels cry aloud, the heavens and all powers therein.

To thee Cerubin, and Seraphin, continually do cry,

Holy, Holy, Holy: Lord GOD of Sabaoth.

Heaven and yearth are full of the majesty of thy glory.

The glorious company of the Apostles praise thee.

The goodly fellowship of the Prophets praise thee.

The noble army of Martyrs praise thee.

The holy Church throughout all the world doth knowledge thee.

The Father of an infinite majesty.

Thy honourable, true, and only Son.

Also the holy Ghost the comforter.

Thou art the King of glory, O Christ.

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man, thou didst not abhor the virgin's womb.

When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers.

Thou sittest on the right hand of God in the glory of the Father.

[[1] 1545, our lorde. The *Latin*:—ancilla Domini.]

We believe that thou shalt come to be our judge.

We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints in glory everlasting.

O Lord, save thy people, and bless thine heritage.

Govern them, and lift them up for ever.

Day by day we magnify thee.

And we worship thy name, ever world without end.

Vouchsafe, O Lord, to keep us this day without sin.

O Lord, have mercy upon us, have mercy upon us.

O Lord, let thy mercy lighten upon us, as our trust is in thee.

O Lord, in thee have I trusted, let me never be confounded.

The Versicle[2]. The yearth, O Lord, is full of thy mercy.

The answer. O teach me thy statutes.

The Lauds.

O God, to help me make good speed.

Lord, make haste to succour me.

Glory be to the Father, and to. &c.

As it was in the begin. &c.

Deus misereatur nostri. Psalm .lxvi.

A prayer for the favour and knowledge of God, and that his praise may be spread throughout all the world.

God have mercy upon us, and be good unto us, he shew us his bright countenance, and have mercy upon us.

That we may know thy way in yearth, and thy saving health among all nations.

Let the people magnify thee O God, let all the people magnify thee.

Let the people be glad and joyful, because thou rulest the people with equity, also dost order the nations in yearth.

Let the people magnify thee, O God, let all the people magnify thee, the earth hath brought forth her fruit.

God our God bless us, God bless us, and all the coasts of the yearth fear him.

Glory be to the Father, and to. &c.

As it was in the begin. &c. Amen.

[[2] 1545, Pray for vs, holy mother of God.

The answere. That we be made worthy to attaine the promises of Christ.]

Benedicite omnia opera. Daniel .iii. [57.-89]

The song of the three children, wherewith they praise[1] God, walking in the fire.

Praise ye the Lord, all the works of the Lord, praise and exalt him for ever.

The angels of the Lord, praise ye the Lord: ye heavens praise the Lord.

Ye waters, all that are above heaven, praise the Lord: all the powers of the Lord, praise ye the Lord.

The sun and moon, praise ye the Lord, stars of the firmament praise ye the Lord.

The rain and the dew, praise ye the Lord, all the winds of God, praise ye the Lord.

Fire and heat, praise ye the Lord, winter and summer, praise ye the Lord.

Dews and hoar frosts, praise ye the Lord, frost and cold, praise ye the Lord.

Ice and snow, praise ye the Lord, nights and days, praise ye the Lord.

Light and darkness, praise ye the Lord, lightning and clouds, praise ye the Lord.

The yearth [mought[2]] praise the Lord, laud and exalt him for ever.

Mountains and hills, praise ye the Lord, all that springeth upon the yearth, praise ye the Lord.

Ye wells and springs, praise ye the Lord, seas and floods, praise ye the Lord.

Great fishes and all that move in the waters, praise ye the Lord, all birds of the air, praise ye the Lord.

All Beasts and Cattle, praise ye the Lord; ye children of men, praise ye the Lord.

Let Israel praise the Lord, laud him and exalt him for evermore.

Ye priests of the Lord, praise the Lord: ye servants of the Lord, praise the Lord.

Ye spirits and souls of rightwise men, praise the Lord, ye holy and meek in heart, praise the Lord.

Anania, Azaria, Misael, praise ye the Lord, laud and exalt him for evermore.

Bless[3] we the Father, the Son, and the holy Ghost: praise we him and exalt him for evermore.

[1] 1545, praised.]

[2] Mought: might, or, rather, may.]

[3] The version used by the Church of England since 1549 omits these last two verses, and adds the usual doxology. This is quite contrary to the ancient rubrics. The Mirrour of our Lady, as quoted Mon. Ritual. Vol. II, p. 20, note, thus explains the reason why such substitution was forbidden:—In tyme of antycryste they that wyll not worshypp hym, shall suffer the greatest persecucyon that euer was done to crysten

Blessed art thou Lord in the firmament of heaven: thou art praise worthy, glorious, and exalted, world without end[4].

Laudate Dominum de cœlis. Psalm .cxlviii.

All creatures are provoked to the praise of God.

Praise the Lord, ye that be in the heavens, praise ye him in the high places.

Praise ye him all his angels, all his powers praise ye him.

Praise ye him sun and moon, all stars and light praise ye him.

O heavens of heavens praise ye him, and the waters above heaven, [let them] praise the name of the lord.

For by his word all things were made, by his commandment all things were created.

He hath stablished them everlastingly, [and into the world of worlds,] he hath set a law that shall not pass.

Praise the Lord ye that be of the yearth, dragons and all the deep places.

Fire, hail, snow, ice, storms of winds that do his commandment.

Mountains and all little hills, trees bearing fruit and all cedars.

Beasts and all manner of cattle, serpents and all feathered fowls.

Kings of the yearth and all people, princes and all judges of the yearth.

Youth and virgins old and young, let them praise the name of the Lord: for the name of him only is exalted.

The praise of him is above heaven and yearth, and he hath exalted the might of his people.

He be praised in all his saints, [the] sons of Israel, the people approaching unto him.

The anthem.

Behold[5], the eyes of the Lord is upon them that fear him, and upon them that put their trust in his mercy: To deliver their souls from death, and to feed them in time of dearth.

people. But god of hys specyall mercy and grace shall kepe hys chosen in that fyre of tribulacyon unhurte. And in token therof is thys psalme songe at laudes wythoute *Gloria patri*. For the greatnesse of that persecucyon shall lette [hinder] the open praysynge of god, that ys used in holy chyrche. And yet the few that shall then abyde in trew faythe and charite, shall not cease of goddes praysyng. And therfore the laste verse of the psalme saue one, ys of the same sentence, that *Gloria patri* ys, but not of the same wordes.]

[4 It is worth remark, that the Horæ and early printed Primers do not add *Amen;* and Amalarius, who flourished in the ninth century, Lib. IV. c. 10, particularly notes its not being said in his time at the end of this Hymn. Of Henry's Primers the English omits it, the Latin has it: the editions with both versions in parallel columns add 'Amen' to the Latin only. Mon. Ritual. Vol. II. p. 20, note.]

[5 1545, O wonderful exchaunge, the creatour of mankynd, taking vpon him a liuyng body, hath not disdayned to be borne of a virgyn,

℔ The Chapter.

Thus saith the Lord: let not the wise man rejoice in his wisdom, nor the strong man in his strength, neither the rich man in his riches: But whoso will rejoice, let him rejoice in this, that he understandeth and knoweth me. For I am the Lord which do mercy, equity, and righteousness upon the yearth.

Thanked be God.

℔ The Hymn.

Ales diei nuncius.

The bird of day messenger
Croweth and sheweth, that light is near:
Christ, the stirrer of the heart,
Would we should to life convert.

Upon Jesus let us cry,
Weeping, praying, soberly,
Devout prayer, ment[1] with weep,
Suffereth not our heart[2] to sleep.

Christ shake off our heavy sleep,
Break the bonds of night so deep,
Our old sins cleanse and scour,
Life and grace into us pour[3].

℔ The song of Zacharie[4]. *Benedictus.*

℔ Thanks giving for the performance of God's promise.

Blessed be the Lord God of Israel, for he hath visited and redeemed his people.

And hath lifted up the horn of salvation to us, in the house of his servant David.

As he spake by the mouth of his holy Prophets, which hath been since the world began.

and he beyng made man without sede of man, hath graunted vnto vs his Godhed.

The chapiter.

Virgyn Mari, reioyce alway, whiche hast borne Christ the maker of heauen and yearth: For out of thy wombe thou haste brought furth the sauiour of the world. Thankes be to God.]

[[1] Ment: mingled. Todd's Spenser, Vol. II. p. 54, note.]
[[2] 1545, no pure heart. The Latin:—cor mundum.]
[[3] 1545, Amen.] [[4] 1545, Luke .i.]

That we should be saved from our enemies, and from the hands of all that hate us.

To perform the mercy promised to our fathers, and to remember his holy covenant.

To perform the oath which he sware to our father Abraham, that he would give us.

That we being delivered out of the hands of our enemies, might serve him without fear.

In holiness and righteousness before him, all the days of our life.

And thou child shalt be called the Prophet of the Highest, for thou shalt go before the face of the Lord, to prepare his ways.

To give knowledge of salvation unto his people, for the remission of their sins.

Through the tender mercy of our God, whereby the day spring from an high hath visited us.

To give light to them that sit in darkness, and in the shadow of death, and to guide our feet into the way of peace.

Glory be to the Father. &c.

As it was in the begin. &c. Amen.

The anthem.

The[5] kindness and love of our Saviour God to man-ward hath appeared, not of the deeds of righteousness, which we wrought, but of his mercy he saved us, by the fountain of the new birth, and with the renewing of the holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour, that we once justified by his grace, should be heirs of eternal life through hope.

℣. The Versicle. Confirm the same, O God, which thou hast wrought in us.

The answer. And protect us and visit us with thy salvation.

Let us pray.

Grant we beseech thee, Lord God, that thy servants may

[5 1545, Blessed be thei, that heare the worde of God, and kepe the same.

The versicle. O lord shewe thi mercy vnto vs.

The answere. And geue to vs thy salvation.]

enjoy continual health of body and soul[1], that we may be delivered from this present heaviness, and have the fruition of eternal gladness: through Christ our Lord. Amen.

Of the holy Ghost.

Come holy Spirit of God, inspire the hearts of them that believe in thee, and kindle in them the fire of thy love.

Let us pray.

O God, which by the information of the holy Ghost hast instructed the hearts of thy faithful, grant us in the same Spirit to have right understanding, and evermore to rejoice in his holy consolation: Through Christ our Lord. Amen.

Of the holy Trinity.

Deliver us, save us, justify us, O blessed Trinity.

Let us pray.

Almighty and everlasting God, which hast granted to us thy servants, by confession of the true faith, for to acknowledge the glory of the eternal Trinity, and to honour thee, one God in thy almighty majesty: we beseech thee through steadfastness in the same faith, that we may alway be defended from all adversity: which livest and reignest one God, world without end. Amen[2].

[1 1545, And that (the gratious virgyn Mari praiyng for vs) we may.]

[2 1545, ¶ Of the crosse of Christ.

We ought to glori in the crosse of our lorde Jesus Christ.

¶ Let us pray.

O God, whiche hast ascended thy most holy crosse, and hast geuen light to the darkenesse of the worlde, vouchesafe to illumine, visit, and comforte bothe our heartes and bodies, whiche liuest and reignest God, world without ende. Amen.

¶ Of the holy Apostles.

Ye be they that haue left all thynges and haue folowed me, ye shal receiue an hundrethfolde, and haue y^e^ possession of euerlastyng life.

¶ Let us pray.

Almighty God, regarde our infirmitie, and for that y^e^ burden of oure iniquitie oppresseth vs: Graunt that by the praier of thy glorious

The anthem.

Hereby we are sure, that we know God, if we keep his commandments: he that saith I know him and keepeth not his commandments, is a liar, and the verity is not in him; but whoso keepeth his word, in him is the love of God perfect.

Let us pray.

Grant and give unto us, O Lord, we beseech thee, the spirit of truth, and of peace, that we may know thee with all our mind, and that we may with a glad devotion put such things in ure[3] as we know to be pleasing to thy divine majesty: Through Christ our Lord. Amen.

For Grace.

The Lord is full of compassion and mercy, long suffering and of great goodness. For look how high the heaven is, in comparison of the yearth, so great is his mercy also towards them that fear him. Look how also the east is from the west, so far hath he set our sins from us. Yea, like as a father pitieth his own children: even so is the Lord merciful to them that fear him.

The Versicle. My heart, O Lord, shall rejoice in thy salvation.

Answer. I shall sing unto the Lord that giveth good things unto me, and I shall sing Psalms to the name of the Lord most highest.

Apostles, we may haue reliefe and strength to folowe the confession of their faith. Thorough Christ oure lorde. Amen.

℄ Of the holy martyres.

The solles of saincts reioyce in heauen, whiche haue folowed y^e^ steppes of Christ: and because they haue shed their blud for his loue, therfore shall they reigne with Christ for euer.

Let us pray.

Graunt to vs, almightye God, that we whiche knowe that thy glorious Martyres were strong in confession of thy faith, may haue the ioye of their felowship in euerlasting gladnes, through Christ oure lorde. Amen.

℄ For peace.

Lorde sende vs peace, &c.]

[3 Ure: use, practice.]

Let us pray.

Let thy grace, O Lord we beseech thee, in such wise both prevent and follow us, that the same may continually make us forward and busy in doing all good works, which thou by thy most holy word hast commanded; through Christ our Lord. Amen.

For the Queen.

Because thou hast been my helper, O Lord, therefore under the shadow of thy wings will I rejoice. My soul hangeth upon thee, thy right hand hath upholden me. Those also, that seek the hurt of my soul, they shall go under the earth, but the queen shall rejoice in God.

Let us pray.

O Lord God, and our most merciful Father, which of thine inestimable mercy and favour towards us, hath sent Elizabeth thy servant, our Queen, to reign over us: keep the same our Queen in thy almighty protection, save and defend her from all her enemies, both bodily and ghostly, give her grace here to rule thy people according to thy law, that she may here govern to thy honour and glory, and after this life receive and enjoy the inheritance of thy heavenly kingdom, in the life and bliss that never shall have end. So be it.

For peace.

Lord, send us peace in our days, for there is none other that fighteth for us, but only thou, O Lord[1].

Let us pray.

O God, from whom all holy desires, all good counsels and all just works do proceed, give unto thy servants that same peace, which the world can not give, that our hearts being obedient to thy commandments, and the fear of our enemies taken away, our time may be peaceable by thy protection: through Christ our Lord. Amen.

A prayer of the Passion.

Christ suffered for us, leaving us example, that we should follow his steps, who did no sin, neither was there any guile found in his mouth.

[1] 1545, O lorde God.]

℣ The Versicle. We worship thee, Christ, with praise and benediction.

The answer. For thou hast redeemed the world from endless affliction.

Let us pray.

Lord Jesu Christ, Son of the living God, set thy holy passion, cross, and death, between thy judgment and our souls, both now and at the hour of death. And moreover vouchsafe to grant unto the living mercy and grace, to the dead pardon and rest, to thy holy church peace and concord, and to us wretched sinners life and joy everlasting: which livest and reignest God with the Father and the Holy Ghost world without end. Amen. The glorious passion of our Lord Jesu Christ deliver us from sorrowful heaviness, and bring us to the joys of Paradise. Amen.

The Prime.

O God, to help me make good speed.
Lord, make haste to succour me.
Glory be to the Father, and to. &c.
As it was in the begin. &c. Amen.

The Hymn.

Consors paterni luminis.

Fellow of thy Father's light,
Light of light, and day most bright.
Christ, that chasest away night,
Aid us for to pray aright.
Drive out darkness from our minds,
Drive away the flock of fiends;
Drowsiness take from our eyes,
That from sloth we may arise.
Christ vouchsafe mercy to give
To us all that do believe:
Let it profit us that pray,
All that we do sing or say. Amen.

Confitemini Domino. Psal. cxxii. [cxvii.]

℣ All men are provoked to magnify and praise the Lord God.

Praise the Lord, for he is good, for his mercy is everlasting.
Let Israel say now that he is good: for his mercy is everlasting.
Let the house of Aaron say now: that his mercy is everlasting.
Let all that fear the Lord say now: that his mercy is everlasting.

In my trouble I called upon the Lord: and the Lord hath heard me at large.

The Lord is my helper, I will not fear what man doth to me.

The Lord is my helper, and I shall despise mine enemies.

Better [it] is to trust in the Lord: than to trust in man.

Better it is to trust in the Lord: than to trust in Princes.

All nations have compassed me: yet in the Lord's name have I vanquished them.

They lying in wait have closed me in: yet in the Lord's name have I vanquished them.

They have swarmed about me like bees, and they have burnt as fire among thorns: yet in the Lord's name have I vanquished them.

I was thrust at with violence ready to fall: and the Lord succoured me.

My strength and praise is the Lord, and he is made my salvation.

The voice of rejoicing and of health is in the tabernacles of the just.

The Lord's right hand hath wrought the strength, the Lord's right hand hath exalted me, the Lord's right hand hath wrought the strength.

I shall not die, but I shall live, and I shall shew the works of the Lord.

The Lord hath chasted[1] and chasted me: and hath not put me to death.

Open me the gates of righteousness, and I entering thereby shall praise the Lord: this is the Lord's gate, the righteous shall enter thereby.

I will praise thee O Lord, because thou hast heard me, and thou art become my salvation.

The stone, which the builders cast away, is made the head stone of the corner.

This is done by the Lord: and it is marvellous in our eyes.

This is the day, which the Lord made: let us rejoice and be merry therein.

O Lord, save thou me, O Lord, make me prosper: blessed is he that cometh in the Lord's name.

We have blessed you that be of the Lord's house: God is the Lord; and he hath given light unto us.

Appoint ye a solemn holy day, decked with boughs to the corner of the altar.

Thou art my God, and I shall render thanks to thee: thou art my God, and I shall exalt thee.

I shall praise thee, O Lord, for thou hast heard me, and art become my salvation.

Praise the Lord, for he is good, for his mercy is everlasting.

Glory be to the Father, &c.

As it was in the. &c.

The Anthem.

Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall receive comfort.

[1] Chasted: chastened.

The Versicle. Lord, hear my prayer.
Answer. And let my cry come unto thee.

Let us pray.

Lord Jesu Christ, most poor and mild of spirit, which didst mourn and lament for our sins and infidelity: Grant us likewise to be poor and mild of spirit, and so to weep and wail for our offences, that we may be partners of thy heavenly kingdom: which livest and reignest GOD, world without end. Amen.

The Third Hour.

O GOD, to help me make good speed.
Lord, make haste to succour me.
Glory be to the Father, and to the Son, and to the Holy Ghost.
As it was in the beginning, is now, and ever shall be. &c. Amen.

The Hymn.

Mighty ruler, God most true,
Which doth[2] all in order due;
Morn with light illumining.
Noontide with heat garnishing.

Quench the flames of our debate[3],
Foul and noisome heat abate.
Grant unto our body health,
To our hearts true peace and wealth.

Let tongue and heart, strength and sense,
Commend thy magnificence:
Let the[4] Spirit of charity
Stir us all to worship thee. Amen.

Ad Dominum cum tribularer. Psal. cxx.

A prayer to be delivered from the vanity of this[5] world.

I cried unto the Lord when I was in trouble, and he hath heard me.
O Lord, deliver my soul from lying lips, and a deceitful tongue.
What may be given thee, or what may be put to thee, against a deceitful tongue?
It is like the sharp arrows of the mighty man, and hot burning coals.

[2] 1545, doest. The Latin:—Qui temperas.]
[3] Debate: quarrel, strife. The Latin:—flammas litium.]
[4] 1545, thy. The Latin:—Tua charitas.]
[5] 1545, the worlde.]

Woe is me, that my resting place is prolonged.

I have dwelled with the inhabitants of Cedar, my soul hath been long in exile.

I was at peace with them that hated peace; when I spake unto them, they assaulted me without cause.

Glory be to the Father. &c.

As it was in the. &c. Amen.

The Anthem.

Blessed are the meek, for they shall inherit the earth.

Blessed are they which suffer hunger and thirst for righteousness, for they shall be satisfied.

The Versicle. Lord, hear my prayer.

The answer. And let my cry come to thee.

Let us pray.

Lord Jesus Christ, whose whole life was nothing but humility and meekness, who only art our very righteousness, grant us to serve and honour thee with humble and meek heart, and in all our life and conversation to desire to be occupied in the works of righteousness: Which livest and reignest. &c. Amen.

The Sixth Hour.

O God, to help me make good speed.

Lord, make haste to succour me.

Glory be to the Father. &c.

As it was in the beginning, and is now: and ever shall be. &c. Amen.

The Hymn.

Rerum Creator.

O Creator most benign,
To us alway be looking.
Raise us from all[1] noisome sleep,
Wherein we be drowned deep.
Christ, of thy mercifulness
Pardon all our sinfulness.
Thee to praise and magnify,
Of night we leave the sluggardy.
Of the sin that we have done
We make our confession:
Weeping we do pray to thee,
Pardon our iniquity. Amen.

[1 1545, from noysome.]

Ad te levavi oculos meos. Psalm .cxvii. [cxxii.]

A prayer to be delivered from the scorns of the wicked.

I have lift up mine eyes to thee which dwellest in heaven.

Behold, even like as the eyes of the servants wait at their master's hands;

As the eyes of the handmaid be upon her mistress: even so be our eyes upon our Lord God until he have mercy on us.

Have mercy on us, O Lord, have mercy on us, for we be had in much contempt.

For our soul is very full, being scorned of the rich, and despised of the proud.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, and is now: and ever shall be, world without end. Amen.

The Anthem.

Blessed are the merciful, for they shall get mercy.
Blessed are the clean in heart, for they shall see God.
The Versicle. Lord, hear my prayer.
The answer. And let my cry come to thee.

Let us pray.

Lord Jesu Christ, whose property is[2] ever to be merciful, which art alway pure and clean without spot of sin: grant us the grace to follow thee in mercifulness toward our neighbours, and always to bear a pure heart and a clean conscience toward thee, that we may after this life see thee in thy everlasting glory: Which livest and reignest[3] world without end. Amen.

The Ninth Hour.

O God, to help me make good speed.
Lord, make haste to succour me.
Glory be to the Father. &c.
As it was in the. &c. Amen.

The Hymn.

Æterna cœli gloria.

O the glory eternal,
Blessed hope of men mortal,
Christ the Son of God on high,
The son of the[4] virgin Mary.
Reach thy hand that we may rise,
And our minds so exercise,

[2 1545, is to be.] [3 1545, reignest God.] [4 1545, of virgyn.]

That devoutly we may sing
Praise of God with thanksgiving.
Finally, O Christ, we crave,
Faith in our hearts set and grave;
That through hope of life above
We may flame with fervent love. Amen.

Domine, quis habitabit. Psalm .iii. [xiv.]

The innocent liver[1] shall enter into the everlasting life.

Lord, who shall dwell in thy tabernacle, or who shall rest in thy holy hill?

He that entereth without spot, and worketh righteousness: he that speaketh truth in his heart, and hath not used deceit in his tongue;

Nor hath done any evil to his neighbour, and hath not slandered his neighbour.

He in whose sight the wicked man is nothing regarded, but doth honour them that fear the Lord.

He that sweareth to his neighbour and deceiveth him not: he that hath not laid his money to usury, nor hath not received rewards against the innocent.

He that doeth these things shall never stagger nor decay.

The Anthem.

Blessed are the peacemakers, for they shall be called the children of God. Blessed are they that suffer persecution for righteousness sake, for theirs is the kingdom of heaven.

℣. The versicle. Lord, hear my prayer.

℟. The answer. And let my cry come to thee.

Let us pray.

Lord Jesus Christ, which madest peace between God the Father and us miserable sinners, which notwithstanding didst suffer unjustly injuries and persecutions: grant us grace to keep the peace that thou hast made, and patiently to bear all injuries and persecutions, that we may be called thy children and inherit thy heavenly kingdom: which livest. &c. Amen.

The Evensong.

O God, to help me make good speed.

Lord, make haste to succour me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be. &c. Amen.

[1 *1545, liuers*]

Laudate pueri. Psalm .cxii.

Here we be stirred to praise and magnify the Lord.

Praise the Lord, O ye children, praise ye the name of the Lord.

Blessed be the name of the Lord, from this time forth and for evermore.

The Lord's name be praised from the east unto the west.

The Lord is high above all nations, and his glory above the heavens.

Who is like unto the Lord our God, that hath his dwelling on high? and yet humbleth himself to behold the things that are in heaven and earth.

He raiseth up the simple out of the dust, and lifteth the poor out of the mire;

That he may set him with the princes, even with the princes of his people.

He maketh the barren woman to keep house, and to be a joyful mother of children.

Glory be to the Father. &c.

As it was in the. &c. Amen.

Laudate nomen Domini. Psalm .cxxxiv.

God is to be praised for his wonderful[2] works and benefits.

Praise ye the name of the Lord, O ye servants, praise the Lord;

Ye that stand in the house of the Lord, in the courts of the house of our God.

O praise the Lord, for the Lord is gracious: O sing praises unto his name, for it is lovely.

For the Lord hath chosen Jacob unto himself, and Israel for his own possession.

For I know that the Lord is great, and that our Lord is above all Gods.

The Lord hath done all things that he would, in heaven and in earth, and in the sea, and in all deep places.

He bringeth forth the clouds from the ends of the world, and turneth the lightnings into rain: he bringeth forth the winds out of their places.

He smote the first born of Egypt, both of man and beast.

He hath sent tokens and wonders into the midst of thee, O land of Egypt, upon Pharao and all his servants.

He smote divers nations, and slew mighty kings;

Seon king of the Amorites, and Og the king of Basan, and all the kingdoms of Canaan:

And gave their land in heritage: in heritage to Israel his people.

Thy name, O Lord, endureth for ever: O Lord, thy memorial is from generation to generation.

[2 1545, merueilous.]

For the Lord will revenge his people, and be gracious unto his servants.

As for the Idols of the Heathen, they are but silver and gold, the work of men's hands.

They have mouths and speak not, they have eyes and see not.

They have ears and hear not, neither is there any breath in their mouths.

They that make them be like unto them, and so are all they that put their trust in them.

Praise the Lord, the house of Israel; [praise the Lord, the house of Aaron;] praise the Lord, the house of Levi; ye that fear the Lord, praise the Lord.

Praised be the Lord of Sion, which dwelleth at Jerusalem.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be. &c. Amen.

Confitebor tibi. Psalm .cxxxvii.

A praise and thanksgiving unto God.

I will give thanks to thee, O Lord, with my whole heart.

Before the angels I will sing to thee: I will worship toward thy holy temple, and praise thy name;

Because of thy mercy and truth, for thou hast magnified thy name above all things.

Whensoever I call upon thee, hear me, thou shalt endue my soul with much strength.

All the kings of the earth praise thee O Lord, for they have heard all the words of thy mouth.

And let them sing in the ways of the Lord, for great is the glory of the Lord.

For though the Lord be high, yet hath he respect unto the lowly; and as for the proud, he beholdeth them afar off.

Though I walk in the midst of trouble, yet shalt thou refresh me; thou shalt stretch forth thine hand upon the furiousness of mine enemies, and thy right hand shall save me.

The Lord shall make good for me: thy mercy, O Lord, endureth for ever, despise not then the works of thine own hands.

Glory be to. &c. As it was in. &c.

The Anthem.

Now[1] therefore, being justified by faith, we are at peace with God thorough our Lord Jesus Christ: neither is there

[[1] 1545, Blessed be the name of the Lord for euermore.

The chapiter.

Blessed art thou, O virgyn Mari, whiche hast borne oure lorde the creatour of y^e^ worlde: thou hast brought furth him that made the, and alwaies remainest a virgin.]

any damnation to them which are in Christ Jesu, which walk not after the flesh, but after the spirit.

¶ The Chapter.

Be glad, Jerusalem, and gather yourselves together, all ye that love the Lord, all that have been in heaviness, that ye may rejoice and be satisfied from the teats of your consolation. Ye that are thirsty, come unto the waters, and ye that have no money to pay for it, come and drink with gladness.

Thanks be to God.

¶ The Hymn.

Salvator mundi Domine.

O Lord, the world's Saviour,
Which hast preserved us this day;
This night also be our succour,
And save us ever, we thee pray.

Be merciful now unto us,
And spare us, which do pray to thee.
Our sin forgive, Lord gracious,
And our darkness mought lightened be:

That sleep our minds do not oppress,
Nor that our enemy us beguile,
Nor that flesh[2], full of frailness,
Our soul and body do defile.

O Lord, reformer of all thing,
With heart's desire we pray to thee,
That after our rest and sleeping
We may rise chaste, and worship thee. Amen.

The Versicle. Make[3] me a clean heart, O God.
The Answer. And renew a right spirit within me.

Magnificat anima mea. Luke i.

The song of Mary, rejoicing and praising the goodness of God.

My soul doth magnify the Lord.
And my spirit hath rejoiced in God my Saviour.

[[2] 1545, that the fleshe.]
[[3] 1545, Blessed is Mari amonges al women.
The answere. And blessed is the fruite of her wombe.]

For he hath regarded the lowliness of his handmaiden.

For behold, from henceforth all generations shall call me blessed.

For he that is mighty hath magnified me, and holy is his name.

And his mercy is on them that fear him, throughout all generations.

He hath shewed strength with his arm, he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat, and hath exalted the humble and meek.

He hath filled the hungry with good things, and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel, as he promised to our fathers, Abraham and his seed for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the begin. &c. Amen.

The Anthem.

If[1] God be on our side, who can be against us? which hath not spared his own Son, but gave him for us all, how shall he not with him give us all things?

The Versicle. Lord, hear my prayer.

The Answer. And let my cry come to thee.

Let us pray.

LORD[2] of all power and might, which art the author and giver of all good things: graff in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. Amen.

[[1] 1545, Lo, all thynges be fulfilled that were spoken of the angel by the virgyn Mari. Thankes be to God.

In the above sentence 'of' and 'by' are interchanged. The Latin: —per angelum de virgine Maria.]

[[2] 1545, Holy Lord, almighty Father, euerlastyng God, whiche diddest replenishe ye blessed virgyn Mari with most plentiful grace, and spiritual giftes, whereby she praised and magnified the: Graunt that thy Holy Ghost may with like grace and inspiration kindle our heartes, to sanctifie thy holy name. Through Christ our Lorde. Amen.]

℣ The Complin.

Convert us, God our Saviour,
And turn thy wrath away from us.
O God, to help me make good speed.
Lord, make haste to succour me.
Glory be to the Father, and to. &c.
As it was in the begin. &c.[3]

Usquequo Domine. Psal. xii.

℣ A prayer against temptation.

How long wilt thou forget me, O Lord, for ever? how long wilt thou turn thy face from me?

How long shall I have troublous thoughts in my soul, and heaviness in my heart day by day?

How long shall mine enemy be exalted over me? behold, and hear me, O Lord my God.

Illumine mine eyes, lest I sleep any time in death: and that mine enemy never say, I have prevailed against him.

They that trouble me will rejoice, if I be cast down, but I have trusted in thy mercy.

Mine heart shall rejoice in thy salvation, I shall sing to the Lord that giveth me great benefits, and I shall praise the name of the Lord most high.

Glory be to the Father, and. &c.

As it was in the begin. &c. Amen.

Judica me Deus. Psal. xlii.

℣ A Prayer to be delivered from our adversaries, that we may sing the praise of God.

Judge on my side, O God, and defend my cause against the unholy people: from the unjust and deceitful man deliver me.

For thou, O God, art my strength, why hast thou put me away? why go I so heavily, whilst mine enemy vexeth me?

Send forth thy light and thy truth: they have led me, and brought me into thy holy hill, and thy dwelling places.

And I shall enter unto the altar of God, unto God that maketh my youth to rejoice.

I shall praise thee with harp, O God my God: why art thou heavy, O my soul? and why dost thou trouble me?

Trust in God, for yet shall I praise him, he is the health of my countenance and my God.

Glory be to the. &c. As it was in. &c.

The Anthem.

Save us, good Lord, waking, and keep us sleeping, that we may wake in Christ, and rest in peace.

[3 1545, Amen.]

The Chapter.

Thou art, O Lord, in the midst of us, and invocation of thy name is made over us: forsake us not, O Lord our God.

The Hymn.

O Lord, the maker of all thing,
We pray thee now in this evening
Us to defend, through thy mercy,
From all deceit of our enemy.
Let neither[1] us deluded be,
Good Lord, with dream or phantasy.
Our heart waking in thee thou keep,
That we in sin fall not on sleep.
O Father, through thy blessed Son,
Grant us this our petition;
To whom, with the Holy Ghost, always
In heaven and earth be laud and praise. Amen.

The Versicle. He[2] that dwelleth in the help of the highest
The Answer. Shall abide in the protection of the God of heaven.

Nunc dimittis. Luke ii.

The song of Simeon the just.

Lord, now lettest thou thy servant depart in peace, according to thy word.

For mine eyes have seen thy salvation,

Which thou hast prepared before the face of all thy people,

To be a light for to lighten the Gentiles, and to be the glory of thy people[3] Israel.

Glory be to the. &c. As it was. &c.

The Anthem.

Grant us, O Lord, thy light, that we, being delivered from the darkness of our hearts, may come to the very light, which is Christ.

The Versicle. Lord, hear my prayer.
The Answer. And let my cry come to thee.

[1 1545, vs neither.]
[2 1545, Beholde the handmayd of the Lorde.
Answere. Be it done vnto me accordyng to thy worde.]
[3 1545, people of Israel.]

Let us pray.

O Lord God, we beseech thee to lighten our darkness, and deliver us from all the dangers of this night, O merciful Lord: through our Lord Jesus Christ: who liveth and reigneth with thee in unity of the Holy Spirit, world without end. Amen.

Bless we the Lord.

Thanks be to God.

¶ The seven Psalms[4].

Domine ne in furore. Psalm .vi.

A fervent prayer of the sinner, desiring to be cured, and his enemies to be vanquished.

Lord, rebuke me not in thy rage, nor chastise me in thine anger.

Have mercy on me, Lord, for I am weak: heal me, Lord, for my bones be bruised.

And my soul is very sore troubled: but thou, Lord, how long?

Turn thee, O Lord, and deliver my soul, save me for thy mercy.

For there is none in death that hath mind of thee, and in hell who will knowledge thee?

I have travailed in my wailing and mourning; I shall every night wash my bed, I shall water my couch with tears.

Mine eye is troubled for sorrow, I am withered among all mine enemies.

Avoid from me, all ye that work wickedness, for the Lord hath heard the voice of my weeping.

The Lord hath heard my prayer, the Lord hath heard my petition.

Let all mine enemies be ashamed and confounded, let them be ashamed and confounded very quickly.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the begin. &c. Amen.

Beati quorum. Psalm .xxxi.

¶ How the penitent person should bewail his sins, pray unto God and rejoice in him.

Blessed are they whose iniquities are forgiven and whose sins be covered.

Blessed is the man to whom God hath not imputed sin, and in whose spirit is no deceit.

[4 These Psalms were very anciently selected, and known by name as the *seven*, or *Penitential Psalms*. St Augustin is said to have desired them to be read to him, when about to die.]

For whilst I held my peace, my bones are waxen old: whilst I cried all the day.

For day and night thy hand is very heavy upon me: I have been turned into wretchedness, whilst the thorn pricked me.

I have opened my fault unto me, and have not hid mine unrighteousness.

I said, I will confess mine unrighteousness against my self to the Lord, and thou hast forgiven the wickedness of my sin.

For this shall every holy person pray unto thee in time convenient:

But in the great flood of many waters they shall not come nigh him.

Thou art my refuge from tribulation that hath inclosed me: O my joy, deliver me from them that compass me.

I shall give thee understanding and shall teach thee in the way that thou shalt go: I shall fasten my eyes upon thee.

Be ye not like horse and mule, in whom is none understanding.

Bind their mouths with snaffle and bridle, that will not draw nigh unto thee.

Many are the plagues of the sinner; but whoso trusteth in the Lord, mercy embraceth him on every side.

Be glad in the Lord, and rejoice, ye righteous, and be joyous, all ye that be upright in heart.

Glory be to the Father, and. &c.

As it was in the begin. &c. Amen.

Domine ne. Psalm .xxxvii.

¶ The penitent person, sore grieved with the burden of sin, calleth upon God for aid, and betaketh himself to his mercy.

Lord, rebuke me not in thy rage, nor chastise me in thine anger.

For thine arrows stick fast in me, and thou hast laid thine hand sore upon me.

There is no health in my flesh because of thy displeasure: there is no rest in my bones because of my sins.

For mine iniquities are gone over mine head, and are laid upon me as an heavy burden.

My wounds are putrified and rotten because of my foolishness.

I am made wretched and crooked extremely, I went sorrowful all day long.

For my loins are full of illusions, and there is no health in my flesh.

I am sore afflicted and brought low, I did roar out for the sorrow of my heart.

Lord, thou knowest all my desire, and my mourning is not hid from thee.

My heart is troubled, my strength hath left me, also the very sight of mine eyes is not with me.

My friends and my neighbours drew together, and stood against me.

And they that were next me stood far off, they that laid wait for my life set upon me.

And they that sought my destruction spake vanities, and they imagined deceits all the day.

But I, as one being deaf, did not hear, and I was as one that were dumb, not opening his mouth.

And I became as a man not hearing, and having no counterchecks in his mouth.

For in thee have I trusted, thou shalt hear me, O Lord God.

For I have said, let never mine enemies triumph upon me; and whilst my feet do slide, they spake stoutly against me.

For I am ready to be scourged, and my sorrow is alway in my remembrance.

For I shall confess mine ungodliness, and I shall think upon my sin.

But mine enemies live, and are made strong over me, and they are increased which hate me unjustly.

They that requite evil for good were against me, because I followed goodness.

Forsake me not, O Lord my God, neither depart thou from me.

Make speed to help me, O Lord God of my salvation.

Glory be to the Father, and to. &c.

As it was in the begin. &c. Amen.

Miserere mei Deus. Psalm li.

¶ A prayer of the penitent, earnestly acknowledging[1] and lamenting his ungodly life and crying for mercy to be cleansed from sin, and calling for the Spirit of God to be confirmed in grace.

Have mercy upon me, O God, according to thy great mercy.

And according to the multitude of thy compassions, wipe away mine iniquity.

More and more wash me from mine iniquity: and cleanse me from my sin.

For I acknowledge mine iniquity: and my sin is ever before mine eyes.

To thee alone have I sinned, and have done evil in thy sight, that thou mayest be justified in thy words, and mayest overcome when thou art judged.

Behold, I was begotten in wickedness, and my mother conceived me in sin.

Lo, thou hast loved truth, the unknown and secret things of thy wisdom thou hast revealed unto me.

Sprinkle me, Lord, with hyssope, and I shall be cleansed.

Thou shalt wash me, and I shall be made whiter than snow.

Unto my hearing shalt thou give joy and gladness, and the bruised bones shall rejoice.

[1 1545, acknowledgyng his vngodly.]

Turn thy face from my sins: and wipe away all my wickedness.

A pure heart create in me, O God, and a perfect spirit renew within me:

Cast me not away from thy face: and thy Holy Spirit take not from me.

Restore to me the gladness of thy salvation: and strengthen me with thy principal Spirit.

I will instruct the wicked in thy ways: and the ungodly shall be converted unto thee.

Deliver me from bloodshed, O God, the God of my health, and my tongue shall exalt thy righteousness.

Thou shalt open my lips, and my mouth shall shew thy praise.

For if thou hadst desired sacrifice, I had surely given it: but thou delightest not in whole burnt-offerings.

The sacrifice to GOD is a lowly spirit; O God, thou wilt not despise a contrite and humble heart.

Deal gently of thy favourable benevolence with Sion: and the walls of Hierusalem may be builded up.

Then shalt thou accept the sacrifice of righteousness, oblations and whole burnt-offerings; then shall they lay calves upon thine altar.

Glory be to the Father, and to. &c.

As it was in the begin. &c. Amen.

Domine exaudi orationem. Psalm .ci.

A sore complaint of the godly man, being grievously handled of the wicked people, and making his moan to almighty God.

Lord, hear my prayer: and let my cry come to thee.

Turn not thy face from me, whensoever I am troubled, bow thine ear unto me.

In what day soever I call upon thee, hear me speedily.

For my days are vanished as smoke, and my bones are waxed as dry as a firebrand.

I am stricken, and my heart is withered like hay, so that I have forgot to eat my bread.

With the voice of my mourning: my bones cleaveth to my flesh.

I am like unto a pelican of wilderness, and like unto an owl in the house.

I have walked, and am like a sparrow, solitary in the house-top.

All day mine enemies reviled me, and they that praised me conspired against me.

For I did eat ashes as bread, and mingled my drink with weeping.

And that because of thy wrath and indignation, for thou didst take me up, and cast me against the ground.

My days are faded as a shadow, and I am withered like hay.

But thou, Lord, abidest for ever: and thy memorial is from age to age.

Thou, Lord, shalt arise, and have mercy on Sion; for it is time to have mercy on it, for the time is come.

For the stones thereof delight thy servants: and they shall have pity on the ground thereof.

And the people shall fear thy name, O Lord, and all kings of the earth thy glory.

For the Lord hath builded Sion: and shall be seen in his glory.

He hath regarded the speech of the humble, and hath not despised their prayer.

Let these things be written in another age, and the people that shall be created shall praise the Lord.

For he hath looked down from his high holy place, the Lord hath looked down from heaven, unto the earth;

To hear the wailing of them that be captive, to loose the sons of them that were slain.

That they should in Sion declare the name of the Lord, and his praise in Jerusalem;

When the people assembled together, and kings for to serve the Lord.

In the way he hath hindered my strength, he hath shortened my days.

Call me not away in the mids of my days; thy years endure for ever.

In the beginning thou, Lord, hast laid the foundation of the earth, and the works of thine hands are the heavens.

They shall perish, but thou abidest; and they shall all wax old as a garment.

And as a covering thou shalt change them, and they shall be changed; but thou art one, and the same, and thy years shall not fail.

The sons of thy servants shall continue, and their seed shall stand for ever.

Glory be to the Father. &c.

As it was in the. &c. Amen.

De profundis clamavi. Psalm .cxxix.

¶ The sinner being punished for his sins desireth to be delivered both from sin and punishment.

From the depth I called on thee, O Lord; Lord, hear my prayer.

Let thine ears give good heed to the voice of my prayer.

If thou, Lord, wilt look straitly upon sins, O Lord, who shall abide it?

But with thee is mercy, and for thy law have I suffered thee, O Lord.

My soul hath abiden in his word: my soul hath trusted in the Lord.

From the morning watch unto night, let Israel trust in the Lord.

For with the Lord there is mercy: and with him is plenteous redemption.

And he will redeem Israel from all his iniquities.

Glory be to the Father, &c.

As it was in the. &c. Amen.

Domine exaudi. Psalm .xli. [cxlii.]

The just man, being in adversities[1], prayeth to be delivered from all evil.

Lord, hear my prayer, with thine ears perceive my desire, for thy truth's sake, and hear me for thy righteousness.

And enter not into judgment with thy servant, for no person living shall be justified in thy sight.

For the enemy hath pursued my soul, my life in earth he hath brought low.

He hath set me in darkness as the dead men of the world, and my spirit was vexed, my heart was troubled within me.

I remembered the old days, I have studied in all thy works, and in the deeds of thy hands I mused.

I have stretched forth my hands unto thee, my soul unto thee, as earth without water.

Hastily hear me, O Lord; my spirit hath failed me.

Turn not thy face from me, for I shall be like to men descending into a pit.

Cause thy mercy to be heard of me betimes: for in thee I have trusted.

Shew me the way where I may walk: for unto thee have I lift up my mind.

Deliver me from mine enemies, O Lord, unto thee have I fled: teach me to do thy will, for thou art my God.

Thy good Spirit shall conduct me into the land of rightfulness: for thy name sake, Lord, thou shalt revive me through thine equity.

Thou shalt bring my soul from trouble, and through thy mercy thou shalt destroy all mine enemies.

And thou shalt destroy all that molest my soul, for I am thy servant.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Anthem.

Remember not, O Lord God, our old iniquities, but let thy mercy speedily prevent us, for we be very miserable: help us, God our Saviour, and for the glory of thy name deliver us, be merciful and forgive our sins, for thy name sake. Let not the wicked people say, Where is their God? we be thy people and the sheep of thy pasture, we shall give thanks to thee for ever: from age to age, we shall set forth thy laud and praise. To thee be honour and glory, world without end. Amen.

[1 1545, aduersitie.]

The Litany and Suffrages[2].

O[3] God the Father of heaven, have mercy upon us miserable sinners:

O[4] God the Father of heaven, have mercy. &c.

O God the Son, redeemer of the world, have mercy upon us miserable sinners:

O God the Son, redeemer of the world. &c.

O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable sinners:

O God the Holy Ghost, proceeding from. &c.

O holy, blessed and glorious Trinity, three persons and one God, have mercy upon us miserable sinners[5]:

O holy, blessed and glorious. &c.

[2] The edition of the Primer of 1545 in English, published by Whitchurch the 19th day of June, introduces the Litany with the following observations. These, however, are not in the Latin and English Primer used for the present collation, nor in the Orarium of 1546.

As these holy prayers and suffrages foloing ar set forth of most godly zele for edifiynge and styrring of deuocion of al true faithful christian herts: so it is thought conuenient in this commune prayer of procession to haue it set forth and vsed in the vulgar tong for styrring of the people to more deuocion: and it shalbe euery Christian mans part reuerently to vse thesame, to y^e^ honor and glory of almightie God, and the profit of their own soules. And such emong y^e^ people as haue bokes, and can rede, may rede theim quietly and softely to theimself: and such as can not rede let theim quietly and attentiuely giue audience in time of the said praiers, hauing theyr minds erect to almightie God, and deuoutly prayenge in their hertes the same peticions which do entre in at their eares, so that with one sounde of the hert and one accorde God may be gloryfied in his Churche.

And it is to be remembred, that whiche is prynted in black letters, is to be sayed or song of the priest with an audible voice, that is to say, so loud and so plainly, y^t^ it may be well vnderstande of the hearers. And that which is in the red is to be answered of the quyre, soberly and deuoutly.]

[3] The initial letter of the Latin in the Orarium of 1546—Pater de cœlis Deus—has for an illumination Christ walking on the sea, and stretching forth his hands to catch Peter. Matt. xiv. 31.]

[4] There is nothing, either in the Latin or English of 1545, to shew that the first four petitions were to be repeated. On the contrary, the Orarium of 1546 so directs it to be.]

[5] 1545, Holy virgyn Mari, mother of God oure sauiour Jesu Christ: Pray for vs.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the Devil, from thy wrath, and from everlasting damnation:

Good Lord, deliver us.

From blindness of heart, from pride, vain-glory and hypocrisy, from envy, hatred, and malice, and all uncharitableness:

Good Lord, deliver us.

From fornication, and all[1] other deadly sin, and from all the deceits of the world, the flesh and the Devil:

Good Lord, deliver us.

From lightning and tempest, from plague, pestilence and famine, from battle and murder, and from sudden death:

Good Lord, deliver us.

From all sedition, and privy conspiracy[2], from all false doctrine and heresy, from hardness of heart, and contempt of thy word and commandment:

Good Lord, deliver us.

By the mystery of thy holy incarnation, by thy holy nativity and circumcision, by thy baptism, fasting, and temptation:

Good Lord, deliver us.

By thine agony and bloody sweat, by thy cross and passion, by thy precious death and burial, by thy glorious

Al holy angels and Archangels, and all holy orders of blessed spirites: Pray for vs.

All holy Patriarckes & Prophetes, Apostles, & Martyrs, Confessours, & virgyns, and all the blessed company of heauen: Pray for vs.]

[1 1545, al deadly.]

[2 1545, from the tyranny of y^e^ bishop of Rome, and all his detestable enormities, from all false doctrine and heresy, from all hardnes.

Whitchurch's Primer mentioned on the previous page has 'abominable' instead of 'detestable.' A copy of the Primer of 1553 does, it seems, exist, in which the name of Mary as queen occurs, as well even as this, to her, very offensive passage. See Walter's reprint of Edward's reformed Primer, pref. p. xiv. See also the Elizabethan Liturgies, pref. p. ix.]

resurrection and ascension, by the coming of the Holy Ghost:

Good Lord, deliver us.

In all time of our tribulation, in all time of our wealth, in the hour of death, in the day of judgment:

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord[3], and that it may please thee to rule and govern thy holy church universal in the right way.

We beseech thee to hear us. &c.

That it may please thee to keep Elizabeth[4] thy servant, our Queen and governor:

We beseech thee to hear us. &c.

That it may please thee to rule her heart in thy faith, fear and love, that she may always[5] have affiance in thee, and ever seek thy honour and glory:

We beseech thee to hear us. &c.

That it may please thee to be her defender and keeper, giving her the victory over all her enemies:

We beseech thee to hear us. &c.[6]

That it may please thee to illuminate all Bishops, Pastors, and ministers of the Church, with true knowledge and understanding of thy word, and that both by their preaching and living they may set it forth, and shew it accordingly:

We beseech thee to hear us. &c.

That it may please thee to endue the Lords of the council, and all the nobility, with grace, wisdom, and understanding:

We beseech thee to hear us. &c.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth:

We beseech thee to hear us. &c.

[3] 1545, O lorde God.]

[4] 1545, Henry the eight thy seruaunt and our kyng.—On the position of this petition with reference to that for bishops, &c. see Mon. Ritual. Vol. II. p. 103, note 85.]

[5] 1545, euer haue.]

[6] 1545, That it may please the to kepe oure noble quene Catherine in thy feare & loue, geuyng her increase of al godlynes, honour, & chilren: We beseche the to heare vs good lorde.

That it may please the to kepe and defende oure noble prince Edwarde, & all the kynges maiesties children: We beseche the to heare vs good lorde.]

That it may please thee to bless and keep all thy people:
We beseech thee to hear us. &c.

That it may please thee to give to all nations unity, peace and concord:

We beseech thee to hear us. &c.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments:

We beseech thee to hear us. &c.

That it may please thee to give all thy people increase of grace, to hear meekly thy word, and to[1] receive it with pure affection, and to bring forth the fruits of the Spirit:

We beseech thee to hear us. &c.

That it may please thee to bring into the way of truth all such as have erred, and are deceived:

We beseech thee to hear us. &c.

That it may please thee to strengthen such as do stand, and comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet:

We beseech thee to hear us. &c.

That it may please thee to succour, help and comfort, all that be in danger, necessity and tribulation:

We beseech thee to hear us. &c.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pity upon all prisoners and captives:

We beseech thee to hear us. &c.

That it may please thee to defend and provide for the fatherless children, and widows, and all that be desolate and oppressed:

We beseech thee to hear us. &c.

That it may please thee to have mercy upon all men:

We beseech thee to hear us. &c.

That it may please thee to forgive our enemies, persecutors and slanderers, and to turn their hearts:

We beseech thee to hear us. &c.

That it may please thee to give[2] and preserve to our use

[1 1545, and receiue.] [2 1545, to geue to our vse.]

the kindly fruits of the earth, so as in due time we may enjoy them:

We beseech thee to hear us. &c.

That it may please thee to give to us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy word:

We beseech thee to hear us. &c.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God, that takest away the sins of the world:

Grant us thy peace.

O Lamb of God, that takest away the sins of the world:

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us:

Lord, have mercy upon us.

Christ, have mercy upon us:

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in. &c.
And lead[3] us not into temptation.
But deliver us from evil. Amen.

The Versicle. O Lord, deal not with us after our sins.
The Answer. Neither reward us after our iniquities.

Let us pray.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist our prayers, that we make before thee, in all our troubles and adversities, whensoever they oppress us: And graciously hear us, that those evils which the craft and subtlety of the Devil or man worketh against us be brought to nought,

[3 1545, suffre vs not to be led. And so occasionally elsewhere. See p. 16, note 2.]

and by the providence of thy goodness they may be dispersed, that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church: thorough Jesus Christ our Lord.

O Lord, arise, help us, and deliver us, for thy name sake[1].

O God, we have heard with our ears, and our fathers have declared unto us the noble works, that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us, for thine[2] honour.

Glory[3] be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, and is now, and ever shall be, world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows[4] of our heart.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ[5].

Graciously hear us, O Christ, graciously hear us, O Lord Christ.

The Versicle. O Lord, let thy mercy be shewed upon us.

The Answer. As we do put our trust in thee.

Let us pray.

We humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy name sake turn from us those evils, that we most righteously have deserved: grant this, O Lord God, for our mediator and advocate Jesus Christ's sake[6].

[1 1545, thy names sake.] [2 1545, thy honor.]

[3 1545, Glori to the father, the son, and to the holy gost, as it hath bene from the beginnyng, is, and shalbe euer.]

[4 1545, the dolour.]

[5 1545, to heare vs Christ.]

[6 1545, Amen. Then follow these Collects.

O God, whose nature & propertie is euer to haue mercy and to forgeue, receiue our humble petition, and though we be tyed and bounde with the chaine of our sinnes, yet let the pytyfulnes of thy great mercy leuse vs, for the honoure of Jesus Christes sake, our mediatour and aduocate. Amen.

Almighty & euerliuyng God, whiche onely workest great merveiles, send doune vpon our bishoppes & curates, and al congregations commit-

Almighty[7] God, which hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three be gathered[8] together in thy name, thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

¶ The Dirige[9].

Dilexi quoniam exaudi. Psalm .xxiii. [cxiv.[10]]

¶ The laud and praise of God, through whose benefits we be preserved in adversity.

I have loved, for the Lord will hear the voice of my prayer.

For he hath inclined his ear unto me, and in my days I will call upon him.

ted to their charg, the helthful sprit of thi grace, and that they may truely please the: powre vpon them the continual dewe of thy blessyng. Graunt this (O lorde) for the honour of our advocate and mediatour Jesu Christ. Amen.

We beseche the (O lord) to shew vpon vs thyne exceadyng great mercy, whiche no tong can worthely expresse, and that it may please the to deliuer vs from all our sinnes, & also from the paines that we haue for them deserued. Graunt this (O lorde) through oure mediatour and aduocate Jesu Christ. Amen.

Graunt, we beseche the, O almightye God, that we in our trouble put oure whole confidence vpon thy mercy, that we against all aduersitie be defended vnder thy protection: Graunt this, O lorde God, for our mediatour and aduocate Jesu Christes sake. Amen.

[7 The Orarium of 1546 has, Precatio Crisostomi, in the margin.]

[8 1545, be gathered in.]

[9 The makynge of this seruice (that we call Dirige) some do ascribe to saynt Isidore, and some to Saynt Gregorie: but whether of them it was, forceth not moche, for certayn it is, that all that is contained therin, (the collectes excepte) may as well be applyed for the lyuyng, as for the deade.

Anciently the Clergy were bound to say this office very frequently, and daily during Lent, in choir, after the corresponding hours appointed for the day. Such, most probably, was the ancient rule in England, as it now is in the church of Rome; but it was not invariable. Certain seasons were excepted: viz. during Eastertide, and the three days of the Great Week. This general obligation was afterwards removed from the Clergy of the Roman Communion, and it has been argued that the only day now of *obligation* is the 2nd of November, not, as the rubric prefixed to the Office in the Breviary would seem to intimate, the first day of each month. Mon. Ritual. Vol. II. pp. 111, 114.]

[10 The Vulgate, following the Septuagint, comprehends two Hebrew

The sorrow of death hath compassed me, and all the perils of hell have entangled me.

I have found much trouble and sorrow, and I have called upon the name of the Lord.

O Lord, deliver my soul: merciful [is the] Lord and just, our God is merciful.

The Lord preserveth the simple, I was brought low and he delivered me.

Turn into thy rest, O my soul, for the Lord hath done much for thee.

For he hath delivered my soul from death: mine eyes from tears, my feet from sliding.

I shall please the Lord in the land of the living.

Beatus qui intelligit. Psal. xli.

℣. Happy is he that hath compassion upon the poor, whom God delivereth from his enemies, and preserveth everlastingly.

Blessed is he that considereth the needy and the poor: in the evil day the Lord shall deliver him.

The Lord preserve him and keep him alive, and make him fortunate in the earth, and deliver him not into the will of his enemies.

The Lord succour him, being diseased in his bed: all his bed thou hast changed in his infirmity.

I said, Lord, have mercy on me: heal my soul, for I have trespassed against thee.

Mine enemies spake evil unto me, saying: When shall he die, and his name perish?

And though he came in for to see, he spake vanities, his heart gathered mischief within itself.

He went forth, and spake to the same purpose together.

Against me did all mine enemies whisper, against me have they imagined this mischief.

They have devised untrue sayings by me: shall he that sleepeth have no help to rise again?

For the man with whom I was in peace, in whom I trusted, which hath eaten of my bread, made great means to supplant me.

But thou, Lord, have mercy on me, and restore me, I shall requite them.

By this I know thou favourest me: that mine enemy shall not triumph upon me.

But for mine innocency thou hast defended me, and hast made me sure in thy sight for ever.

Blessed be the Lord God of Israel, world without end. So be it.

psalms in one, viz. cxiv. and cxv. Hence, in both those versions, the hundred and sixteenth psalm of the Hebrew text is headed cxiv.; but, as they close this psalm with its ninth verse, and entitle the rest of it psalm cxv. their numbering is again only one behind that of the Hebrew. Tyndale's Doctrinal Treatises, p. 160, note.]

Lauda anima mea Dominum. Psalm .xli. [cxlv.]

An exhortation to praise God, and to put our trust in him and not in men.

Praise the Lord, O my soul: I shall praise the Lord during my life, I shall sing praise to my God as long as I live.

Put not your trust in princes, nor in the children of men, in whom there is no health.

His spirit shall pass out, and shall return into his country; in that day shall all his thoughts perish.

Blessed is he whose helper is the God of Jacob, whose hope is in his Lord God, which made heaven and earth and sea, and all that be in them:

Which keepeth truth evermore, doth judgment to them that suffer wrong, and giveth meat to the hungry.

The Lord looseth them that be fettered, the Lord giveth sight unto the blind.

The Lord lifteth up them that be fallen, the Lord loveth the righteous.

The Lord preserveth strangers, he will defend the fatherless and widow, and will destroy the way of sinners.

The Lord thy God, O Sion, shall reign evermore from one generation to another.

Lord, give thy people eternal rest,
And light perpetual shine on them.
From the gates of hell,
Lord, deliver their souls.
I trust to see the goodness of the Lord
In the land of life.
Lord, hear my prayer,
And let my cry come to thee.

Let us pray.

O[1] God, whose nature and property is ever to have mercy and to forgive, receive our humble petition, and though

[1 1545, O God to whom it is appropryed to bee merciful euer & to spare, be mercyful to the solles of thy seruauntes of eache kynde, and forgeue them all their sinnes, that they beyng leused from the bondes of death, may ascende vnto the life euerlastyng, through Christ our lorde.

O God, the Lorde of pardon, graunt vnto the solle of *N.* thy seruaunt (the yeres mynd of whose death we haue in remembraunce) a place of rest, the blissful quiet and clerenes of thy light. Through Christ our lorde.

O God, that arte creatour and redemer of al faithful people: Graunt

we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesu Christ's sake our mediator and advocate. Amen.

We beseech thee, O Lord, to shew upon us thine exceeding great mercy, which no tongue can worthily express, and that it may please thee to deliver us from all our sins, and also from the pains that we have for them deserved. Grant this, O Lord, through our mediator and advocate Jesu Christ. Amen.

Verba mea auribus. Psalm .v.[1]

¶ The godly person desireth to be defended of God, that the intents of his adversaries may be stopped, and that the goodness of God may be shewed among the Godly.

Lord, give ear unto my words, understand my clamour.

Hearken unto the voice of my prayer, my king, and my God.

For unto thee will I pray, O Lord, early shalt thou hear my voice.

Early shall I stand by thee, and I shall see that thou art a God that hath no pleasure in iniquity;

Nor the malicious shall not dwell near thee, neither shall the unrighteous abide before thine eyes.

Thou hatest all that do iniquity, thou shalt destroy all them that speak lies.

The Lord doth abhor the man that is bloody and deceitful.

But I through the plenteousness of thy mercy shall enter into thy house.

I will worship towards thy holy temple in thy fear.

Lead me, Lord, into thy righteousness because of mine enemies, direct my way in thy sight.

For in the mouth of them there is no truth, the heart of them is full of vanity.

vnto the solles of all true beleuers beyng dead, remission of al their sinnes, that through deuout praiers they may obtayne thy gratious pardon, y^t^ they haue alway desyred, whiche shalt come to iudge the quicke and dead, and the worlde by fyre.

God haue mercy on all christen solles. Amen.

Psalme .v.]

[1 The Office of the Dead consisted of two parts, the Evensong or Vespers, and the Matins: the former ended, and the latter began, at this psalm. The first antiphon or anthem at Vespers was 'Placebo Domino in regione vivorum,' Psalm cxiv. 9, Vulgate translation; whilst at Matins it was 'Dirige, Domine Deus meus, in conspectu tuo viam meam,' Psalm v. 9. Hence the one had sometimes the name of 'Placebo,' and the other of 'Dirige;' though occasionally, as in this Primer, both parts of the Office were included under the latter title.]

The throat of them is an open grave, deceitfully did they with their tongues: judge them, O God.

Let them fall from their imaginations: according to the greatness of their wickedness expel them; for they have stirred thee to anger, O Lord.

And let all rejoice that trust in thee; they shall evermore be glad, and thou shalt dwell among them.

And they shall glory in thee, all that love thy name, for thou wilt bless the righteous.

Lord, thou hast crowned us, as it were with a shield of thy good will.

Dominus illuminatio mea. Psalm .[xx]vii.

¶ The goodness of God toward his people, whereby they be encouraged to trust in God, notwithstanding their adversaries, to rejoice in his aid, and to magnify him.

The Lord is my light, and my health: whom shall I fear?

The Lord is the defender of my life: of whom shall I be afraid?

Whiles the malicious approach unto me for to devour my flesh,

Mine enemies which trouble me, they were made weak, and fell down.

If they pitch pavilions against me, my heart shall not fear.

If a battle rise against me, I shall trust in it.

One thing have I asked of the Lord which I shall require, that I may inhabit in the house of the Lord all the days of my life;

That I may see the beauty of the Lord, and may visit his temple.

For he hath hid me in his tabernacle in the evil day, he hath defended me in the secret place of his tabernacle.

He hath exalted me upon a rock, and now he hath exalted mine head above mine enemies that be about me.

And I have offered in his tabernacle the sacrifice of laud, I shall sing and say a psalm unto the Lord.

Hear my voice, Lord, wherewith I have cried unto thee; have mercy on me, and hear me.

Mine heart hath said unto thee, my face hath sought thee, Lord, I shall seek thy face.

Turn not thy face from me, do not swerve from thy servant in anger.

Be mine helper, forsake me not, neither despise thou me, O God my saviour.

For my father and my mother have forsaken me, but the Lord hath taken me.

Lord teach me [in] thy way, and lead me in a straight path because of mine enemies.

Deliver me not to the minds of them that trouble me, for unjust witnesses have risen against me, and have spoken wickedly.

I trust to see the goodness of God in the land of the living.

Abide the Lord, do manfully, and let thy heart be strengthed, and abide the Lord.

Quemadmodum desiderat. Psalm .xli.

¶ The godly man is vexed with them that blaspheme God's religion, and being pensive with fervent complaint openeth his heart to God.

Even as the hart longeth after the fountains of waters, so doth my soul long after thee, O God.

My soul hath thirsted after God, the strong and living God: when shall I come and appear before the face of God?

My tears were to me day and night instead of bread;

Whiles it is daily said unto me, where is thy God?

Those things I have called to mind, and I have poured forth my soul unto my self, because I shall depart into a place of marvellous habitation, unto the house of God;

With a voice of gladness and rejoicing, like the sound of one that banqueteth.

My soul, why art thou sorrowful? and why dost thou trouble me?

Trust in God, for I shall ever confess him, which is the health of my countenance, and my God.

My soul within myself is troubled: therefore I shall have thee in mind, in the land of Jordan, and the little mountain of Hermon.

Deepness calleth upon deepness, with the noise of thy water courses.

All thy rains and thy floods have run over me.

In the day the Lord hath commanded his mercy, and in the night his song is with me.

I make my prayer to the God of my life: I shall say unto God, Thou art my defender.

Why hast thou forgotten, and why do I go all sorrowful, whilst mine enemy doth afflict me?

Whilst my bones are broken, mine enemies that have troubled me, have cast it in my teeth:

Whilst they say to me every day, Where is thy God?

My soul, why art thou sorrowful, and why dost thou trouble me?

Trust in God, for I shall ever confess him, which is the health of my countenance, and my God.

The Anthem.

I trust to see the goodness of the Lord in the land of the living.

Lord, grant thy people everlasting rest.

And let thy everlasting light shine on them.

Our Father. &c.

And lead[1] us not into temptation.

But deliver us from evil.

[1 1545, suffer vs not to be led.]

The first Lesson. Job .x.[2] [8—13.]

Thine hands hath made me, and fashioned me all together round about, and wilt thou destroy me suddenly? O remember that thou madest[3] me of the mould of the earth, and shalt bring me into dust again: hast thou not put me together, as it were milk, and hardened me to cruds like cheese? Thou hast covered me with skin and flesh, and joined me together with bones and sinews. Thou hast granted me life and mercy, and the diligent heed that thou takest[4] on me hath preserved my spirit.

The Anthem.

I know that my Redeemer liveth, and that I the last day shall rise from the earth, and shall be clad again with mine own skin, and in mine own flesh I shall see God, whom I my self shall see, and mine eyes shall look upon, and none other: this hope is laid up in my bosom.

The second lesson. John .v.[5] [24—30.]

Verily verily I say unto you: He that heareth my word, and believeth on him that sent me, hath everlasting life, and cometh not into damnation, but passeth from death to life. Verily verily I say unto you, the hour shall come, and now it is, when the dead shall hear the voice of the Son of God, and they that hear shall live: for as the Father hath life in himself, so likewise hath he given to the Son to have life in himself, and hath given him power also to judge, because he is the Son of man. Marvel not at this, for the hour cometh in the which all that are in the graves shall hear the voice of the Son of God: and they that have done good shall come forth unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

The Anthem. 1 Thess. iv. [13—15.]

Brethren, we would not that ye should be ignorant as concerning them the which are fallen asleep, that ye sorrow not as other do, which have no hope. For if we believe that Jesus died and rose again; even so them which sleep with Jesus God shall bring with him.

[2] 1545 has no reference.]
[3] 1545, madest me as moulde.]
[4] 1545, tokest.]
[5] 1545 has not the reference.]

. *Corin. xv.* [51—58.] The .iii. lesson.

Behold, I shew you a mystery, soothly, we shall all rise, but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trump shall blow, and the dead shall rise incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality: when this corruptible hath put on incorruption, and this mortal hath put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. Death, where is thy victory? O death, where is thy sting? The sting of death is sin, and the strength of sin is the law. But thanks be unto God, which hath given us victory, through our Lord Jesus Christ.

The Anthem.

Deliver me, good Lord, from eternal death in that dreadful day, when the heaven and earth shall be moved, and thou shalt judge the world by fire: This day is the day of ire, of wretchedness and misery, the great day and very bitter.

Deliver not to beasts, O Lord, the souls of them that confess thee, and forget not at length the souls of thy poor people.

Exaltabo te Domine. Psalm .xxix.

℣ Thanks[1] given for health recovered. The goodness of God is praised who for a little adversity sendeth much comfort.

I will exalt thee, O Lord, for thou hast defended me, and not suffered mine enemies to have their pleasure upon me.

O Lord my God, I have cried unto thee, and thou hast healed me.

Lord, thou hast brought my soul out of hell, thou hast preserved me from them that descend into the pit.

Sing unto the Lord, ye that be his saints, and give thanks with a remembrance of his holiness.

For there is wrath in his displeasure, and life in his will.

At the evening wailing shall abide, but in the morning gladness.

In my wealthiness I said, I shall never more be removed.

Lord, through thy good will thou gavest strength to my beauty.

Thou didst turn thy face from me, and I was all astonied.

Unto thee, O Lord, will I cry, and I will pray to my God.

What profit is there in my blood, when I shall descend into corruption?

[1 1545, ℣. Thankes be geuen.]

Shall dust give thanks to thee? or shall it declare thy truth?

The Lord hath heard, and hath taken mercy on me; the Lord is made mine helper.

Thou hast turned my sorrow into joy, thou hast cut off my sackcloth, and hast compassed me with gladness.

That my glory might sing to thee without grief, O my Lord God, I shall evermore give thanks to thee.

Ego dixi. Psalm[2] *Esaie* .xxxviii.

℄ Thanks for the recovery of health[3].

I said, In the midst of my days I shall go to the gates of hell.

I desired the residue of my years: I said, I shall not see the Lord God in the land of the living.

I shall see man no more, nor him that dwelleth in rest.

My time is taken from me, and folden up, as the shepherd's tent.

My life is cut off like a weaver's web: when I yet began, he cut me down; from morning until the night thou wilt make an end of me: I was in hope until morning, but, as a lion, so he bruised all my bones.

From morning until night thou wilt make an end of me: as a young swallow, so shall I chatter, and shall mourn as a dove.

Mine eyen dazzled with looking on high.

Lord, I suffer force: answer for me, what shall I say? or what shall he answer me, since I have done it?

I shall remember all my years unto thee, with bitterness of my heart.

Lord, if life be thus, and the life of my spirit be after such sort, thou shall correct me, and quicken me: lo, in peace my sorrow is most bitter.

But thou hast delivered my soul, that it should not perish: thou hast cast behind thy back all my sins.

For neither hell shall knowledge thee, nor death shall praise thee; they that descend into the pit shall not look for thy verity.

He that is living, the living person shall knowledge thee, like as I do now; the father to the children shall declare thy truth.

Preserve me, O Lord, and we shall sing our psalms in the Lord's house all the days of our life.

In te Domine speravi. Psalm .lxx.

℄ Unto[4] God is our only refuge: we must pray to him, and in him put all our trust, and him praise and magnify.

In thee, O Lord, have I put my trust; let me never be confounded: in thy righteousness deliver me.

Incline thine ear unto me, and make speed to save me.

Be unto me a protector as God, and as a place or fortress for to save me; for thou art my strength and refuge.

[2 Ought the word '*Psalm*' to be here? 1545 has it not.]

[3 1545, for recovery.]

[4 1545, ℄ With God.]

Deliver me, O my God, out of the hand of the sinner, out of the hand of the law-breaker, and the unjust.

For thou, O Lord, art my patience, thou art my hope even from my youth.

Through thee have I been holden up ever since I was born; thou art my defender since I came forth of my mother's womb.

My singing alway is of thee: I am made as a wonder unto many, but thou art a strong helper.

Let my mouth be filled with thy praise, that I may sing thy glory and thy magnificence all the day long.

Cast me not away in the time of age; forsake me not, when my strength faileth me.

For mine enemies spake against me, and they that laid wait for my soul, did take their counsel together,

Saying, God hath forsaken him; persecute him, and take him, for there is none to deliver him.

Go not far from me, O my God: have regard for to help me.

Let them be confounded and perish, that are against my soul.

Let them be covered with shame and dishonour, that seek to do me evil.

But I will alway trust, and I will praise thee more and more.

My mouth shall speak of thy righteousness, and of thy salvation all the day.

Because I know no letter, I will enter into the strength of the Lord, I will make mention of thy righteousness.

Thou, O God, hast taught me from my youth hitherto, and I shall tell of thy wondrous works.

And unto age and oldness, O God, forsake me not;

Until I shew thy strength unto generations yet for to come.

Thy power and thy righteousness, O God, until the highest marvail which thou hast wrought. O God, who is like unto thee?

O what great and evil adversities hast thou shewed me! and yet didst thou return and refresh me, yea, and broughtest me again from the depths of the earth.

Thou hast multiplied upon me thy magnificence: and thou hast returned and comforted me.

Therefore will I praise thee and thy truth, O God, in the instruments of music: unto thee will I sing upon the harp, which art the holy God of Israel.

My lips will be fain, when I sing unto thee, and so will my soul also, which thou hast redeemed.

My tongue also shall talk of thy righteousness all the day long; for they are confounded and brought unto shame, that seek to do me evil.

The Anthem.

I am the resurrection and life: he that believeth in me, yea, although he were dead, yet he shall live; and who-

soever liveth and believeth in me, shall not see everlasting death.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Our Father, which art in heaven. &c.
And lead[1] us not into temptation.
But deliver us from evil.
Lord, give thy people eternal rest.
And light perpetual shine on them[2].
I trust to see the goodness of the Lord
In the land of life.
Lord, hear my prayer.
And let my cry come to thee[3].

O God, which by the mouth of S. Paul thine apostle hast taught us not to wail for them that sleep in Christ, grant, we beseech thee, that in the coming of thy Son our Lord Jesu Christ both we, and all other faithful people being departed, may be graciously brought unto the joys everlasting, which shalt come to judge the quick and dead, and the world by fire. Amen.

Almighty, eternal God, to whom there is never any prayer made without hope of mercy, be merciful to the souls of thy servants, being departed from this world in the confession of thy name, that they may be associate to the company of thy saints. Through Christ our Lord. Amen.

Lord, bow thine ears unto our prayers, wherein we devoutly call upon thy name mercy[4], that thou wilt bestow the souls of thy servants, which thou hast commanded to depart from this world, in the country of peace and rest, and cause them to be made partners with thy holy servants. Through Christ our Lord. Amen[5].

[1 1545, suffre vs not to be led.]
[2 1545, From the gates of hel.
Lord deliuer their solles.]
[3 1545, ℂ Let vs pray.]
[4 'Name' seems to be redundant; probably, it is a typographical error. 1545, thy mercy. The Latin:—misericordiam.]
[5 1545, We beseche the lorde, that the praier of thy suppliauntes

¶ The Commendations[1].

¶ This Psalm is the A B C. of godly love, the paradise of learning, the shop of the holy Ghost, and[2] the school of truth. In which appeareth, how the saints of God esteem his holy laws, and[2] how fervently they be given to them, how it grieveth them that they should be despised, how fervently they desire to learn them, to walk in them, and to fulfil them: finally, how the transgressors and adversaries of them shall be punished and destroyed.

Beati immaculati. Psalm .cxix.

Blessed are they, that be unspotted in the way, which walk in the law of the Lord.

Blessed are they, that search his testimonies, that seek him with all their heart.

For they, that work wickedness, have not walked in his ways.

Thou hast commanded thy commandments very straitly to be kept.

Would God my ways might be directed to keep thy justifications.

Then shall I not be confounded, when I shall behold all thy commandments.

I shall confess unto thee with a right heart, when I have learned the judgments of thy righteousness.

I shall keep thy justifications; forsake me not utterly.

In quo corrigit.

Wherein doth the young man correct his life? in keeping of thy word.

With all my heart I have sought thee out; put me not away from thy commandments.

In my heart I have hid thy words, that I might not offend thee.

O Lord, thou art blessed, teach me thy justifications.

With my lips I have been telling of the judgments of thy mouth.

I have had delight in the way of thy testimonies, as in all manner of riches.

I will be exercised in thy commandments, and I will consider thy ways.

I will study in thy justifications, I will not forget thy words.

maye avayle to the solles of thy servauntes, that thou wilt bothe purge them of all their sinnes, and cause them to be partakers of thy redemption, whiche liuest and reignest God worlde without ende. Amen.

God haue mercy on all christen solles.]

[1 This Office in the ancient English Primers and Horæ was entitled *The Commendations* or *Psalms of Commendation* or *Commendations of the Souls*, and had an Anthem at the beginning with a prayer at the end. It was rather an appendage to the Dirige, and was to be said, if in choir, after Prime and the reading of the martyrology.]

[2 1545 has not, and.]

Retribue servo.

Reward thy servant, quicken me, and I shall keep thy words.

Open mine eyes, and I shall consider the marvellous things of thy law.

I am a stranger in the land, hide not from me thy commandments.

My soul hath coveted to desire thy justifications at all times.

Thou hast rebuked the proud: cursed are they which decline from thy commandments.

Take from me rebuke and contempt, for I have sought after thy commandments.

For princes have been set against me, and they spake against me; but thy servant was still exercised in thy justifications.

For thy testimonies are my meditation, thy justifications are my counsel.

Adhæsit pavimento.

My soul hath cloven to the ground, quicken me according to thy word.

I have shewed thy ways, and thou hast heard me: teach me thy justifications.

Instruct me in the way of thy justifications, and I shall be exercised in thy marvellous works.

My soul hath slept for weariness: confirm me in thy words.

Remove from me the way of iniquity, and according to thy law have mercy on me.

I have chosen the way of truth, I have not forgotten thy judgments.

I have cleaved to thy testimonies, O Lord, put me not to confusion.

I have run the way of thy commandments, when thou hast enlarged my heart.

Legem pone.

O Lord, set the way of thy justifications to me for a law, and I will ever seek it out.

Give unto me understanding, and I shall search thy law, and shall keep it with my whole heart.

Lead me in the path of thy commandments, for that have I desired.

Bow mine heart into thy testimonies, and not into covetousness.

Turn away mine eyes that they see not vanity; quicken me in thy way.

Set thy word unto thy servant in thy fear.

Cut off the rebuke that I am afraid of, for thy judgments be good.

Lo, I have desired thy commandments, and in thine equity quicken me.

Et veniet super me misericordia.

And let thy mercy come upon me, O Lord, and thy health, according to thy promise.

And I shall answer to them that upbraid me; for I have trusted in thy words.

And take not the word of truth from my mouth utterly, for I have much trusted in thy judgments.

For I will keep thy law alway, world without end.

And I have walked at large, for I have sought thy commandments.

And I spake of thy testimonies in the sight of kings, and I was not ashamed.

And I have mused on thy commandments, which I loved.

And I have lift up my hands to thy commandments, which I have loved, and I shall be occupied in thy justifications.

Memor esto.

Remember thy word to thy servant, in which thou hast given me hope.

The same hath comforted me in mine affliction, for thy word hath quickened me.

The proud men have done wickedness on every side, but I have not swerved from thy law.

I have been mindful of thy judgments, good Lord, from the beginning of the world, and have been comforted.

I have fainted because of sinners, that forsake thy law.

Thy justifications were my songs in the place of my wayfaring.

In the night season I have thought of thy name, O Lord, and I have kept thy law.

I had this, because I searched out thy justifications.

Portio mea, Domine.

O Lord, thou art my portion: I have promised to keep thy law.

I have besought thy Majesty with all my heart: have mercy on me according to thy word.

I have considered my ways, and I have turned my feet into thy testimonies.

I am ready, and am not troubled to keep thy commandments.

The bonds of sinners have bewrapt me, and I have not forgotten thy law.

I rose up in the midst of the night to give thanks for the judgments of thy justifications.

I am partaker of all that fear thee, and of them that keep thy commandments.

O Lord, the earth is full of thy mercy: teach me thy justifications.

Bonitatem fecisti.

Thou hast dealt gently with thy servant, O Lord, according to thy word.

Teach me goodness, learning and knowledge, for I have believed thy commandments.

Before I was humbled, I did sin; therefore have I kept thy word.

Thou art good, and in thy goodness teach me thy justifications.

The iniquity of proud men is multiplied upon me: but I with all my whole heart shall search out thy commandments.

Their heart is congealed like milk, but I have thought upon thy commandments.

It is good for me, that thou hast humbled me, that I may learn thy justifications.

The law of thy mouth is dearer to me than thousands of gold and silver.

Manus tuæ.

Thy hands have made me and formed me: give me understanding to learn thy commandments.

They that fear thee shall see me, and be glad, because I have trusted much in thy words.

I know, O Lord, that thy judgments are right, and in thy truth thou hast humbled me.

Let thy mercy be to comfort me, according to thy word unto thy servant.

Let thy mercies come to me, and I shall live; for thy law is my study.

Let the proud, which wrongfully have done wickedness unto me, be confounded, and I will be occupied in thy commandments.

Let them be turned to me, which fear thee, and they that know thy testimonies.

Let my heart be immaculate in thy justifications, that I be not confounded.

Defecit in salutem.

My soul hath longed for thy salvation, and I have trusted much unto thy word.

Mine eyes have longed for thy promise, saying, When wilt thou comfort me?

For I am made like a bottle in the smoke: I have not forgotten thy justifications.

How many be the days of thy servant? when wilt thou give judgment of them that persecute me?

Wicked men have told me fables, but not after thy law.

All thy commandments is truth: wicked men have persecuted me; succour me.

They have almost made an end of me in the earth, but I have not forsaken thy commandments.

Quicken me according to thy mercy, and I shall keep the testimonies of thy mouth.

In æternum, Domine.

O Lord, thy word endureth in heaven everlastingly.

Thy truth remaineth from generation [to generation]: thou hast founded the earth, and it abideth.

By thine ordinance the day continueth, for all things obey unto thee.

Except thy law had been my meditation, peradventure I had perished in my trouble.

I shall never forget thy justifications, for in them thou hast quickened me.

I am thine; save me, for I have sought out thy justifications.

Sinners have waited [for] me to destroy me: I have understanded thy testimonies.

I see that all perfection hath an end: thy commandment is very broad.

Quomodo dilexi.

O Lord, how much have I loved thy law! it is my study all the day long.

Thou hast made me wise over mine enemies through thy commandment, for it is ever with me.

I have perceived more than all that taught me, for thy testimonies were my meditation.

I have perceived more than ancient men, because I have searched thy commandments.

I have kept my feet from every evil way, that I might keep thy words.

I have not declined from thy judgments, for because thou hast set me a law.

How sweet be thy words unto my taste! and to my mouth sweeter than honey.

I have taken understanding of thy commandments; therefore have I hated every way of iniquity.

Lucerna pedibus meis.

Thy word is a lantern unto my feet, and a light unto my paths.

I have sworn and decreed to keep the judgments of thy righteousness.

O Lord, I am brought low on every side: quicken me according to hy word.

The voluntary offerings of my mouth, make them acceptable, O Lord, and teach me thy judgments.

My soul is ever in my hands, and I have not forgotten thy law.

Sinners have set a snare for me, and I have not erred from thy commandments.

I have gotten thy testimonies by inheritance for ever, for because they be the joy of mine heart.

Bow mine heart to do thy justifications evermore for reward.

Iniquos odio habui.

I have hated the wicked, and have loved thy law.

Thou art my helper and my defender, and I have trusted much in thy word.

O ye wicked, bow[1] from me, and I shall search the commandments of my God.

Receive me according to thy word, and I shall live; and confound me not otherwise than I look for.

Help me, and I shall be safe, and shall be occupied in thy justifications ever.

Thou hast despised all that go from thy judgments, for their thoughts were unjust.

I have reputed all sinners of the earth for offenders, therefore I have loved thy testimonies.

Strike my flesh with thy fear, for I am afraid of thy judgments.

Feci judicium.

I have done justice and rightcousness: deliver me not to them that falsely blame me.

Receive thy servant into goodness: let not proud men falsely blame me.

Mine eyes are wasted in looking for thy health, and the word of thy justice.

Do to thy servant according to thy mercy, and teach me thy justifications.

I am thy servant, give me understanding, that I may know thy testimonies.

It is time to do, O Lord, for they have broken thy law.

Therefore I have loved thy commandments above gold and topaz.

And therefore I was led to all thy commandments: I have hated every wicked way.

Mirabilia testimonia.

O Lord, marvellous be thy testimonies; therefore my soul hath searched them.

The declaration of thy words doth illumine, and give understanding to the simple.

I opened my mouth, and drew in my breath, for I desired thy commandments.

Look upon me, and have mercy upon me, according to the judgment of them that love thy name.

Direct my goings according to thy word, and let no iniquity reign over me.

Redeem me from the false blame of men, that I may keep thy commandments.

[1 The Latin:—Declinate a me.]

Lighten thy face upon thy servant, and teach me thy justifications.

Mine eyes have brought forth streams of water, because they have not kept thy law.

Justus es tu, Domine.

Righteous art thou, Lord, and righteous is thy judgment.

Thou hast commanded justice in thy testimonies, and truth most chiefly.

My zeal hath caused me to consume, because mine enemies forgat thy words.

Thy word is utterly tried with fire, and thy servant loved it.

I am young and set at nought; yet have I not forgotten thy commandments.

Thy justice is justice everlasting, and thy law is truth.

Trouble and heaviness have entangled me: thy commandments are my study.

Thy testimonies be equity everlastingly; give me understanding, and I shall live.

Clamavi in toto corde meo.

I have called with my whole heart: hear me, Lord, for I shall search thy justifications.

I have cried unto thee: save me, that I may observe thy commandments.

I have prevented in time[1], and have cried; for I have greatly trusted in thy words.

Mine eyes have prevented the dawning of the day, for to study thy words.

Lord, hear my voice according to thy mercy, and quicken me according to thy judgment.

They that persecute me have drawn nigh to wickedness:

And from thy law they are gone far wide.

Lord, thou art near at hand, and all thy ways are very truth.

At the beginning I had knowledge of thy testimonies, for thou hast established them for ever.

Vide humilitatem meam.

Behold my trouble and deliver me, because I have not forgotten thy law.

Judge my cause and redeem me, quicken me according to thy word.

Health is far from sinners, for they have not searched out thy justifications.

Thy mercy, Lord, is much: according to thy righteousness quicken me.

Many there be, which persecute me and trouble me: I have not swerved from thy testimonies.

I saw the offenders, and I was astonied, because they kept not thy word.

[1 The Latin:—in maturitate.]

Behold, Lord, for I have loved thy commandments: quicken me in thy mercy.

The beginning of thy word is verity; all thy judgments are justice everlastingly.

Principes persecuti sunt.

The princes have persecuted me without cause, and my heart hath been adread of thy word.

I shall be glad of thy words, as he that hath found many spoils.

I have hated iniquity, and have abhorred it, but thy law I have loved.

Seven times in the day have I praised thee, because of thy righteous judgments.

Great peace is to them that love thy law, and they are not offended.

I looked for thy salvation, O Lord, and loved thy commandments.

My soul hath kept thy testimonies, and hath loved them greatly.

I have kept thy commandments and thy testimonies; for all my ways are in thy sight.

Appropinquet deprecatio.

O Lord, let my prayer approach near in thy sight, give me understanding according to thy word.

O Lord, let my prayer enter into thy sight, deliver me according to thy word.

My lips shall pour forth thy praise, when thou hast taught me thy justifications.

My tongue shall shew forth thy word, for all thy commandments are equity.

Let thy hand be ready to help me, for because I have chosen thy commandments.

O Lord, I have desired thy health, and thy law is my study.

My soul shall live and praise thee, and thy judgments shall help me.

I have wandered like a sheep which was lost: O Lord, seek out thy servant, for I have not forgotten thy commandments.

Deus Deus meus. Psalm .xxi.

ℭ The Psalms of the Passion.

The description of the passion of our Saviour Christ, and of his avancement and kingdom.

O God, my God, look toward me, why hast thou forsaken me? far from my health be the words of my complaint.

My God, I cry and call to thee by day, but thou hearest me not; and likewise by night, and cease not.

But thou dwellest in the holy place, O the worship of Israel: our fathers trusted in thee, they trusted, and thou didst deliver them.

They cried to thee, and they were made safe: they trusted in thee, and they were not confounded.

I truly am but a worm, and no man; the rebuke of men, and an outcast of all the people.

All they that see me laugh me to scorn; they spake with their lips, and nodded their heads,

Saying, He trusted in the Lord, now let him deliver him; let him save him, for he loveth him.

For thou art he that tookest me out of my mother's womb, and wast my hope from my mother's breasts; to thee I was cast out from my nativity.

Thou art my God from my mother's womb, depart not from me.

For tribulation is near at hand, and there is none to help me.

Many calves have compassed me, and fat bulls have beset me about.

They have set their mouths wide open upon me, like a lion ramping and roaring.

I am poured forth like water, and all my bones are dispersed asunder.

My heart is made like melting wax in the midst of my belly.

My strength is dried up like a sherd, my tongue cleaveth fast to my jaws, and thou hast brought me into the dust of death.

For many dogs compassed me about, the council of the wicked have beset me.

They pierced my hands and my feet, they have numbered all my bones.

They stood staring and looking upon me; they divided my garments among them, and upon my coat they cast lots.

But thou, O Lord, prolong not thy help from me, look to my defence.

Deliver my soul from the sword, and mine only soul from the power of the dog.

Save me from the mouth of the lion, and mine humility from the horns of unicorns.

I shall shew thy name to my brethren, and I shall praise thee in the midst of the congregation.

Ye that fear the Lord, praise ye him; all the whole seed of Jacob, glorify him.

Let all the seed of Israel fear him; for he despised not, nor disdained not the prayer of the poor:

Nor he turned not his face away from me, and, when I cried unto him, he heard me.

Thee shall I praise in the great congregation, I will perform my vows in the sight of them that fear him.

Poor men shall eat, and shall be satisfied, and they shall praise the Lord that seek after him; their hearts shall live world without end.

All the coasts of the earth shall remember themselves, and shall be converted to the Lord;

And all nations of people shall do worship in his sight.

For the kingdom is the Lord's, and he shall rule the people.

All such as be fat upon the earth have eaten and worshipped: all that shall descend into the earth shall fall down in his sight.

And my soul shall live to him, and my seed shall serve him.

The generation to come shall be shewed to the Lord, and the heavens shall shew his justice to the people that shall be born, which the Lord hath made.

Salvum me fac, Deus. Psalm lxix.

¶ The complaint of Christ and his church of their great adversities. A fervent prayer for deliverance. The adversaries of God be cursed. An hearty thanksgiving for help obtained.

Save me, O God, for the waters are entered unto my soul.

I stick fast in the deep mire, where no ground is.

I am come into the deep of the sea, and the tempest hath overwhelmed me.

I have travailed crying, my throat is made hoarse, my sight hath failed, while I trusted in my God.

They that hate me without cause are mo than the hairs of my head.

They that are mine enemies, and have persecuted me guiltless, are mighty: I paid them the things that I never took.

God, thou knowest my simpleness, and my faults are not hid from thee.

Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause.

Let not those that seek thee be confounded through me, O Lord God of Israel.

For I have suffered reproof for thy sake, shame hath covered my face.

I am become a stranger unto my brethren, and an aliaunt unto my mother's children.

For the zeal of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen upon me: I chastened myself with fasting, and that was turned to my reproof

I put on an hair coat also, and they jested upon me.

They that sat in the gate spake against me, and they that drank wine made songs upon me.

But, Lord, I make my prayer unto thee in the time of thy good-will, O God.

Hear me in the multitude of thy mercies, in the truth of thy salvation.

Take me out of the mire, that I stick not; deliver me from them that hate me, and out of the deep waters.

Let not the tempest of water drown me, neither the deep swallow me up, and let not the pit shut her mouth upon me.

Hear me, O Lord, for thy mercy is kind; look upon me according unto the multitude of thy mercies.

And turn not thy face from thy servant, for I am in trouble: hear me speedily.

Take heed to my soul and save it, deliver me because of mine enemies.

Thou knowest my reprefe[1], my shame and dishonour.

[1 Reprefe: reproof.]

All they that trouble me are in thy sight; my heart hath looked for rebuke and wretchedness.

I looked for some to be heavy with me, and there was none to comfort me, and I found none.

They gave me gall to eat, and when I was thirsty, they gave me bitter drink.

Let their table be made a snare to them, and a reward, and an occasion of falling.

Let their eyes be blinded, that they see not, and ever bow down their backs.

Pour out thine indignation upon them, and let thy wrathful displeasure take hold of them.

Let their habitation be void, and no man to dwell in their tents.

For they have persecuted him whom thou hast smitten, and they have increased the pain of my wounds.

Lay upon them wickedness upon wickedness, and let them not enter into thy righteousness.

Let them be wiped out of the book of the living, and let them not be written with the just.

I am poor and sorrowful: thy health, O God, hath taken me up.

I will praise the name of God with a song, and magnify him with praise.

And it shall please God better than a young bullock, that beareth horns and hoofs.

Let the poor consider and be glad, seek after God, and your soul shall live.

For the Lord hath heard the poor, and hath not despised his prisoners.

Heaven and earth praise him, the sea, and all that creepeth in them.

For God shall save Sion, and the cities of Juda shall be builded, and they shall dwell there, and they shall inherit it.

The posterity also of his servants shall possess it, and they that love his name shall dwell therein.

Domine Deus salutis. Psalm lxxxvii.

A grievous complaint of the godly person, extremely handled with diseases, and persecutions, and that without comfort[1].

O Lord God of my health, I have cried day and night before thee.

Let my prayer enter into thy presence, bow thine ear unto my prayer.

For my soul is full of adversities, and my life draweth nigh unto hell.

I am counted as one of them that go down into the pit, and I am as a man without help, free among the dead;

Like unto them that be wounded and lie in the grave, whom thou rememberest no more, and are cut away from thy hand.

[1 *1545*, any comforte.]

They have laid in the lower pit, in dark places, and in the shadow of death.

Thine indignation is fast upon me, and thou hast laid upon me all thy waves.

Thou shalt put away mine acquaintance far from me, they take me as abominable..

I am betrayed, I can not get forth, my sight waxed dim for lack.

Lord, I called upon thee the whole day, unto thee have I stretched out mine hands.

Wilt thou shew wonders to the dead? or shall the physicians raise men again to praise thee?

Shall any man shew thy mercy in the grave, and thy truth in destruction?

Shall thy wondrous works be known in the dark, and thy righteousness in the land of forgetfulness?

And I have cried to thee, O Lord, and early shall my prayer come before thee.

Lord, dost thou reject my soul, and turnest [thou] thy face from me?

I am poor, and in travails ever from my youth; and when I was exalted, I was cast down and troubled.

Thy wrath hath passed over me, and thy terrors have troubled me sore.

They came round about me all day like water, and compassed me together.

My lover and friend hast thou put away far from me, and mine acquaintance, for my wretchedness.

Quare fremuerunt Gentes. Psalm .ii.

The rage of the people against Christ: Christ is ordained a King of his Father: rulers be exhorted to godly knowledge.

Why hath the heathen raged? and why hath thy people imagined vain things?

The kings of the earth stood up, and the rulers came together against the Lord, and against his Christ.

Let us break their bonds asunder, and let us cast away their yoke from us.

He that dwelleth in heaven shall laugh them to scorn, and the Lord shall have them in derision.

Then he will speak unto them in his wrath, and vex them in his sore displeasure.

I truly am made king of him[2] over Sion his holy hill, preaching his precept.

The Lord said unto me, Thou art my Son, this day have I begotten thee.

Ask of me, and I shall give thee the gentiles for thine inheritance, and the utter[3] part of the earth for thy possession.

[[2] The Vulgate:—ab eo. Made of him king over Sion.]

[[3] Utter: outward, remote.]

Thou shalt rule them with an iron rod, and break them in pieces like a potter's vessel.

And now, ye kings, understand; be learned, ye that judge the earth.

Serve the Lord in fear, and rejoice to him with reverence.

Get discipline, that the Lord be not angry, and ye perish from the right way.

When his anger shall be kindled for a short while, blessed are all they that trust in him.

Eripe me de inimicis. Psal. lviii.

The prayer of Christ for himself and for his brethren, against [his] persecutors.

Deliver me from mine enemies, O my God; deliver me from them that rise against me.

Deliver me from the workers of wickedness, save me from blood-shedders.

For lo, they have catched my soul, stout men have assaulted me.

There is no iniquity nor fault in me, O Lord; without iniquity have I run, and directed my way.

Arise and succour me, and look: and thou, Lord of might, God of Israel,

Stir to visit all the gentiles, have mercy of none that work iniquity.

They shall be converted at even[1], and shall be as hungry as dogs, and shall compass about the city.

Lo, they will speak with their mouth, and a sword is in their lips, for who hath heard?

And thou, Lord, shalt have them in derision, and thou shalt bring all gentiles to nought.

My strength I will ascribe to thee; for thou art GOD my defender, my God, his mercy will prevent me.

God sheweth me, how I should deal with mine enemies: kill them not, lest thy people might forget.

Scatter them abroad by thy might, and put them down, O Lord, my protector.

For the sin of their mouth, and for the words of their lips, let them be taken in their pride.

For their blasphemy and lying they shall be notified to be destroyed

In the wrath of destruction, and they shall not remain: and they shall know that God hath rule over Jacob, and over all the coasts of all the world.

They shall be converted at even[1], and shall be as hungry as dogs, and shall compass about the city. They scatter abroad for meat; if they have not enough, they will murmur.

As for me, I will sing of thy power, and praise thy mercy betime in the morning.

For thou hast been my defender and refuge in the day of my trouble.

Unto thee, O my helper, will I sing; for thou, O God, art my defender, my God, my mercy.

[1] The Latin:—convertentur ad vesperam.]

¶ The Passion of our Saviour

Jesu Christ, written by Saint John.

Jesus went forth with his disciples over the brook Cedron, where was a garden, into the which he entered with his disciples. Judas also (which betrayed him) knew the place; for Jesus oftentimes resorted thither with his disciples. Judas then, after that he had received a band of men and ministers of the high Priests and Pharisees, came thither with lanterns and cressets and weapons. Then Jesus, knowing all things that should come on him, went forth and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus said unto them, I am he. Judas also, which betrayed him, stood with them. But, as soon as he had said unto them, I am he, they went backwards, and fell to the ground. And he asked them again, Whom seek ye? They said, Jesus of Nazareth. Jesus answered: I said unto you, I am he: if then ye seek me, let these go their way; that the saying might be fulfilled, which he spake, Of them which thou gavest me, have I not lost one. Simon Peter had a sword, and drew it, and smote the high Priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: wilt thou not that I shall drink of the cup, which my Father hath given me? Then the company, and the captain, and the ministers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father in law unto Caiphas, which was the high Priest the same year. Caiphas was he that gave counsel to the Jews, that it was expedient, that one man should die for the people. And Simon Peter followed Jesus, and another disciple: that disciple was known of the high Priest, and went in with Jesus into the palace of the high Priest: but Peter stood at the door without. Then went out the other disciple, which was known to the high Priest, and spake to the damsel that kept the door, and brought in Peter. Then said the damsel, that kept the door, unto Peter: Art not thou one of this man's disciples too? He denied it, and said, I am not. The servants and the ministers stood there, and had made a fire of coals, (for it was cold,) and they warmed themselves: Peter also stood among them, and

warmed himself. Then the high Priest asked Jesus of his disciples, and of his doctrine. Jesus answered him: I spake openly in the world, I ever taught in the synagogues, and in the temple, whither all the Jews resorted, and in secret have I said nothing: why askest thou me? Ask them which heard me, what I said unto them: Behold, they can tell what I said. When he had thus spoken, one of the ministers, which stood by, smote Jesus on the face, saying: Answerest thou the high Priest so? Jesus answered him: If I have evil spoken, bear witness of evil: if I have well spoken, why smitest thou me? And Annas sent him bound unto Caiphas the high Priest. Simon Peter stood and warmed himself. And they said unto him, Art not thou one of his disciples too? He denied it, and said, I am not. One of the servants of the high Priest, his cousin, whose ear Peter smote off, said unto him: Did not I see thee in the garden with him? Peter denied it again, and immediately the cock crew. Then led they Jesus from Caiphas into the hall of judgment: it was in the morning, and they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the Paschal lamb. Pilate then went out unto them, and said: What accusation bring you against this man? They answered, and said unto him: If he were not an evil doer, we would not have delivered him unto thee. Then said Pilate unto them: Take ye him, and judge him after your own law. Then the Jews said unto him: It is not lawful for us to put any man to death: that the words of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him: Art thou the King of the Jews? Jesus answered: Sayest thou that of thyself, or doth other tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and high Priests have delivered thee unto me; what hast thou done? Jesus answered: My kingdom is not of this world: if my kingdom were of this world, then should my ministers surely fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate said unto him: Art thou a King then? Jesus answered: Thou sayest, that I am a King: for this cause was I born, and for this cause came I into the world, that I should bear witness unto the truth. And

all that are of the truth, hear my voice. Pilate said unto him, What is truth? And when he had said that, he went out again unto the Jews, and said unto them: I find in him no cause at all: ye have a custom, that I should deliver you one loose at Easter; will ye that I loose unto you the King of the Jews? Then cried they all again, saying, Not him, but Barrabas: That Barrabas was a robber. Then Pilate took Jesus, and scourged him. And the soldiers wound a crown of thorns, and put it on his head, and did on him a purple garment, and said, Hail, king of the Jews; and then they smote him on the face. Pilate went forth again, and said unto them, Behold, I bring him forth again to you, that ye may know, that I find no fault in him. Then came Jesus forth, wearing a crown of thorn, and a robe of purple: and Pilate said unto them, Behold the man. When the high Priests and ministers saw him, they cried, saying, Crucify him, crucify him. Pilate said unto them, Take ye him, and crucify him; for I find no cause in him. The Jews answered him, We have a law, and by the law he ought to die, because he made himself the Son of God. When Pilate heard that saying, he was the more afraid, and went again into the judgment hall, and said unto Jesus, Whence art thou? But Jesus gave him no answer. Then said Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucify thee, and have power to deliver thee? Jesus answered: Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the more sin. And from thenceforth sought Pilate means to deliver him, but the Jews cried, saying: If thou let him go, thou art not Cæsar's friend; for whosoever maketh himself a King is against Cæsar. When Pilate heard that saying, he brought Jesus forth, and sat down to give sentence in a place called the Pavement, but in the Hebrew Gabbatha. It was Pasche even, about the sixth hour. And he said unto the Jews, Behold your King. But they cried, Away with him, away with him. Pilate said unto them, Shall I crucify your King? The high Priests answered, We have no king but Cæsar. Then delivered he him unto them to be crucified. And they took Jesus, and led him away: and he bare his cross, and went forth into a place called the place of dead men's sculls (which is named in Hebrew

Golgatha), where they crucified him; and with him two other, on either side one, and Jesus in the midst. Pilate wrote a title, and put it on the Cross. The writing was, Jesus of Nazareth, King of the Jews. This title read many of the Jews; for the place, where Jesus was crucified, was nigh to the city. And it was written in Hebrew, Greek, and Latin. Then said the high Priests of the Jews to Pilate, Write not, King of [the] Jews, but that he said, I am king of the Jews. Pilate answered, What I have written, that have I written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and also his coat. The coat was without seam wrought upon throughout. And they said one to another, Let us not divide it, but let us cast lots, who shall have it: that the scripture might be fulfilled, which saith, They parted my raiment among them, and on my coat they cast lots. And the soldiers did this in deed. There stood by the cross of Jesus his mother, and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene. When Jesus saw his mother, and the disciple standing whom he loved, he said unto his mother, Woman, behold thy son. Then said he to the disciple, Behold thy mother. And from that hour the disciple took her for his own. After that, when Jesus perceived all things were performed, that the scripture might be fulfilled, he said, I thirst. There stood a vessel full of vinegar [by: then they filled a sponge with vinegar,] and wound it about with hyssope, and put it to his mouth. As soon as Jesus had received of the vinegar, he said, It is finished, and bowed his head, and gave up the ghost. The Jews then, because it was the Saboth even, that the bodies should not remain upon the cross on the Saboth day, (for that Saboth day was an high day,) besought Pilate, that their legs might be broken, and that they might be taken down. Then came the soldiers, and brake the legs of the first, and of the other, which was crucified with Jesus. But, when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear thrust him into the side, and forthwith came there out blood and water: and he that saw it bare record, and his record is true, and he knoweth that he saith truth, that ye might believe also. For these things were done, that the scripture should be fulfilled, Ye shall not break a bone

of him. And again another scripture saith, They shall see him, whom they have pierced. After that Joseph of Aramathia (which was a disciple of Jesus, but secretly, for fear of the Jews) besought Pilate, that he might take down the body of Jesus. And Pilate gave him licence. And there came also Nicodemus, which at the beginning came to Jesus by night, and brought of myrrh and aloes mingled together about an hundred pound weight. Then took they the body of Jesu, and wound it in linen clothes with the odours, as the manner of the Jews is to bury. And in the place, where Jesus was crucified, was a garden, and in the garden a new sepulchre, wherein was never man laid. There laid they Jesus, because of the Jews' Saboth even; for the sepulchre was nigh at hand.

¶ Prayers[1] of the Passion of our Saviour Christ.

Blessed be the Father, and the Son, and the holy Ghost.
Let us praise him and exalt him, world without end.

Almighty God, our heavenly Father, thy mercy and goodness is infinite, and without measure. It was thy mercy, and no goodness that was in us, which moved thee to send into the world thine only begotten eternal Son, to take our nature upon him, and therein to work the mystery of our redemption and salvation, according as thou hadst appointed, and hadst spoken before by the mouths of all thy Prophets, which were from the beginning. Also it was thy blessed will, thy mercy and goodness towards us, that thy heavenly Son did suffer persecution, trouble, and adversity, [was] betrayed of his own friend and disciple Judas, was traitorously taken and carried away to be falsely accused and unjustly condemned, to be cruelly beat and scourged; and finally, with most scornful rebukes, to be put to the most painful and shameful death, that could[2] have been devised. All this, O heavenly Father, was done through thy mercy and blessed

[1 These Prayers of the Passion are numbered in the margin of the Orarium of 1546, and partly so in the Latin of 1545. The Orarium of 1560 will in most instances give the original Latin of all the following Prayers. Such as only occur in this Primer are marked with an asterisk.]

[2 1545, coulde be.]

will for our sakes, not only to answer and satisfy thy just wrath and anger, which we had deserved, both for the offences of our first parents, and yet daily do deserve by transgressing thy holy commandments; but also to restore us again unto thy grace and favour, to endue us with thy heavenly gifts, that we might serve thee in holiness and righteousness all the days of our life; and finally, to make us by the free benefit of thy dearly beloved Son's passion, and the price of his most precious blood, partners with him of his infinite and unspeakable glory and bliss in heaven. Wherefore, O heavenly Father, we beseech thee pour upon us thine holy Spirit, and make us in our hearts clearly to see and most stedfastly to believe this thine infinite gracious goodness, shewed and given unto us by thine own Son our Saviour Jesus Christ; and with this belief make us to put all our confidence and hope of salvation in him, whom thou hast appointed to be our only Redeemer and Saviour. Make us alway to render unto thee most humble and hearty thanks for thine incomprehensible mercy and goodness towards us. Finally, make us to profess the death of thy dearly beloved Son, in renouncing and forsaking all sin, that we may plainly appear to rise with him in newness of life, in righteousness, innocency, and all true holiness, and after this life to reign with him in everlasting glory. Hear us, our heavenly Father, for our Lord Jesus Christ's sake. Amen.

Almighty[1] God, our heavenly Father, we beseech thy gracious goodness, that likewise as thy only begotten and dearly beloved Son, our Saviour Jesu Christ, according to his blessed will suffered willingly death and bitter passion for our redemption and salvation, having thereof foresight and certain knowledge; so in like manner, whensoever it shall be thy pleasure to lay like cross and affliction upon our backs, that we may also willingly and patiently bear it, to the true trial of our faith against the latter day, and to thy everlasting glory. Hear us, our heavenly Father, for our Lord Jesus Christ's sake. Amen.

*Our[2] Saviour and Redeemer, Jesu Christ, which in thy

[1] The Latin of this Prayer will be found in the Orarium of 1560, towards the end of the *Preces Matutinæ*.]

[2] 1545, O, Jesu Christ, which.]

last supper with thine Apostles didst deliver[3] thy blessed body and blood under the form of bread and wine: Grant us, we beseech thee, ever stedfastly to believe, and kindly to acknowledge, thy infinite and almighty power, thy incomprehensible love towards us, and that we may alway worthily receive the same blessed Sacrament, according to thy holy ordinance, that thereby we may obtain increase of all goodness[4] in unity of spirit with thee our head, and, by thee and thy Spirit, with all the company of them that be truly thine, which be thy spiritual and mystical body, and our spiritual and Christian brethren. Hear us, our Saviour Christ, for thine[5] name's sake.

Almighty God, our heavenly Father, which sufferedst Peter thy[6] apostle, presuming of his own power, miserably to fall, not only in the denial of his master Christ for fear of an handmaid, but also in forswearing and cursing of himself, if ever he knew him: Grant us, we beseech thee, merciful Father, that we neither presume of our own might and power, but, being in our own hearts humble and lowly, knowledging our own infirmity, frailty and weakness, may ever in all our affairs receive at thy mighty hand strength and comfort, to the acceptable performance of thy holy and blessed will. Hear us, our heavenly Father, for our Lord Jesus Christ's sake. Amen.

Our blessed Saviour, Jesu Christ, which in that great heaviness of thy soul, and intolerable anguish, which thou sustainedst before thy passion, didst fall down upon thy face in prayer unto thy heavenly Father; give us grace and the aid of thy holy Spirit, that we likewise in all heaviness of mind, and troubles of this world run evermore by most humble and instant prayer unto the aid and comfort of our heavenly Father. Hear us, our Saviour Christ, for thy name's sake. Amen.

Almighty God, eternal Father, we do remember, that in the condemnation of thine own dearly beloved Son, that most innocent Lamb, our Saviour Jesu Christ, the judge did sit,

[3] 1545, consecrate. The Latin:—consecravisti.]
[4] 1545, godlynes. The Latin:—pietatis.]
[5] 1545, thy name sake. Amen.] [6] 1545, the apostle.]

witnesses were brought, Christ was presented and condemned, and all truth there was trodden under foot, all unrighteousness did reign, and innocency was condemned. O most gracious Lord and Father, grant unto our heads and rulers, that they may ever in all their judgments judge according to true justice and equity, without corruption, partiality, and wicked dissimulation, to the oppression of wickedness, and to the maintenance of thy everlasting truth, justice, honour, and glory. Hear us, our heavenly Father, for our Lord Jesus Christ's sake. Amen.

A prayer in the evening[1] [morning.]

O Lord God almighty, to whom, and before whom, all things are manifest and plain, which sufferest not a sparrow to light on the ground without thy providence, and which in times past by thy holy Spirit didst guide our forefathers, Abraham, Isaac and Jacob, in thy paths and ways; and against the going of young Toby into a strange country didst provide thy holy Angel and messenger to be his guide: Grant me this day, most wretched sinner, whom by thy word thou dost encourage to call upon thee in all times of needs and necessities, that I may have thy[2] holy Spirit so to direct my paths and ways this day, as I may walk according unto thy godly will and pleasure, profit of my neighbour, and glory of thy name: which livest and reignest world without end. Amen.

A prayer at your uprising.

O Lord Jesu Christ, which art the very bright sun of the world, ever rising, never falling, which with thy wholesome look engenderest, preservest, nourishest, and makest joyful all things that are in heaven and earth: Shine favourably, I beseech thee, unto my spirit, that, the night of sins and mists of errors driven away by thy inward light, I may walk all my life without stumbling and offence, comely as in the day time, being pure from the works of darkness. Grant this, O Lord, which livest and reignest with the Father and the Holy Ghost for evermore. Amen.

[1 1545, mornyng.]
[2 1545, thy holy spirit to directe.....that I may.]

A prayer before ye go to bed.[1]

O Lord, which art only God, true, gracious, and merciful, which commandest them that love thy name to cast fear and care from them, and to cast it on thee, promising most mercifully thyself to be their protector from their enemies, their refuge in danger, their governor in the day, their light in darkness, and their watchman in[3] the night also, never to sleep, but to watch continually for the preserving of thy faithful: I beseech thee of thy bountiful goodness, O Lord, to forgive me, wherein I have offended thee this day, and to receive me under thy protection this night, that I may rest in quietness both of body and soul. Grant mine eyes sleep, but let mine heart watch perpetually unto thee, that the weakness of the flesh cause me not to offend the Lord. Let me at all times feel thy goodness toward me, that I be at all times stirred to praise thee: late and early and at mid day thy praise be in my mouth, and at mid night, Lord, instruct me in thy judgments, that, all the course of my life being led in holiness and purity, I may be induct[4] at last into the everlasting rest, which thou hast promised by thy mercy to them, that obey thy word, O Lord: to whom be honour, praise and glory for ever. Amen.

A prayer for to trust in God.

The beginning of the fall of man was trust in himself. The beginning of the restoring of man [was] distrust in himself, and trust in God. O most gracious and most wise guide, our Saviour Christ, which dost lead them the right way to immortal blessedness, which, truly and unfeignedly trusting in thee, commit themselves to thee: Grant us, that, like as we be blind and feeble indeed, so we may take and repute ourselves, that we presume not of ourselves, to see ourselves, but so far to see, that alway we may have thee before our eyes to follow thee, being our guide, to be ready at thy call most obediently, and to commit ourselves wholly unto thee, that thou, which only knowest the way, mayst lead us the same way unto our heavenly desires: To thee with the Father, and the Holy Ghost, be glory for ever. Amen.

A prayer for patience in trouble[5].

How hast thou, O Lord, humbled and plucked me down!

[3] 1545, on the night.] [4] The Latin :—ut inducar.] [5] 1545, Psal. lx.]

I dare now unneth[1] make my prayers unto thee, for thou art angry with me, but not without my deserving. Certainly, I have sinned, Lord, I confess it, I will not deny it. But oh, my God, pardon my trespasses, release my debts, render now thy grace again unto me, stop my wounds, for I am all-to[2] plagued and beaten. Yet, Lord, this notwithstanding, I abide patiently, and give mine attendance on thee, continually waiting for relief at thy hand, and that not[3] without skill: for I have received a token of thy favour and grace towards me, I mean the word of promise concerning Christ, who for me was offered on the Cross for a ransom, a sacrifice, and price for my sins. Wherefore, according to that thy promise, defend me, Lord, by thy right hand, and give a gracious ear to my requests: be thou my stay in perils, for all man's stays are but vain. Beat down, therefore, mine enemies thine own self with thy power, which art mine only aider and protector, O Lord God almighty. Amen.

A prayer for concord of Christ's church. Psalm lxviii.

Arise, Lord, let thine enemies be scattered, thy haters put to flight: the righteous and Christ's disciples make pleasant and merry, let them sing praises and pleasant songs unto thee, let them blow abroad thy magnificence, let them most highly avance thy majesty; let thy glory grow, let the kingdom of Christ from heaven among the chosen be enlarged: be thou the father of the fatherless, the judge of the widows, and the protector of them namely[4] whom the world forsaketh, whose consciences be troubled, whom the world pursueth for Christ's sake, which be needy and wrapped full of misery. In thy house, O Lord, let us dwell in peace and concord; give us all one heart, one mind, one true interpretation upon thy word. Pluck off the bands as well from the consciences, as from the bodies, of the miserable captives, and of them also, which as yet be hedged in within the lists of death[5], and unadvisedly strive against grace. How dry, Lord, is the[6]

[1] Unneth: scarcely, hardly. The Latin:—vix.]

[2] All-to: altogether. The Latin:—quia plagis verberibusque cæsus sum.]

[3] The Latin:—non sine causa.]

[4] Namely: especially.]

[5] The Latin:—funibus mortis. Ps. xviii. 5.]

[6] 1545, the flocke. The Latin:—grex tuus hæreditatis tuæ.]

stock of thine heritage! I pray thee, pour down largely the showers of thy grace; let a more plenteous fruitfulness chance, let thy people be strengthened with thy Spirit. Grant us, Lord, thy word abundantly, so that there may be many preachers of thy gospel, which may with [in] themselves holily conspire and agree. Let thy church, the spouse of Christ, deal[7] large spoils of the conquered Satan. All that believe in thee by Christ, O Lord GOD of health, mought[8] lift thee up with praises, mought renown thee, and extol thee. We be entered into the voyage of salvation; conduct us luckily unto the port, that, being delivered by thee from the very death, we may escape and come to the very life. Finish the thing that thou hast begun in us, make us increase from faith to faith, leave us not to our own will and choice, for it is slippery and ready to fall. To the thunderbolts of thy word put violence, that we may give the glory to thee only. Give to thy people courage and power to withstand sin, and to obey thy word in all things, O[9] God most glorious and excellent over all. Amen.

A prayer against the enemies of Christ's truth. Psalm cxxxix.

Deliver me, O Lord, from the ungodly and stiff-necked persons, for thou seest how in their hearts they imagine mischief, and have great pleasure to pick quarrels: their tongues be more sharp than any adder's sting, and under their lips lurketh poison of adders. But, O merciful Lord, let me not fall into their hands, that they handle me not after their own lusts. Thou only art my God, thou must hear my piteous plaint. Lord, that rulest altogether, thou art the strength and power of my defence: be thou as a salet[10] on my head, whensoever the ungodly shall assault me; and[11] suffer thou not the wicked thus to prosper in their matters, suffer not their crooked and malicious stomachs to increase, and spitefully revile thee. Look upon the poor wretches' cause, and rid me out of these daily grievances: then shall I with a

[7] Deal: divide, give in shares.]
[8] See p. 26, note 2.]
[9] 1545, O lorde God.]
[10] Salet: a sort of helmet or head-piece. The Latin:—galea.]
[11] 1545, nether suffre.]

right up heart and pleasant countenance extol and magnify thy holy name. Amen.

* A prayer to keep the tongue, and to eschew the infection of the world. Psalm .cxl.

To thee I cry, O Lord, hear me speedily: let my prayer be as a sweet taste and savour in thy presence, and the lifting up of mine hands as an evening sacrifice. Lord, set a watch about my mouth, keep my lips and my tongue also, that they speak nothing amiss, (as do the ungodly,) but that they call purely and heartily upon thee, and report thy worthy praises. Bow not my heart to lust after evil, nor to follow the fashion of the wicked and abominable sinners, lest I happen to cloak my wickedness with other sins, as hypocrites do. Let me not live, as they would have me do, but rather, as it shall best please thee: let me not approve neither their counsels nor their deeds, though they cast never so godly a shew and fair face to the world. Let me not hearken to the tidings and sweet baits of the ungodly, which counsel me to filthy and unclean things; but rather, let me give good ear to the righteous and godly man, though he sharply correct and chide me. Let me alway have a ready eye toward thee only, in thee to trust, and to apply myself unto thee. Cast not away my soul, neither suffer it not to perish. Keep me, that I be not tangled with the snares of the ungodly, and from the privy traps of malicious persons save me. Defend me, Lord, through thy grace; for in all our own devices and works can nothing be found sure for us to trust upon.

* The prayer of any captive, according to the form of David, when he was hid in the cave. Psalm .cxlii.

With my voice I cry to thee, afore thee I open my lamentations, in thy bosom I disclose the secret word of mine heart, my dolors and griefs I shew unto thee; mine heart is almost like to brast[1], so great is my discomforture[2]. Thou knowest all[3] my fashions, O Lord, and thou seest well enough how the ungodly have laid their snares for me. Lo, I cast mine eye on this side and that side, as well on my friends as

[1 Brast: burst.]
[2 1545, discomfiture. The Latin:—tribulationes meæ.]
[3 The Latin:—omnes mores meos.]

on my kinsfolks, but all in vain; none of them all helpeth me. And again, I cannot run away, I am so laden and overcharged with irons. O Lord, my maker and Father, now unto thee I cry; thou art mine only shot anchor[4], defence and help. Thou art my portion and heritage in all countries, yea, I have none other possession but thee only. To thee therefore I stick altogether, knowing certainly that nothing can go amiss with me. Consider then my lamentable complaint; behold, how I am low brought from the cruel pursuers, which be much more of power than I am. Defend me, and[5] deliver me from this prison and horrible fear of sin and death, that I may set out thy name. All the saints, as well angels as men, make suit for me, desiring thee for my comfort. They shall not cease until they obtain their request: I mean, until thou forgive me my sins, and send me comfort in this distress, with patience and long-suffering. This once obtained, the godly folk shall flock about me, and shall not stint to give thee thanks, when they see, that thou riddest me forth of these dangers, to the high praise of thy name. Lord, be merciful unto us, take part with us, then shall we for ever lift up and magnify thy glorious name. Amen.

* In great trouble of conscience. Psalm .cxxxiv. [cxliii.]

Lord, hear my prayer, receive my supplication, hearken to my plaint for thy righteousness. Try not the law with thy servant, for truly then shall no living man be found unguilty: yea, not one of thy saints should escape quit at thy bar, unless thou grant him thy gracious pardon, insomuch even the very stars be not pure and faultless afore thee. In the angels thou foundest sin: now mine enemies hunt for my soul, they beat and drive it down, they thrust it into dark dungeons, where felons convict and condemned to death were wont to be kept. My spirit is sorrowful, my heart is heavy and sad within my breast: to thee I hold up my hands, requiring of thee mercy. For, like as the dry ground longeth for a shower of rain, so my soul thinketh long, till it have thine help and succour: hear me speedily:

[4 The Latin:—sacra anchora. 'Shot anchor' is what sailors now call 'sheet-anchor,' the strongest and most trusty anchor, used only 'in raging and furious stormy weathers.']

[5 1545 has not, and.]

if thou do not, I am in despair, my spirit is all weary of this bondage, I have bid my life farewell: wherefore, O God, hide not thy face, that I be not like unto those that be hurled into the pit of damnation. After this night of misery overpassed, let the pleasant morning of comfort luckily shine on me, that by[1] time I may hear and feel thy goodness, for in thee is all my trust: point[2] me the way, that I shall walk in; for, if thou be not my guide, I must needs wander and stray out of the way. To thee, Lord, I lift up my soul, and that with all my heart: I beseech thee, take me forth of mine enemies' hands. Thou only art my succour and safeguard. Teach me to work whatsoever shall be thy pleasure; for thou art my God. Let thy good Spirit conduct me into the land of the living: encourage my spirit for thy name's sake: forth of all these troubles, for thy righteousness, deliver me. Destroy mine enemies, as thou art gracious and favourable towards me. Those, that will work me sorrow and grief, pluck forth of the way; for I am thy servant, and for thy sake suffer I all this hurlyburly. As thou art God, so help thou me. Amen.

A prayer of the church against sins. Sapien. xv. [1—4].

Thou, O our God, art sweet, long suffering, and true, and with mercy orderest thou all things: for, if we sin, yet are we thine, for we know thy greatness. If we sin not, then are we sure that with thee we be allowed: for to know thee is perfect righteousness, yea, and to know thy righteousness and power is the root of immortality.

In wars the prayer of king Asa. ii. Paralipo. xiv. [11].

Lord, it is all one with thee to help them, that have need, with few or with many: help us, O Lord our God; for we trust in thee, and in thy name be we come against this multitude. Thou art the Lord our God; let no man prevail against thee. Amen.

The[3] prayer of Manasses, king of Juda. ii. Paralipo. xxxvi.

O Lord almighty, God of our fathers, Abraham, Isaac and Jacob, and of the just seed of them, which hast made

[1] The Latin:—mane.] [2] The Latin:—constitue.]

[3] See the notes on this Prayer, and on the following passage of scripture, when they occur in Latin, in the Orarium of 1560.]

heaven and earth, with all the ornaments thereof, which hast ordained the sea by the word of thy commandment, which hast shut up the deep, and hast sealed it for thy fearful and laudable name, dread[4] of all men, and[5] honourable before the face of thy power. Thy fierce anger of threatening is above measure heavy to sinners, but the mercy of thy promise is great and unsearchable: for thou art the Lord God most high above all the earth, long suffering, and exceedingly merciful, and sorry for the malice of men. I have provoked thine anger, and have done evil before thee, in committing abominations and multiplying of offences. And now I bow the knees of my heart, requiring goodness of thee, O Lord. I have sinned, Lord, I have sinned, and know my wickedness: I desire thee by prayer, O Lord, forgive me: O Lord, forgive me, and destroy me not with mine iniquities, neither do thou alway remember my evils to punish them; but save me (which am unworthy) after thy great mercy, and I will praise thee everlastingly, all the days of my life: for all the power of heaven praiseth thee, and unto thee belongeth glory world without end. Amen.

The oration of Job in his most grievous adversities and loss of goods. Job .i. [21.]

Naked came I out of my mother's womb, and naked shall I return again. The Lord gave, and the Lord hath taken away; as it hath pleased the Lord, so is it done: now blessed be the name of the Lord. Amen.

A prayer of Hieremy. Hieremy .xvii. [14, 17, 18.]

Heal me, O Lord, and I shall be whole; save thou me, and I shall be saved; for thou art my praise. Be not thou terrible unto me, O Lord, for thou art he in whom I hope, when I am in peril: let my persecutors be confounded, but not me: thou shalt bring upon them the time of their plague, and shalt destroy them right soon. Amen.

A prayer of Hieremy. Hieremy .xxxi. [18, 19.]

O Lord, thou hast chastened me, and thy chastening have I received, as an untamed calf. Convert thou me, and I shall

[4] Dread. Gen. xxxi. vv. 42, 53. Isai. viii. v. 13.]
[5] The Latin:—et tremunt a vultu virtutis tuæ.]

be converted; for thou art my Lord God: for, as soon as thou didst turn me, I repented myself; and when I understood, I smote upon my thigh, I confessed and was ashamed, because I suffered the reproach of my youth.

A prayer of Salomon, for a competent living. Prover. xxx. [7—10.]

Two things I require of thee, that thou will not deny me before I die. Remove from me vanity and lies, give me neither beggary nor riches, only grant me a necessary living: lest, if I be too full, I might haply be enticed to deny thee, and say, What fellow is the Lord? or, constrained through poverty, I might fall unto stealing, and to forswear the name of my God. Amen.

A prayer for obtaining of wisdom. Sapi. ix. [1—7, 10—12.]

God of our fathers, and Lord of mercy, thou that hast made all things with thy word, and ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made, that he should order the world according to equity and righteousness, and execute judgment with a true heart; give me wisdom, which is ever above[1] thy seat, and put me not out from among thy children: for I thy servant, and son of thy handmaid, am a feeble person of a short time, and too young to the understanding of thy judgment and laws: yea, though a man be never so perfect among the children of men, yet, if thy wisdom be not with him, he shall be nothing worth. Oh! send thy wisdom out of thy holy heavens, and from the throne of thy majesty, that she may be with me, and labour with me, that I may know what is acceptable in thy sight. For she knoweth and understandeth all things, and she shall conduct me right soberly in my works, and preserve me in her power. So shall my works be acceptable. Amen.

The prayer of Jesus the son of Syrach in necessity, and for wisdom. Eccle. the last chap.

I thank thee, O Lord and King, and praise thee, O God my Saviour; I will yield praises unto thy name. Thou hast

[1 1545, aboute thy seat. The Latin:—sedium tuarum assistricem.]

delivered my body from destruction; for thou art my defender and helper from the snare of the false tongue, and from them that are occupied in lies. Thou hast been my helper from such as rose against me, and hast delivered me according to thy great mercy, and for thy holy name's sake: thou hast delivered me from the roaring of them that prepared themselves to devour me, out of the hands of such as sought after my life, from the multitude of them that troubled me, and went about to set fire upon me on every side, so that I was not brent in the mids of the fire. From the deep of hell thou deliveredst me, from the unclean tongue, from lying words, from the wicked judge, and from the unrighteous tongue. My soul shall praise the Lord unto death, for my life drew nigh unto hell downward. They compassed me round about on every side, and there was no man to help me. I looked about me, if there were any man that would succour me, but there was none. Then thought I upon thy mercy, O Lord, and upon thy acts that thou hast done ever of old; namely, that thou deliverest such as put their trust in thee, and riddest them out of the hands of the false Paynims: thus lifted I up my prayer from the earth, and prayed for deliverance from death; I called upon the Lord, the Father of my Lord, that he would not leave me without help in the day of my trouble, and in the time of the proud: I will praise thy name continually, yielding honour and thanks unto it, and so my prayer is heard. Thou savest me from destruction, and deliverest me from the unrighteous time. Therefore will I knowledge and praise thee, and avance the name of the Lord. When I was yet but young, or ever I went astray, I desired wisdom openly in my prayer: I came therefore before the temple, and I sought it very busily, and I will seek for it to my last hour. Then will it flourish unto me, as a grape that is soon ripe. My heart rejoiced in it; then went my foot the right way: yea, from my youth sought I after it, I bowed down mine ear a little, and received it; I found in myself much wisdom, and prospered greatly in it. Therefore will I give the glory unto him that giveth me wisdom, for I am advised to do thereafter: I will be jealous to cleave unto that is good, so shall I not be confounded. My soul hath wrestled with it, and I have been diligent to be occupied in it: I lifted mine hands on high; then was my soul lightened through wisdom, so that I know-

ledge my foolishness: I ordered my soul after it, I found her in cleanness. I had my heart in it from the beginning, and therefore shall I not be forsaken. My heart longeth after it, and therefore I gat a good treasure. Through it the Lord hath given me a new tongue, wherewith I will praise him. Oh! come unto me, ye unlearned, and dwell in the house of discipline: withdraw not your selves from it, but common of these things; for your souls are very thirsty. I opened my mouth and spake. Oh! come and buy wisdom without money, and bow down your neck under her yoke, and let your soul receive discipline: it is even at hand, and ready to be found. Behold with your eyes, how I have had but little labour, and yet have much rest. Oh! receive wisdom, and ye shall receive plenty of silver and gold in your possession. Let your mind rejoice in her mercy, and be not ashamed of her praise: work your work betimes, and she shall give you your reward in due time.

A prayer to speak the word of God boldly. Act. iv. [24—31.]

Lord, thou art God, which hast made heaven and earth, the sea, and all that in them is; which by the mouth of thy servant David hast said, Why did the Heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers came together against the Lord, and against his Christ. For, surely, against thy holy Son Jesus, whom thou hast anointed, both Herod and also Pontius Pilate, with the Paynims and the people of Israel, gathered themselves together, to do even whatsoever thine hands and thy counsel determined before to be done. And now, Lord, behold their threatenings, and grant unto thy servants to speak thy word with all confidence, and that thou wilt stretch forth thine hand, to the intent that healing, signs, and wonders, may be done by the name of thy holy Son Jesus. Amen.

* A [1]prayer for the peace of the Church.

Lord Jesus Christ, which of thine almightiness madest all

[1] This Prayer will be found again in the *Book of Christian Prayers*. Erasmus was the author of it: see his *Precationes aliquot*, pp. 92—101. That little work appears to have been first published, for the use of a young friend, in 1535, just before his own death, whilst dwelling 'apud Friburgum Brisgoiæ.']

creatures, both visible and invisible; which of thy godly wisdom governest and settest all things in most goodly order; which of thine unspeakable goodness keepest, defendest, and furtherest all things; which of thy deep mercy restorest the decayed, renewest the fallen, raisest the dead: Vouchsafe (we pray thee) at last to cast down thy countenance upon thy well-beloved spouse, the church; but let it be that amiable and merciful countenance, wherewith thou pacifiest all things in heaven, in earth, and whatsoever is above heaven and under the earth. Vouchsafe to cast upon us those tender and pitiful eyes, with which thou once didst behold Peter, that great shepherd of thy church, and forthwith he remembered himself, and repented: with which eyes thou once didst view the scattered multitude, and wert moved with compassion, that, for lack of a good shepherd, they wandered, as sheep dispersed and strayed asunder. Thou seest, O good Shepherd, that sundry sorts of wolves have broken into thy sheepcotes, of whom every one crieth, Here is Christ, here is Christ, so that, if it were possible, the very perfect persons should be brought into error. Thou seest with what winds, with what waves, with what storms, thy[2] sely ship is tossed, thy ship, wherein thy little flock is in peril to be drowned: and what is now left, but that it utterly sink, and we all perish? Of[3] this tempest and storm we may thank our own wickedness and sinful living: we espy it well, and confess it; we espy thy righteousness, and [bewail our own unrighteousness; but] we appeal to thy mercy, which (according to the psalm of thy prophet) surmounteth all thy works: we have now suffered much punishment, being soused with so many wars, consumed with such losses of goods, scourged with so many sorts of diseases and pestilences, shaken with so many floods, feared with so many strange sights from heaven; and yet appear there no where any haven or port unto us, being thus tired and forlorn amongst so strange evils, but still every day more grievous punishments, and more, seem to hang over our heads. We complain not of thy sharpness, most tender Saviour, but we espy here also thy mercy, forasmuch as much grievouser plagues we have deserved: but, O most merciful Jesu, we beseech thee, that [Ps. cxlv. 9.]

[2] The Latin:—tua navicula, extra quam nulli vis esse salutem.]

[3] 'For' seems the right word, though the Latin justifies 'of.']

thou wilt not consider, ne weigh, what is due for our deservings, but rather, what becometh thy mercy, without which neither the angels in heaven can[1] be sure before thee, much less we sely vessels of clay. Have mercy on us, O Redeemer, which art easy to be entreated: not that we be worthy of mercy, but give thou this glory unto thine own name: suffer not, that the Jews, the Turks, and the rest of the Paynims, which either have not known thee, or do envy thy glory, should continually triumph over us, and say, Where is their God, where is their Redeemer, where is their Saviour, where is their Bridegroom, that they thus boast on? These opprobrious words and upbraidings redound unto thee, O Lord, while by our evils men weigh and esteem thy goodness: they think we be forsaken, whom they see not amended. Once, when thou slepst in the ship, and a tempest suddenly arising threatened death to all in the ship, thou awokest at the outcry of a few disciples, and straightway at thine almighty word the waves couched, the winds fell, the storm was suddenly turned into a great calm: the dumb waters knew their Maker's voice. Now, in this far greater tempest, wherein not a few men's bodies be in danger, but innumerable souls, we beseech thee, at[2] the cry of thy holy church, which is in danger of drowning, that thou wilt awake. So many thousands of men do cry, Lord, save us, we perish; the tempest is past man's power: yea, we see that the endeavours of them, that would help it, do turn clean a contrary way. It is thy word, that must do the deed, Lord Jesu: only say thou with a word of thy mouth, Cease, O tempest, and forthwith shall the desired calm appear. Thou wouldest have spared so many thousands of most wicked men, if in the city of Sodom had been found but ten good men. Now here be so many thousands of men, which love the glory of thy name, which sigh for the beauty of thy house; and wilt thou not, at these men's prayers, let go thine anger, and remember thine accustomed and old mercies? Shalt thou not with thy heavenly policy turn our folly into thy glory? Shalt thou not turn the wicked men's evils to thy church's good? For thy mercy is wont then most of all to succour, when the thing is with us past remedy, and neither

[1] *1545*, can stand sure.]

[2] The Latin:—ad *totius* ecclesiæ tuæ clamorem.]

the might nor wisdom of men can help it. Thou alone bringest things, that be never so out of order, into order again; which art the only author and maintainer of peace. Thou framedst that old confusion, which we call *Chaos*, wherein without order, without fashion, confusedly lay the discordant seeds of things; and, with wonderful order, the things that of nature fought together thou didst ally, and knit in a perpetual band. But how much greater confusion is this, where is no charity, no fidelity, no bonds of love, no reverence, neither of laws, nor yet of rulers, no agreement of opinions, but, as it were, in a misordered quire, every man singeth a contrary note! Among the heavenly planets is no dissension; all four elements keep their place, every one do their office, whereunto they be appointed. And wilt thou suffer thy spouse, for whose sake all things were made, thus by continual discords to perish, and go to wreck? Shalt thou suffer the wicked spirits, which be authors and workers of discord, to bear such a swing in thy kingdom unchecked? Shalt thou suffer that strong captain of mischief, whom thou once overthrewest, again to invade thy tents, and to spoil thy soldiers? When thou wert a man here conversant amongst men, at thy voice fled the devils. Send forth, we beseech thee, O Lord, thy Spirit, which may drive away out of the breasts of all them that profess thy name the wicked spirits, masters of riot, of covetise, of vain-glory, of carnal lust, of mischief, and of discord. Create in us, O our God and [Ps. li. 10.] King, a clean heart, and renew thy holy Spirit in our breasts: pluck not from us thy holy Ghost. Render unto us the joy of thy saving health, and with thy[3] principal Spirit strengthen thy spouse, and the herdmen thereof. By this Spirit thou reconciledst the earthly to the heavenly: by this thou didst frame and reduce so many tongues, so many nations, so many sundry sorts of men, into one body of a church, which body by the same Spirit is knit to thee their Head. This Spirit if thou wilt vouchsafe to renew in all men's hearts, then shall also these foreign miseries cease; or, if they cease not, at least they shall turn to the profit and avail of them which love thee. Stay this confusion, set in order this horrible *Chaos*, O Lord Jesu; let thy Spirit stretch out itself upon these waters of evil wavering opinions.

[3 The Vulgate:—spiritu principali.]

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[*Ps. civ.* 30.] And because thy Spirit, which according to the Prophet's saying conceiveth[1] all things, hath also the science of speaking, make, that like as unto all them, which be of thy house, is all one light[2], one baptism, one God, one hope, one Spirit; so they may have also one voice, one note and song, professing one catholic truth. When thou didst mount up to heaven triumphantly, thou threwest about from above thy precious things, thou gavest gifts among men, thou dealtest sundry rewards of thy Spirit. Renew again from above thy old bountifulness; give that thing to thy church, now fainting and growing downward, that thou gavest unto her shooting up at the first beginning. Give unto princes and rulers the grace to stand in awe of thee, that they so may guide the common-weal, as they should shortly render accompts unto thee, that art King of kings. Give wisdom to be always assistent[3] unto them; that, whatsoever is best to be done, they may espy it in their minds, and pursue the same in their doings. Give to[4] thy bishops the gift of prophecy, that they may declare and interpret holy scripture, not of their own brain, but of thine inspiring. Give them the threefold charity, which thou once demandedst of Peter, what time thou didst betake[5] unto him the charge of thy sheep. Give to thy priests the love of soberness and of chastity. Give to thy people a good will to follow thy commandments, and a readiness to obey such persons as[6] thou hast appointed over them. So shall it come to pass, if[7] through thy gift thy princes shall command that thou re-

[1 1545, conteineth. So in the Book of Christian Prayers. The Latin:—continet.]

[2 It ought surely to be 'law,' as in the Book of Christian Prayers. The Latin:—lex. The Orarium of 1546, whence *this* Prayer seems to have been translated, has *lumen*. In Ephes. iv. 5, it is 'Lord.']

[3 The Latin:—assistentem. Wisdom ix. 4. See p. 96, note 1. In the Litany we have 'Mercifully *assist* our prayers,' and in the first collect after the Communion Service '*Assist* us mercifully,' where the idea of being present is similarly meant. In both those instances, however, the Latin word is *adesto*.]

[4 The Latin:—pastoribus, quibus tuas vices delegare dignatus es.]

[5 Betake: deliver, commit.]

[6 The Latin:—per quos juxta tuum animum voluisti res humanas administrari.]

[7 The Latin:—si principes tuo munere te digna imperent, si pastores te digna doceant.]

quirest, if thy pastors and herdmen shall teach the same, and thy people obey them both, that the old dignity and tranquillity of the church shall return again, with a goodly order, unto the glory of thy name. Thou sparedst the Ninivites appointed to be destroyed, as soon as they converted to repentance. And wilt thou despise thy spouse falling down at thy feet, which instead of sackcloth hath sighs, and instead of ashes tears? Thou promisedst forgiveness to such as turn unto thee; but this self thing is thy gift, a man to turn with his whole heart unto thee, to the intent all our goodness should redound unto thy glory. Thou art the Maker; repair thy work, that thou hast fashioned. Thou art the Redeemer; save that thou hast bought. Thou art the Saviour; suffer not them to perish, that do hang on thee. Thou art the lord and owner; challenge thy possession. Thou art the head; help thy members. Thou art the King; give us the[8] reverence of thy laws. Thou art the Prince of peace; breathe upon us brotherly love. Thou art the God; have pity on thy humble beseechers: be thou, according to Paul's saying, all things in all men, to the intent the [*Col. iii.* 11.] whole choir of thy church with agreeing minds and consonant voices, for mercy obtained at thy hands, may give thanks to the Father, Son, and Holy Ghost, which, after the most perfect example of concord, be distincted in property of persons, and one in nature; to whom be praise and glory eternally. Amen.

A prayer for the keeping of a good name.

That wise man, which was privy of thy secrets, O heavenly Father, taught us, that an honest name is a treasure right precious, when he saith, Better it is to have a good [*Eccles. vii.* 1.] name, than precious ointments. But this so excellent and good thing we neither can get nor keep, but by thy[9] name and help. Now surely the well and fountain of a good name is a faultless life. This therefore in especial we demand and crave of thee, O Lord almighty: yet nevertheless, forasmuch as oftentimes innocency and faultless living is not enough, neither yet a sure buckler and defence, namely against such

[8] 1545, a reuerence.]
[9] 1545, thy ayde. The Latin:—tuo adjumento.]

as under their lips bear the poison of serpents; yea, and oftentimes it happeneth, that, when we suppose to be amongst
[ii. 6.] our trusty friends, we dwell with Ezekiel among scorpions
[Ps. cxx. 2.] and venomous serpents; we cry with thy holy prophet, O Lord, deliver my soul from wicked lips and a guileful tongue: but if nevertheless it be seen to thy goodness to exercise thy servants also with this affliction, to the intent they may better be brought to godliness and perfection; grant, we pray thee, that with Paul, thy most valiant champion, we may by reproach and glory, by infamy and good name, abide still in thy commandments, through Jesu Christ, which also himself, when he walked here in earth, was reviled, slandered, evil spoken of, and called to his teeth a Samaritan, a wine-drinker, a deceiver of the people, and one that had a devil: the same now reigneth with thee in glory together with the Holy Ghost. Amen.

A prayer against worldly carefulness.

O most dear and tender Father, our defender and nourisher, endue us with thy grace, that we may cast off the great blindness of our minds, and carefulness of worldly things, and [may put our whole study and] care in keeping of thy holy law; and that we may labour and travail for our necessities in this life, like the birds of the air and the lilies of the field, without care. For thou hast promised to be careful for us, and hast commanded, that upon thee we should cast all our care, which livest and reignest world without end. Amen.

A prayer against pride and unchasteness[1].

O thou Lord, Father, and God of my life, let me not use proudly to look, but turn away from me all filthy desires. Take from me the lust of the body, let not the desires of uncleanness take hold upon me, and give me not over into an unshamefaced[2] and obstinate mind. Amen.

Another prayer against pride.

O Lord Christ, in most mighty power most meek, and in greatest excellency most lowly, yea, of thine own will most humble; give unto me thy mind and spirit, that I may know-

[1 1545, Eccle. xxiii. (4—7.)]
[2 The Latin :—irreuerenti.]

ledge my weakness, leavened and infected with maliciousness, that through thine example I may be humble and meek, which have no cause to boast myself. Things of the world be uncertain, left[3] to a short use. The body is fading, frail and filthy, the mind is blind and froward; whatsoever I have of mine own, it is naught: if I have any goodness, it is of God, and not of me. Knowing this feebleness of myself, why should I magnify myself? And specially, sith thou, Lord of heaven and earth, being of such wonderful excellency, didst humble thyself to the lowest state of men, grant me true humility, that I may be exalted to the everlasting glory: which livest and reignest with the Father and the Holy Ghost for ever. Amen.

A prayer against envy.

Lord, the inventor and maker of all things, and the disposer of thy gifts, which thou bestowest of thy bounteous liberality, giving to each man more than he deserveth, unto each man sufficiently, so that we have no cause of grudge or envy, sith thou givest unto all men of thine own, and unto such as deserve it not, and to each man sufficiently toward the heavenly blessedness: grant us, that we be not envious, but quietly content with thy judgment, and the disposing of thy gifts and benefits. Grant us to be thankful for that we receive, and not to murmur secretly with our selves against thy judgment and blessed will in bestowing thy free benefits; but rather, that we love and praise thy bounteous liberality, as well in others, as in our[4] life, and always magnify thee, O Lord, the well of all gifts and goodness. To thee be glory for ever. Amen.

A prayer against anger.

Lord Jesu Christ, which saidst, whosoever is angry with his brother, shall be guilty to judgment; which also dost reserve from time to time all vengeance and displeasure to thy secret and just judgment: Grant us, of thy great mercy, that by no manner occasion we fall not into disordering of ourself by anger and desire of revenging, but that we may alway remember, not only thy godly commandment, which

[3] 1545, lent. The Latin:—concessa.]
[4] 1545, our self. The Latin:—nobis ipsis.]

chargeth us to do well to them that hate us, and to pray for them that say evil for[1] us; but also, that we bear in mind thy holy example, which didst pray for them that cruelly crucified thee. To thee, with the Father and the Holy Ghost, be glory everlasting. Amen.

A prayer in adversity[2].

O Lord God, without whose will and pleasure a sparrow doth not fall upon the ground: seeing it is thy will and permission, that I should be in this misery and adversity; seeing also, that thou dost punish me with adversity, not to destroy me and cast me away, but to call me to repentance, and to save me, (for whom thou lovest, him doth thou chastise;) furthermore, seeing affliction and adversity worketh patience, and whosoever[3] patiently beareth tribulation, is made like unto our Saviour Christ, our head; finally, seeing that in all tribulation and adversity I am in assurance of comfort at thy gracious hand, for thou hast commanded me to call upon thee in the time of tribulation, and hast promised to hear and succour me: grant me therefore, O almighty God, and merciful Father, in all trouble and adversity [to be] quiet, without impatience and murmuring, without discouraging and desperation, to praise and magnify thee, to put my whole trust and confidence in thee; for thou never forsakest them that trust in thee, but workest all for the best to them that love thee, and seek the glory of thy holy name. To thee be glory[4] for ever and ever. Amen.

A prayer in prosperity[5].

I give thee thanks, O God almighty, which not alonely hast endued me with the gifts of nature, as reason, power and strength, but also hast plentifully given me the substance of this world: I knowledge, O Lord, that these are thy
[i. 17.] gifts, and confess with St[6] James, that there is no perfect nor good gift, but it cometh from thee, O Father of lights,

[1] 1545, by vs. The Latin:—de nobis.]

[2] In the Primer of 1553 is a Prayer, which may be compared with this. See the Liturgies of K. Edward VI. p. 480.]

[3] 1545, who so.] [4] 1545, glory for euer. Amen.]

[5] See a Prayer on the same subject, ibid. p. 479.]

[6] 1545, holy sainct James.]

which givest freely, and castest no man in the teeth. I knowledge[7] also with the Prophet Agge, that gold is thine and [*ii.* 8.] silver is thine, and to whom it pleaseth thee, thou givest it; to the godly, that they may be thy disposers and distributors thereof, and to the ungodly, to heap up their damnation withal. Wherefore, my most merciful God, I humbly beseech and desire of thee, to frame in me with thy holy Spirit a faithful heart and ready hand, to distribute these thy good gifts according to thy will and pleasure; that I treasure not up here, where thieves may rob, and moths corrupt, but treasure [up] in thy heavenly kingdom, where neither thief may steal, nor moth defile, to mine own comfort, (whom of thy mercy thou hast promised to reward therefore,) to the good ensample of the humble and weak of thy congregation, and the glory of thy name: to whom, with the Son and Holy Ghost, be all honour and praise world without end. Amen.

A fruitful prayer to be said at all times[8].

O merciful God, grant me to cõvet with a fervent mind those things which may please thee, to search them wisely, to know them truly, and to fulfil them perfectly, to the laud and glory of thy name. Order my living so, that I may do that which thou requirest of me, and give me grace, that I may obtain those things which be most convenient for my soul. Good Lord, make my way sure and straight to thee, so that I fall not between prosperity and adversity; but that in prosperous things I may give thee thanks, and in adversity be patient, so that I be not lift up with [the] one, nor oppressed with the other; and that I may rejoice in nothing, but that which moveth me to thee, nor be sorry for nothing, but those things which draweth me from thee, desiring to please nobody, nor fearing to displease any, beside the Lord: let all worldly things be vile unto me for thee; let me not be merry with the joy that is without thee, and let me desire nothing besides thee. Let that labour delight me, which is for thee, and let all the rest weary me, which is not in thee. Make me to lift up my heart oft-times to thee, and, when I fall, make me [to] think on thee, and be sorry with a stedfast

[7 1545, knowledge with.]

[8 See the note on this Prayer in the Orarium of 1560.]

purpose of amendment. My God, make me humble without feigning, merry without lightness, sad without mistrust, sober without dulness, true without doubleness, fearing thee without desperation, trusting in thee without presumption, telling my neighbour's faults without dissimulation, teaching them with words and examples without mockings, obedient without arguing, patient without grudging, and pure without corruption. My most loving Lord and God, give me a waking heart, that no curious thought withdraw me from thee: let it be so strong, that no unworthy affection draw me backward; so stable, that no tribulation break it. My Lord, grant me wit to know thee, diligence to seek thee, conversation[1] to please thee, and, finally, hope to embrace thee; for the precious blood sake of that immaculate Lamb, our only Saviour Jesu Christ: to whom, with the Father and the Holy Ghost, three persons and one God, be all honour and glory world without end. Amen.

A [2]devout prayer unto Jesu Christ, called O bone Jesu.

O bountiful Jesu, O sweet Jesu, O Jesu, the Son of the pure virgin Mary, full of mercy and truth, O sweet Jesu, after thy great mercy have pity upon me. O benign Jesu, I pray thee by the same precious blood, that for us miserable sinners thou wert content to shed in the altar of the cross, that thou vouchsafe clean to avoid all [my] wickedness, and not to despise me humbly this requiring, and upon thy most holy name Jesus calling. This name Jesus is a sweet name. This name Jesus is the name of health. For what is Jesus but a saviour? O good Jesus, that hast created me, and with thy precious blood redeemed me, suffer me not to be damned, whom thou hast made of nought. O good Jesus, let not my wickedness destroy me, whom thy almighty goodness made and formed: O good Jesu, reknowledge that is thine in me, and wipe clean away that draweth me from thee. O good Jesu, when time of mercy is, have mercy upon me, neither confound me[3] in the time of thy terrible judgment. O good Jesu, if I, wretched sinner, for my most grievous offences have by thy very justice

[1 The Latin:—consuetudinem vitæ.]

[2 The composition of St Bernardyn. See the Orarium of 1560, and the notes there.]

[3 1545, confounde me not.]

deserved eternal pain, yet I appeal from thy righteousness, and stedfastly trust in thine ineffable mercy: I doubt not but thou wilt have mercy upon me, like a mild Father and merciful Lord. O good Jesu, what profit is in my blood, since that I must descend into corruption? Certainly, they that be dead shall not magnify thee, nor[4] likewise they that shall go to hell. O most merciful Jesu, have mercy upon me. O most sweet Jesu, deliver me. O most meek Jesu, be unto me comfortable. O Jesu, accept me a wretched sinner into the number of them that shall be saved. O Jesu, the health of them that believe in thee, have mercy upon me. O sweet Jesu, the forgiveness of all my sins, O Jesu, the son of the pure virgin Mary, endue me with thy grace, wisdom, charity, chastity and humility, yea, and stedfast patience in all my adversities, so that I may perfitely love thee, and in thee be glorified, and have my only delight in thee, world without end. Amen.

A prayer to be said at the hour of death[5].

O Lord Jesu, which art the only health of all men living, and the everlasting life of them which die in thy faith, I, wretched sinner, give and submit myself wholly unto thy most blessed will: and I, being sure that the thing cannot perish, which is committed unto thy mercy, willingly now leave this frail and wicked flesh, in hope of the resurrection which in better wise shall restore it to me again. I beseech thee, most merciful Lord Jesu Christ, that thou wilt by thy grace make strong my soul against all temptations, and that thou wilt cover and defend me with the buckler of thy mercy against all the assaults of the devil. I see and knowledge, that there is in myself no help of salvation, but all my confidence, hope and trust, is in thy most merciful goodness. I have no merits, nor good works, which I may allege before thee: of sins and evil works (alas) I see a great heap; but through thy mercy I trust to be in the number of them, to whom thou wilt not impute their sins, but take and accept me for righteous and just, and to be the inheritor of everlasting life. Thou, merciful Lord, wert born for my sake: Thou didst suffer both hunger and thirst for my sake: Thou didst preach

[4 1545, nor likewise all they that go to hell.]

[5 See in the Orarium of 1560 a note respecting this Prayer.]

and teach, thou didst pray and fast, for my sake: Thou didst all good works and deeds for my sake: Thou sufferedst most grievous pains and torments for my sake: And, finally, thou gavest thy most precious body to die, and thy blood to be shed on the cross, for my sake. Now, most merciful Saviour, let all these things profit me, which thou freely hast given me, that hast given thyself for me: let thy blood cleanse and wash away the spots and foulness of my sins. Let thy righteousness hide and cover mine unrighteousness. Let the mercies[1] of thy passion and blood be the satisfaction for my sins. Give me, Lord, thy grace, that my faith and salvation in thy blood waver not in me, but be ever firm and constant, that the hope of thy mercy and life everlasting never decay in me, that charity wax not cold in me; finally, that the weakness of my flesh be not overcome with the fear of death. Grant me, merciful Saviour, that when death hath shut up the eyes of my body, yet that the eyes of my soul may still behold and look upon thee; that when death hath taken away the use of my tongue and speech, yet that my heart may cry and say unto thee, *In manus tuas, Domine, commendo spiritum meum:* that is to say, O Lord, into thy hands I give and commit my soul. *Domine Jesu, accipe spiritum meum:* Lord Jesu, receive my soul unto thee. Amen.

* A general confession of sins unto God.

O most merciful Lord God, and most tender and dear Father, vouchsafe, I heartily beseech thee, to look down with thy fatherly eyen of pity upon me, most vile and wretched sinner, which lie here prostrate in heart before the feet of thy bottomless mercy; for I have sinned against the throne of thy glory, and before thee, O Father, insomuch that I am no more worthy to be called thy son. Nevertheless, forasmuch as thou art the God and Father of all comfort, and, again, desirest not the death of the sinner, but, like a true Samaritan, takest thought of my sely wounded soul: make me, I pray thee, by infunding[2] thy precious oil of comfort into my wounds, joyfully to run with the lost son into the lap of thine everlasting pity. For lo, thou art my hope and trust, in whom I only repose myself, having in

[1 1545, merites. The Latin:—merita.]
[2 Infund: pour in.]

thee full confidence and faith; and so I say with very faithful heart, trusting in thy mercy; I believe in thee, O God the Father, in thee, O God the Son, and in thee, O God the Holy Ghost, three persons, and one true and also very God, beside whom I knowledge none other God in heaven above, nor in earth beneath: yea, and I, poor sinner, do accuse myself unto thee, dear Father, that I have sore and grievously offended thy almighty goodness and majesty, in the committing of mine abundant grievous and manifold sins and wretchedness; for I have not kept the least of thy most godly and blessed commandments, like as thy righteousness may require and demand the same of me. I have (I say) not honoured thee like my God, nor dreaded thee like my Lord, loved thee like my Father, trusted in thee like my Creator and Saviour. Thy holy and dreadful name, unto whom all glory and honour belongeth, have I used in vain. I have not sanctified the holy days with works which be acceptable unto thee, nor instructed my neighbour in virtue accordingly. I have not honoured my parents, nor been obedient unto them, through whom (as by an instrument) thou hast wrought my coming into this world. The high powers and rulers, which take that[3] authority of thee, I have not been willingly obedient unto. I have not kept mine heart pure and clean from manslaughter: yea, had not thy grace and mercy defended me the better, I should have committed the deed also. I likewise am not pure from theft, nor from advoutry[4], nor from false witness bearing, but have in mine heart and mind wished and desired my neighbour's goods and things. I have followed the great prince of this world, Sathan, (which hath been a liar even from the beginning,) in concupiscence of the flesh, in pride of living, in lying, in deceitfulness, in lechery, in hatred and also envy, in backbiting, in despair, and also misbelief. My five wits have I foully misused and spent, in hearing, seeing, smelling, tasting, and also feeling, which thou hast given me to use unto thy honour and glory, and also to the edification and profit of my neighbour. But in what manner soever that I have offended and sinned against thy eternal majesty, (for no man knoweth thoroughly his sins, as thy Prophet witnesseth,) [*Ps. xix.* 12.]

[3] 1545, their aucthoritie.]

[4] Advoutry: adultery.]

whether it hath been by day, or else by night; yea, even from my childhood unto this day, were it in words, works or thoughts, secretly or openly; O my merciful God, I am sorry for it, even from the very bottom of my heart: yea, and my soul mourneth for sorrow, most merciful Father, that I am not a thousand times sorrier than I am. Howbeit, in token of great repentance, (though all hearts be known well enough unto thee,) I do knock and strike my breast, and say in bitterness of heart and soul: Lord God Father, have mercy; Lord God Son, have mercy; Lord God Holy Ghost, have mercy. Spare me of thy infinite mercy, dear Lord, now and all the days of my life, and let me have part of thine abundant grace, so as I may change my sinful life, and put out of me the old man with all his evil concupiscence; and also that I may die unto the world, and that the world may be unto me a cross, and so go forth in a new life. Strengthen me, O Lord, in a true humble heart, in perfect love, hope and trust in thee. Give my soul the grace to desire thee only, in thee only to rejoice and repose myself, and that I may utterly renounce and forsake the vain affiance of this world, so that thou mayst find me ready with the good servant in the midnight of my death, which shall suddenly steal upon me, like a thief, ere I be ware. Be thou unto me, at that time of need, O Lord, a tower of strength, a place of refuge, and a defensible God, namely against the face of the fiend, who, like a roaring lion, shall be then most ready to devour [me,] and against desperation, which then shall be busy to grieve me. Let then thy comfort cleave fast unto me, thy mercy keep me, and thy grace guide me. Fetch then again, Lord God the Father, that which thy puissant might hath shapen: fetch then again, Lord the Son, that which thou hast so wisely governed, and bought with thy precious blood: take again then, Lord Holy Ghost, that which thou hast kept and preserved so lovingly in this region of sin, and vale of misery: three persons and one very God, unto whom be praise and honour for ever and ever. Amen.

A prayer against the devil.

Jesu Christ, our Lord, which by the mouth of the holy Apostle St Peter, most truly didst say, that our adversary

the devil goeth about, like a roaring lion, seeking whom he may devour: he is busy and fierce, and breaketh in upon us, so that, if thou help not, he will soon deceive us with his craft, overturn us with his might, and with his cruelness tear us in pieces. But if thou, which hast vanquished him, wilt appear but as it were afar off, thou wilt make him afraid, and with thy only look put him to flight. Vouchsafe, O Lord, to receive us into thy guard, being but infants, weak, feeble and unskilful, lest the fierce and cruel beast all-to tear us. We bear before us, and shew forth in this our fight the cross, thy banner, the cross, thy triumph and victory, that our enemy may well know, that we do our business by thy counsel, aid and strength: to thee be glory for ever. Amen.

For the desire of [the] life to come[1].

This my body is the very dark and filthy prison of the soul: this world is an exile, and a banishment: this life is care and misery: but where thou art, O Lord, there is the very country of liberty and everlasting blessedness. Stir our minds now and then to remember so great felicity. Pour into our hearts a desire of such precious things, and of all things most to be desired. Give quietness unto our mind, and grant that we may have some taste of the everlasting joys, whereby these things of the world may seem filthy, and be so loathful to us, which we seek for so earnestly, and embrace so greedily, and retain so surely, that we may refuse and despise these bitter and filthy things, and most fervently desire the sweetness of thy familiarity, in[2] which all goodness is contained. To thee be glory for ever. Amen.

The end of this[3] Primer.[4]

[1 See the note in the Orarium of 1560.]
[2 1545, in the which.] [3 1545, the Primer.]
[4 1545, *The copy of the Kynges highnes bil assigned.*

HENRY THE VIII. by the grace of God of England, Fraunce, and Ireland kyng: defendour of the fayth, and of the churches of England and Ireland in yearth the supreme heade. To all Printers and bokesellers, and to al other our officers, ministers, and subiectes. We do

¶ Imprinted at London, by Wyl-
lyam Seres, dwellyng at the
West ende of Poules, at
the sygne of the
Hedgehog.

you to vnderstand, that of our grace especial we haue graunted and geuen priuiledge and licence to our welbeloued subiect, Richard Grafton, Printer and seruaunt to oure moost dearest sonne Prynce Edwarde, and Edwarde Whitchurche citezen of London, to Print or cause to be printed our Primer (nowe by vs and oure Clergye set furthe) bothe in Englishe and latin: and none other person nor persons of what estate, degre or condition soeuer they be of, to Print, or cause the same Primer to be Printed, or any part therof, but onely the sayd Richard and Edward and either of them, and the assignes of any of them. Neither to sel nor bye of any other impressions than suche as shalbe Printed by the sayde Richard or Edward or the assignes of any of them.

Wherfore, we wyll and streightly commaund and charge all and singuler our subiectes, aswel Printers as bokesellers, and all other persons within our dominions, that they ne any of them presume to Print or sel, or cause to be Printed or sold the sayd boke or any part therof, contrary to the meanyng of this our present licence and priuiledge, vpon payne of our high displeasure.

Geuen at our Manoure of Grenewiche the .xxviii. day of May, in the .xxxvii. yeare of our reigne.

God saue the Kyng.

IMPRINTED AT LONDON within the precincte of the late dissolued house of the grey Friers by Richard Grafton Printer to the Princes grace, the .vi. daie of September, the yere of our Lorde .M.D.XLV. Cum priuilegio ad imprimendum solum.

ORARIUM

SEU

LIBELLUS PRECATIONUM PER REGIAM

MAJESTATEM LATINE ÆDITUS.

1560.

Cum privilegio ad imprimendum solum.

ℭORARIVM

SEV LIBELLVS

Precationum per Regiam maiestatem,

Latine æditus.

(*)

1560.

ℭ *Cum Priuilegio ad imprimendum solum.*

[The copy, which has been reprinted, is among the Maskell books in the British Museum.].

Januarius habet .xxxi. dies.			
3	*A*	*Circumcisio Domini*[1].	1
	b		2
11	c	Genovefæ virginis.	3
	d		4
19	e	Depo. Edwardi Reg.	5
8	f	*Epiphania Domini.*	6
	g	Felicis & Jan.	7
16	*A*	Luciani pres. cum so.	8
5	b	Judoci.	9
	c	Pauli primi heremi.	10
13	d		11
2	e	*Sol in Aquario.*	12
	f	Hilarii episcopi.	13
10	g	Felicis presbyteri.	14
	A	Mauri et Isidori.	15
18	b	Marcelli martyris.	16
7	c	Sulpitii episcopi.	17
	d	Priscæ virginis.	18
15	e	Vulstani episcopi.	19
4	f	Fabiani & Sebastiani.	20
	g	Agnetis virginis.	21
12	*A*	Vincentii martyris.	22
1	b	Emerentianæ virginis.	23
	c	Timothei.	24
9	d	*Conversio Pauli apost.*	25
	e	Policarpi martyris.	26
17	f	Juliani confessoris.	27
6	g	Agnetis virginis.	28
	A	Valerii episcopi.	29
14	b	Batildis reginæ.	30
3	c	Saturni[ni] & Victoris.	31
Februarius habet .28. dies.			
11	d	Brigidæ virginis.	1
	e	*Purificatio Mariæ.*	2
19	f	Blasii episcopi & martyris.	3
8	g	Gilberti confessoris.	4

[1 Italics are put for red letters.]

	A	Agathæ virginis & martyris.	5
16	b	Vedasti & Amandi.	6
5	c	Anguli episcopi.	7
	d	Pauli episcopi.	8
13	e	Appolloniæ virginis.	9
2	f	Scholasticæ virginis.	10
	g	*Sol in piscibus.*	11
10	*A*	Eulaliæ virginis.	12
	b	Vulfranni episcopi.	13
18	c	Valentini episcopi.	14
7	d	Faustini.	15
	e	Julianæ virginis.	16
15	f	Policronii episcopi.	17
4	g	Simeonis episcopi.	18
	A	Sabini & Juliani.	19
12	b	Mildredæ virginis.	20
1	c	Sexaginta novem martyris[1].	21
	d	Cathedra Petri apostoli.	22[2]
9	e	Policarpi episcopi.	23
	f	*Mathiæ apostoli.*	24
17	g		25
6	*A*	Alexandri episcopi.	26
	b	Augustini episcopi.	27
14	c	Oswaldi episcopi & confes.	28

Martius habet .xxxi. dies.

3	d	Davidis episcopi.	1
	e	Cedde episcopi & confessoris.	2
11	f	Maurini & Asterii.	3
	g	Adriani martyris.	4
19	*A*	Foce & Eusebii.	5
8	b	Victoris.	6
	c	Perpetue.	7
16	d		8
5	e	Quadraginta martyris.	9
	f	*Æquinoctium vernum.*	10

[1 A strange error, but by no means a solitary one of the kind in this Calendar.]

[2 The days are wrongly numbered from hence to the end in consequence of 23 occupying the place of 22.]

13	g	*Sol in Ariete.*	11
2	*A*	Gregorii episcopi Roma.	12
	b	Theodori martyris.	13
10	c	Petri martyris.	14
	d	Longini martyris.	15
18	e	Hylarii & Tacoani.	16
7	f	Patricii episcopi.	17
	g	Edwardi regis.	18
15	*A*	Joseph sponsi Mariæ.	19
4	b	Cuthberti episcopi.	20
	c	Benedicti abbatis.	21
12	d	Affrodosii episcopi.	22
1	e	Theodori presbyteri.	23
	f	Agapiti martyris.	24
9	g	*Annunc. Mariæ virgi.*	25
	A	Castoris marty.	26
17	b		27
6	c	Dorotheæ virginis.	28
	d	Victorini.	29
14	e	Quirini martyris.	30
3	f	Aldelmi episcopi.	31
		Aprilis habet .xxx. dies.	
	g	Theodoræ virginis.	1
11	*A*	Mariæ Ægyptiacæ.	2
	b	Richardi confessoris.	3
19	c	Ambrosii episcopi.	4
8	d	Martiniani epi. mar.	5
16	e	Sixti episco. & mart.	6
5	f	Euphemie.	7
	g	Egesippi sociorumque.	8
13	*A*	Perpetui episcopi.	9
2	b	Passio septem virginis.	10
	c	Guthlaci confessoris.	11
10	d	*Sol in Tauro.*	12
	e	Eufemiæ virginis.	13
18	f	Tiburcii.	14
7	g	Oswaldi archiepisco.	15
	A	Isidori episcopi.	16
15	b	Aniceti episcopi Roma.	17

4	c	Eleutherii & Anthi.	18
	d	Alphegi martyris.	19
12	e	Victoris martyris.	20
1	f	Simonis martyris.	21
	g	Sotheris.	22
9	*A*	*Georgii martyris.*	23
	b	Vlfridi confessoris.	24
17	c	*Marci Evangelistæ.*	25
6	d	Cleti Episcopi Ro.	26
	e	Anastasii episcopi Ro.	27
14	f	Vitalis martyris.	28
3	g	Petri Mediolanensis.	29
	A	Deposit. Erken. episco.	30
		Maius habet .xxxi. dies.	
11	b	*Philippi & Jacobi.*	1
	c	Athanasii episcopi.	2
19	d		3
8	e		4
	f	Godardi.	5
16	g	Joannis ante port. lati.	6
5	*A*	Joan. de Beverlaco.	7
	b		8
13	c		9
2	d	Gordiani & Epima.	10
	e	Anthonii martyris.	11
10	f	*Sol in Gemini.*	12
	g	Servasii confessoris.	13
18	*A*	Bonifacii martyris.	14
7	b	Isydori martyris.	15
	c	Brandani episcopi.	16
15	d		17
4	e	Dioscori martyris.	18
	f	Dunstani episcopi.	19
12	g	Bernardini.	20
1	*A*	Helenæ reginæ.	21
	b	Julianæ virginis.	22
9	c	Desyderii martyris.	23
	d		24
17	e	Aldelmi episcopi.	25

6	f	Augustini angl. episcopi.	26
	g	Bede presbyteri.	27
14	*A*	Germani episcopi.	28
3	b	Coronis martyris.	29
	c	Felicis episcopi. Roma.	30
11	d	Petronille virginis.	31
		Junius habet .xxx. dies.	
	e	Nichomedis martyris.	1
19	f	Marcellini martyris.	2
	g	Erasmi episcopi.	3
16	*A*	Petrocii confessoris.	4
5	b	Bonifacii episcopi. Rom.	5
	c	Mellonis archiepiscopi.	6
13	d		7
2	e	Gulielmi archiepiscopi.	8
	f		9
10	g	Æstas incipit.	10
	A	*Barnabæ apostoli.*	11
18	b	*Sol in Cancro.*	12
7	c	*Solstitium Æstivale.*	13
	d		14
15	e	Viti & Modesti.	15
4	f		16
	g	Botulphi confessoris.	17
12	*A*	Marci & Marcelliani.	18
1	b	Gervasii & Prothasii.	19
	c		20
9	d	Walburgæ virginis.	21
	e	Albani martyris.	22
17	f	Etheldredæ virginis.	23
6	g	*Nativi. Joannis Baptistæ.*	24
	A		25
14	b	Joannis & Pauli martyris.	26
3	c	Crescentis.	27
	d	Leonis episcopi. Roma.	28
11	e	*Petri apostoli.*	29
	f	Commemora. Pauli.	30

Julius habet .xxxi. dies.			
19	g		1
8	*A*	Visitatio Mariæ virginis.	2
	b		3
16	c		4
5	d	Zoæ virginis & marty.	5
	e	Dies Caniculares incipiunt.	6
13	f		7
2	g		8
	A	Cyrilli episcopi.	9
10	b	Septem fratrum mart.	10
	c	Benedicti abbatis.	11
18	d	Naboris & Felicis.	12
7	e	Privati martyris.	13
	f	*Sol in Leone.*	14
15	g	Swithini & sociorum.	15
4	*A*		16
	b	Kenelmi regis.	17
12	c	Arnulphi episcopi.	18
1	d	Rufinæ & Justinæ	19
	e	Margaretæ virginis	20
9	f	Praxedis virginis.	21
	g	Mariæ Magdalenæ.	22
17	*A*	Appollinaris episco.	23
6	b	Christinæ virginis.	24
	c	*Jacobi apostoli.*	25
14	d	Annæ matris Mariæ.	26
3	e	Septem dormientium.	27
	f	Sampsonis episcopi.	28
11	g	Felicis & sociorum.	29
19	*A*	Abdon & Sennes.	30
	b	Germani episcopi.	31

Augustus habet .xxxi. dies.			
8	c	Petri ad vincula.	1
16	d	Stephani episcopi. Ro.	2
5	e		3
	f	Justini presbyteri.	4
13	g		5

2	*A*	Transfig. Domini.	6
	b	Festum nominis Iesu.	7
10	c	Ciriaci sociorumque.	8
	d	Romani martyris.	9
18	e	Laurentii martyris.	10
7	f	Tiburcii martyris.	11
	g	Claræ virginis.	12
15	*A*	Ipoliti & sociorum.	13
4	b	*Sol in virgine.*	14
	c		15
12	d	Rochi martyris.	16
4	e		17
	f	Agapiti martyris.	18
9	g	Magni martyris.	19
•	*A*	Ludovici episcopi.	20
17	b	Bernardi confessoris.	21
6	c		22
	d	Timothei & Apolli.	23
14	e	Bartholomæi apostoli.	24
3	f	Ludovici Regis.	25
	g	Severini.	26
11	*A*	Rufi martyris.	27
19	b	Augustini episcopi.	28
	c	Decollatio Joannis.	29
8	d	Felicis & Audacti.	30
	e	Paulini episcopi.	31

September habet .30. dies.

16	f	Egidii abbatis.	1
5	g	Anthonii martyris.	2
	A		3
13	b		4
2	c	Bertini abbatis.	5
	d	Eugenii confessoris.	6
10	e		7
	f	Nativitas Marie virginis.	8
18	g	*Æquinoct. autumnale.*	9
7	*A*	*Sol in Libra.*	10
	b	Prothi & Jacinti.	11
15	c	Martiniani episcopi.	12

4	d		13
	e		14
12	f		15
1	g	Edithæ virginis.	16
	A	Lamberti episcopi.	17
9	b	Victoris & Coronæ.	18
	c	Januarii martyris.	19
17	d	Eustachii.	20
6	e	Mathæi apostoli & evan.	21
	f	Mauricii & sociorum.	22
14	g	Tecle virginis.	23
3	*A*	Andochii martyris.	24
	b	Firmini episcopi.	25
11	c	Cypriani & Justinæ.	26
19	d	Cosme & Damiani.	27
	e	Exuperii episcopi.	28[1]
8	f	*Michaelis archangeli.*	29
	g	Hieronimi presbyteri.	30
		October habet .xxxi. dies.	
16	*A*	Remigii & Bavonis.	1
5	b	Leodegarii episcopi.	2
13	c	Candidi martyris.	3
2	d	Francisci confessoris.	4
	e	Apolinaris martyris.	5
10	f	Fidis virginis.	6
	g	Marci & Marcelliani.	7
18	*A*	Pelagiæ virginis.	8
7	b	*Sol in Scorpione.*	9
	c	Gereonis & sociorum.	10
15	d	Nichasii episcopi & marty.	11
4	e	Wilfridi episcopi.	12
	f		13
12	g	Calixti episcopi Ro.	14
1	*A*	Vulfranni episcopi.	15
	b		16
9	c	Etheldredæ virginis.	17
	d	*Lucæ evangelistæ.*	18
17	e	Fredeswide virginis.	19

[1 The original has here the numbers 26, 27, 28.]

6	f	Austreberte virginis.	20
	g	Vndecim mil. virginis.	21
14	*A*	Marie Salome.	22
3	b	Romani episcopi.	23
	c	Maglorii episcopi.	24
11	d	Crispini & Crispinia.	25
19	e	Evaristi episcopi. Ro.	26
	f	Florentii martyris.	27
8	g	*Symonis & Judæ.*	28
	A	Narcisci episcopi.	29
16	b	Germani Capuani.	30
5	c	Quintini episcopi.	31
		November habet .xxx. dies.	
•	d	*Festum omnium sanctorum.*	1
13	e		2
2	f	Wenefredæ virginis.	3
	g	Amantii & Vitalis.	4
10	*A*	Leti presbyteri.	5
	b	Leonardi abbatis.	6
18	c	Willibrordi archiep.	7
7	d	*Sol in Sagittario.*	8
	e	Theodori.	9
15	f	Martini episcopi.	10
4	g	Martini episcopi.	11
	A	Paterni martyris.	12
12	b	Bricii episcopi.	13
1	c	Transl. Erkenwaldi.	14
	d	Machuti episcopi.	15
9	e		16
	f	Hugonis episcopi.	17
17	g		18
	A	Elizabethæ matro.	19
	b	Edmundi regis.	20
14	c	Præsentatio Mariæ.	21
3	d	Ceciliæ virginis.	22
	e	Clementis episcopi.	23
11	f	Grisogoni martyris.	24
19	g	Katherinæ virginis.	25
	A	Lini episcopi Roma.	26

8	b	Agricolæ & Vitalis.	27
	c	Rufi martyris.	28
16	d	Saturnini.	29
5	e	*Andreæ apostoli.*	30

December habet .xxxi. dies.

	f	Eligii episcopi.	1
13	g	Libani.	2
2	*A*	Barbaræ virginis.	3
10	b	Osmundi episcopi.	4
	c	Sabbe abbatis.	5
18	d	Nicolai episcopi.	6
7	e	*Sol in Capricorno.*	7
	f	Conceptio Mariæ virginis.	8
15	g	*Solstitium hybernum.*	9
4	*A*	Eulaliæ virginis.	10
	b	Damasi episcopi Ro.	11
11	c	Pauli episcopi.	12
1	d		13
	e	Othiliæ virginis.	14
9	f	Valerii episcopi.	15
	g		16
17	*A*	Lazari episcopi.	17
6	b	Graciani episcopi.	18
	c	Venesiæ virginis.	19
14	d	Julii martyris.	20
3	e	*Thomæ apostoli.*	21
	f	Triginta martyrum.	22
11	g	Victoriæ virginis.	23
19	*A*	Sanctarum virginis 40.	24
	b	*Nativitas Domini.*	25
8	c	*Stephani prothomar.*	26
	d	*Joannis Evangelistæ.*	27
16	e	*Sanct. Innocentium.*	28
5	f		29
	g		30
13	*A*	Silvestri episcopi Ro.	31

CATHECHISMUS,

HOC EST,

INSTRUCTIO

A SINGULIS INFANTIBUS PERDISCENDA, PRIUSQUAM PER EPISCOPUM CONFIRMENTUR.

Quæstio. Quo nomine vocaris?

Responsio. N. vel M.

Quæstio. Unde hoc nomen accepisti?

Responsio. A susceptoribus meis in Baptismo, in quo Christi membrum, divina progenies, et regni cœlestis cohæres fui effectus.

Quæstio. Dic, quid est, quod isti tui susceptores ibi pro te fecerunt?

Responsio. Tria meo nomine sunt polliciti:

Primo, ut ego diabolo ipsi, cum omnibus operibus et pompis ejus, renuntiarem: similiter, ut singulis hujus vitæ vanitatibus, cunctisque carnis voluptatibus, valedicerem. Secundo, ut universis fidei Christianæ articulis indubitanter crederem. Tertio, ut divina placita atque mandata servarem, ambularemque in eisdem cunctis diebus vitæ meæ.

Quæstio. Putasne tuum esse ea omnia tum credere, tum facere, quæ isti pro te olim sunt professi?

Responsio. Etiam certo. Et, assistente divino numine, sic faciam: Patrique nostro cœlesti gratias ago, ex intimo cordis promanantes, quod per Dominum nostrum JESUM CHRISTUM ad istam salvationis dignitatem me vocare dignatus sit. Atque a Deo Optimo Maximo precibus assiduis peto, ut ejus adjutus gratia jugiter in ea sim usque ad finem hujus meæ vitæ.

Quæstio. Potisne es recitare articulos tuæ fidei? Audiam. Recita.

Responsio. Credo in Deum Patrem omnipotentem, creatorem cœli et terræ. Et in Jesum Christum Filium ejus,

unicum Dominum nostrum. Qui conceptus est per Spiritum Sanctum, natus ex Maria Virgine. Passus sub Pontio Pilato. Crucifixus, mortuus et sepultus, descendit ad inferos. Tertia die resurrexit a mortuis. Ascendit ad cœlos. Sedet ad dexteram Dei Patris omnipotentis. Inde venturus est judicare vivos et mortuos. Credo in Spiritum Sanctum, sanctam ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam æternam.

Quæstio. Quæ sunt præcipua, quæ in hiis fidei tuæ Articulis docentur?

Responsio. Principio, in Deum Patrem, qui me totamque mundi machinam creavit, credere disco. Deinde, in Deum Filium, qui me totumque genus humanum redemit. Postremo, in Deum Spiritum Sanctum, qui me et omnes electos Dei sanctificavit.

Quæstio. Dicebas susceptores tuos pro te promisisse, fore ut mandata Dei servares. Dic mihi, quot sunt?

Responsio. Sunt numero decem.

Quæstio. Quæ sunt illa?

Responsio. Eadem quæ Dominus loquutus est in vicesimo Exodi capite, ubi ait: Ego sum Dominus Deus tuus, qui eduxi te de terra Ægypti, e domo servitutis. Non habebis Deos alienos coram me. Non facies tibi sculptile, aut similitudinem rei alicujus in cœlo sursum, aut in terra deorsum, sive in aquis sub terra: non adorabis ea, neque coles. Ego sum Dominus Deus tuus, fortis, zelotes, visitans iniquitatem patrum in filios, in tertiam et quartam generationem eorum qui oderunt me, et faciens misericordiam in millibus qui diligunt me, et custodiunt præcepta mea. Non assumes nomen Domini Dei tui in vanum: non enim erit insons coram Domino, qui usurpaverit nomen Domini Dei sui frustra. Memento, ut diem Sabbathi sanctifices. Sex diebus operaberis, et facies omnia opera tua. Septimo autem die Sabbathum Domini Dei tui est: non facies omne opus in eo, tu et filius tuus, et filia tua, servus tuus, et ancilla tua, jumentum tuum, et advena qui est intra portas tuas. Sex enim diebus fecit Dominus cœlum et terram, et mare, et omnia quæ in eis sunt, et requievit die septimo. Idcirco benedixit Dominus diei septimo, et sanctificavit eum. Honora patrem tuum et matrem tuam, ut sis longævus super terram, quam Dominus Deus tuus dabit tibi. Non occides. Non mœchaberis. Non furtum facies. Non

loqueris contra proximum tuum falsum testimonium. Non concupisces domum proximi tui, nec desiderabis uxorem ejus, non servum, non ancillam, non bovem, non asinum, nec omnia quæ illius sunt.

Quæstio. Quæ sunt præcipua, quæ in istis præceptis discis?

Responsio. Duo ex his percipio: primo, officium meum erga Deum; deinde, erga proximum.

Quæstio. Quodnam est illud tuum officium erga Deum?

Responsio. Hoc est obsequium, quod debeam Deo præstare: Ut in eum credam, ut illum timeam, totoque corde, mente, et anima, insuper viribus universis, diligam. Ut ipsum colam, ipsi gratias agam, et in eo spem omnem collocem. Ut eundem invocem, nomenque ejus sanctum cum sacrosancto ejus sermone reverear, et illi cunctis diebus vitæ meæ subserviam.

Quæstio. Quid officii habes erga proximum?

Responsio. Ut eum perinde diligam atque meipsum. Ut singulis faciam, quod mihi fieri cupiam. Ut parentes honore et auxilio afficiam. Ut regiæ majestati, ejusque ministris omnibus, cum honore obediam. Ut memet pædagogis meis omnibus, didascalis, spiritualibus pastoribus et dominis, subjiciam. Ut omni humili reverentia præpositis meis omnibus memet subjiciam. Ut verbo factove nemini noceam. Ut verus et justus in omnibus actionibus meis reperiar. Ut in corde meo nullam malitiam odiumve foveam. Ut manus meas a furto et fraude cohibeam, insuper et linguam a maledicentia, mendacio, et obloquio refrænem. Ut corpus meum in temperantia, sobrietate, et castitate custodiam. Ut aliena non concupiscam. Sed ut diligenter discam, fideliterque laborem, proprium acquirere victum, et meas partes agere in eo vitæ genere, ad quod me divina clementia vocaverit.

Quæstio. Mi fili, hoc sit tibi notum: tuo marte hæc præstare non potes, neque in divinis mandatis ambulare, et numini inservire, si non fueris speciali ejus gratia adjutus, quam oportet ut discas ab eo precibus assiduis petere. Audiam igitur. Potin' Dominicam recitare precationem?

Responsio. Pater noster, qui es in cœlis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos

dimittimus debitoribus nostris. Et ne nos inducas in tentationem. Sed libera nos a malo. Amen.

Quæstio. Quid petis a Deo in hac precatione Dominica?

Responsio. A Domino Deo, Patre nostro cœlesti, omnium bonorum datore, peto, ut, Spiritu suæ gratiæ mihi cunctisque populis misso, illum adoremus, illique serviamus, et debite obediamus. Præterea, Deo supplico, ut det nobis omnia tum animæ tum corpori necessaria. Item, ut nobis propitius peccata nostra remittat, et ut in omnibus animæ et corporis periculis defendere et servare dignetur. Postremo, ut ab omni peccato et iniquitate nos servet, et ab inimico illo spirituali et æterna morte conservet. Hæc illum ex sua bonitate facturum spero, per Dominum nostrum Jesum Christum. Et ideo dico, Amen. Ita fiat.

Precatio[1] Matutina.

Deus mi, Pater mi, et Servator, qui gratia erga me tua effecisti, ut transacta nocte ad hunc diem pervenirem: fac etiam, ut ipsum totum in sanctissimi numinis tui cultu et veneratione consumam; nihil omnino aut cogitem, aut dicam, aut faciam, quod eo non tendat: ut tibi obsequar, et voluntati tuæ morem geram: quo scilicet actiones omnes meæ referantur ad gloriam tui, atque fratrum meorum salutem, dum exemplo meo ad te colendum instruentur. Atque ut mundum hunc ad vitæ externæ usus solis tui splendore illuminas; ita fulgore Spiritus tui mentem meam illustra, qui me in via justitiæ tuæ dirigat. Quamcunque ad rem applicem animum meum, is mihi semper sit propositus finis, ut tibi honorique tuo inserviam; omnem felicitatem a gratia et beneficentia tua sola exspectem; nec quicquam omnino aggrediar, quod tibi gratum non sit. Effice præterea, ut dum hujus vitæ tuendæ causa laboro, et ea curo quæ ad victum et cultum corporis pertinent, altius tamen erigam animum, ad beatam nempe et cœlestem vitam, quam filiis tuis promisisti. Nihilominus, tam animæ quam corporis protectorem te mihi exhibendo, adversus omnes Satanæ insultus me confirmes ac munias, et ab omnibus periculis, quæ nobis

[1 Consult the note in the *Preces Privatæ* on this Prayer, which there also comes after the Catechism. See Bull's Christian Prayers and Meditations, p. 47, for a translation of it.]

assidue in hac vita impendent, liberes. Ad hæc, cum parum sit cœpisse, nisi perseverem, ideo a te peto, Domine, ne mihi in hodiernum diem tantum dux sis ac rector, sed usque ad vitæ finem me in tuam fidem suscipias, quo sub tuis auspiciis totus vitæ meæ cursus transigatur. Et quia proficiendum nobis est, gratiæ in me tuæ dona adauge indies, tantisper dum penitus adhæream Filio tuo, Jesu Christo, quem verum solem, lucentem perpetuo in animis nostris, merito appellamus. Quæ tot tantaque beneficia ut abs te obtineam, obliviscere delictorum meorum, eaque infinita misericordia tua remitte: quod te facturum promisisti iis, qui te ex animo invocaverint. Amen.

Sub noctem, quum itur dormitum[2].

Domine Deus, qui noctem destinasti hominis quieti, sicut diem creasti, in quo se laboribus exerceat; effice, quæso, ut sic quiescat hac nocte corpus meum, ne animus interea vigilare tibi desinat; ne *fatiscat* cor, aut torpore obruatur, quin semper erectum in amore tui perstet. Ita, laxandi sublevandique animi gratia, sollicitudines deponam, ne tui interea obliviscar, aut memoria mea excidat, quæ penitus menti meæ inhærere semper debet, bonitatis et gratiæ tuæ recordatio. Hoc quoque modo sicuti quiescit corpus, ita etiam sua quiete conscientia mea fruatur. Fac præterea, ne in capiendo somno carnis deliciis indulgeam, sed tantum mihi concedam, quantum naturæ hujus imbecillitas postulat, quo deinde ad te colendum sim expeditior. Denique sic castum me et impollutum, non animo minus quam corpore, et a periculis omnibus tutum, servare velis, ut ipse quoque somnus meus in nominis tui gloriam cedat. Quoniam vero dies hic elapsus mihi non est, quin pluribus te modis, qua sum in malum propensione, offenderim; sicut tenebris noctis omnia nunc obteguntur, ita quicquid est in me peccatorum misericordia tua lateat. Exaudi me, Deus, Pater et Servator, per Jesum Christum Filium tuum. Amen.

[2 This Prayer seems to have been formed on the Hymn, Salvator mundi, Domine, which will be found in the *Preces Vespertinæ*. See also the Hymn, Rerum Creator omnium, at Compline, and the note there.]

Benedictio mensæ.

[*Ps. civ.* 27, 28.] Omnia ad te respiciunt, Domine, et tu das illis escam tempore: te illis dante, colligunt; te manum aperiente, omnia implentur abundantia. Amen.

Post pastum gratiarum actio[1].

Gratias agimus, Deus ac Pater, de tot beneficiis, quæ nobis assidue pro infinita tua benignitate largiris: primum, quod omnia, quibus ad sustinendam præsentem vitam indigemus, adminicula suppeditando, corporis etiam nostri curam te habere demonstras: tum vero præcipue, quod in spem melioris vitæ, quam nobis sacro tuo evangelio revelasti, nos regignere dignatus sis. Teque oramus, ne mentes nostras in corporibus sepultas curis et cogitationibus terrenis affigi patiaris. Quin potius effice, ut sursum erecti perstemus in exspectatione Christi Filii tui, donec e cœlo in redemptionem salutemque nostram appareat. Amen.

Generalis confessio, ab universa congregatione dicenda, genibus flexis.

Omnipotens et clementissime Pater, tanquam oves perditæ peregrinati sumus, et a viis tuis aberravimus. Inventis et concupiscentiis cordis nostri nimium indulsimus: sacrosanctas leges tuas violavimus. Quæ a nobis facienda fuerant, omisimus; et quæ facienda non fuerant, admisimus. In nobis nulla est salus: quapropter, O Domine, propitius esto nobis miserrimis peccatoribus. Parce, O Deus, peccata sua confitentibus: misericordiam concede resipiscentibus, juxta promissiones tuas humano generi in Christo Jesu, Domino nostro, benignissime revelatas. Amplius etiam concede nobis, O clementissime Pater, propter Filium tuum et Servatorem nostrum, Jesum Christum, ut posthac pie, juste, sobrieque vitam nostram instituamus, ad sanctissimi tui nominis gloriam. Amen.

Absolutio per Ministrum solum pronuncianda.

Omnipotens Deus, Pater Domini Nostri, Jesu Christi, qui non vult mortem peccat[or]is, sed potius ut recedat a malis suis moribus et vivat; deditque potestatem suis ministris, imo præcipit, ut populo suo pœnitenti absolutionem remissionemque peccatorum suorum plane annunciarent: ipse singulis vere pœnitentibus, et sacrosancto evangelio haud

[1 There is a translation of this in Bull's Christian Prayers, p. 55.]

ficte credentibus, condonat, eosque certissime absolvit. Rogamus ergo, ut ille nobis veram pœnitentiam largiatur, sanctumque suum Spiritum impartiat, ut quod hoc tempore agimus, id illi totum placeat; et reliqua etiam nostra vita adeo pura sit in hoc mundo, et sancta, ut in futuro gaudium consequamur æternum, per Christum Dominum nostrum. Amen.

Preces Matutinæ.

Oratio Dominica[2].

PATER noster, qui es in cœlis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. Sed libera nos a malo. Amen.

Domine[3], labia mea aperies.
Et os meum annunciabit laudem tuam.
Deus, in adjutorium meum intende.
Domine, ad adjuvandum me festina.
Gloria Patri, et Filio, et Spiritui sancto.
Sicut erat in principio, et nunc et semper, et in secula seculorum. Amen. Alleluia.

Psalmus .xciiii.

Canticum excitans [ad] laudandum Deum.

Venite, exultemus Domino, jubilemus Deo salutari nostro: præoccupemus faciem ejus in confessione, et in psalmis jubilemus ei.

Quoniam Deus magnus Dominus, et Rex magnus super omnes deos: quoniam non repellit Dominus plebem suam, quia in manu ejus sunt omnes fines terræ, et altitudines montium ipse conspicit.

Quoniam ipsius est mare, et ipse fecit illud, et aridam fundaverunt manus ejus: venite, adoremus, et procidamus ante Deum, ploremus coram Domino qui fecit nos: quia ipse est Dominus Deus noster, nos autem populus ejus, et oves pascuæ ejus.

Hodie si vocem ejus audieritis, nolite obdurare corda vestra, sicut in

[2 The preceding page is blank: the signatures begin afresh with this Prayer. See p. 15, note 1.]

[3 Ad Matutinas.

Patris sapientia, veritas divina,
Deus homo captus est hora matutina:
A notis discipulis cito derelictus,
A Judeis venditus, traditus, afflictus.

Mon. Ritual. Vol. II. p. 37, note 4, and Dissertation, p. xi.]

exacerbatione secundum diem tentationis in deserto, ubi tentaverunt me patres vestri, probaverunt, et viderunt opera mea.

Quadraginta annis proximus[1] fui generationi huic, et dixi, Semper hi errant corde, ipsi vero non cognoverunt vias meas: quibus juravi in ira mea, si introibunt in requiem meam.

Gloria Patri. etc. Sicut erat. etc.

Antiphona.

Beati pauperes spiritu, quoniam ipsorum est regnum cœlorum. Beati qui lugent, quoniam ipsi consolabuntur.

Hymnus[2].

Jam lucis orto sidere
Deum precemur supplices:
Ut in diurnis actibus
Nos servet a nocentibus.
Linguam refrænans temperet,
Ne litis horror insonet:
Visum fovendo contegat,
Ne vanitates hauriat.
Sint pura cordis intima,
Absistat et vecordia.
Carnis terat superbiam
Potus cibique parcitas.
Ut cum dies abscesserit,
Noctemque sors reduxerit,
Mundi per abstinentiam,
Ipsi canamus gloriam. Amen.

Psalmus .viii.

De laude, honore, et gloria Christi.

Domine, Dominus noster, quam admirabile est nomen tuum in universa terra!

Quoniam elevata est magnificentia tua super cœlos.

Ex ore infantium et lactentium perfecisti laudem propter inimicos tuos, ut destruas inimicum et ultorem.

Quoniam videbo cœlos tuos, opera digitorum tuorum, lunam et stellas quæ tu fundasti.

Quid est homo, quod memor es ejus? aut filius hominis, quoniam visitas eum?

[1 This seems to be an error. The reading of the Vulgate is *offensus*.]

[2 The Salisbury Breviary appoints this Hymn to be sung 'ad Primam, Dominicis diebus.' Its composition has been ascribed to S. Ambrose: see Hymnodia Sanctorum Patrum Gregorii Valentiani, Venetiis, 1646, p. 124.]

Minuisti eum paulo minus ab angelis: gloria et honore coronasti eum, et constituisti eum super opera manuum tuarum.

Omnia subjecisti sub pedibus ejus, oves et boves universas, insuper et pecora campi;

Volucres cœli, et pisces maris, qui perambulant semitas maris.

Domine, Dominus noster, quam admirabile est nomen tuum in universa terra!

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc. etc.

Psalmus .xviii.

De gloria Dei, quæ in creaturis elucet, et de lege sacrosancta.

Cœli enarrant gloriam Dei, et opera manuum ejus annunciat firmamentum.

Dies diei eructat verbum, et nox nocti indicat scientiam.

Non sunt loquelæ neque sermones, quibus non audiantur voces eorum.

In omnem terram exivit sonus eorum: et in fines orbis terræ verba eorum.

Soli posuit tabernaculum suum: et ipse tanquam sponsus procedens de thalamo suo.

Exultavit ut gigas ad currendam viam: ab imo cœlo egressio ejus;

Et recursus ejus usque ad extremum ejus, nec est qui se abscondat a calore ejus.

Lex Domini immaculata, convertens animas: testimonium Domini fidele, sapientiam præstans parvulis.

Justitiæ Domini rectæ, lætificantes corda: præceptum Domini lucidum, illuminans oculos.

Timor Domini sanctus, permanet in seculum seculi: judicia Domini vera, justificata in semetipsa.

Desiderabilia super aurum et lapidem preciosum multum, et dulciora super mel et favum.

Etenim servus tuus admonetur per ea: in custodiendis illis retributio multa.

Delicta quis intelligit? ab occultis meis munda me, et a superbiis parce servo tuo.

Si mei non fuerint dominati, tunc immaculatus ero, et emundabor a delicto maximo.

Et erunt ut complaceant eloquia oris mei: et meditatio cordis mei in conspectu tuo semper,

Domine, adjutor meus, et redemptor meus.

Gloria Patri, et Filio. etc. Sicut erat in principio. etc.

Psalmus .xxiii.

℣ De illorum innocentia, qui cœlum petituri sunt: et de Christi resurrectione.

Domini est terra, et plenitudo ejus, orbis terrarum, et universi qui habitant in eo:

Quia ipse super maria fundavit eum: et super flumina præparavit eum.

Quis ascendet in montem Domini? aut quis stabit in loco sancto ejus?

Innocens manibus et mundo corde: qui non accepit in vano animam suam, nec juravit in dolo proximo suo.

Hic accipiet benedictionem a Domino, et misericordiam a Deo salutari suo.

Hæc est generatio quærentium eum: quærentium faciem Dei Jacob.

Attollite portas principes vestras, et elevamini portæ æternales: et introibit Rex gloriæ.

Quis est iste Rex gloriæ? Dominus fortis et potens, Dominus potens in prælio.

Attollite portas principes vestras, et elevamini portæ æternales, et introibit Rex gloriæ.

Quis est iste Rex gloriæ? Dominus virtutum, ipse est Rex gloriæ.

Gloria Patri et Filio. etc.

Sicut erat in principio. etc. Amen.

Antiphona.

Beati mites, quoniam ipsi hæreditabunt terram. Beati qui esuriunt et sitiunt justitiam, quoniam ipsi saturabuntur.

Pater noster, qui es in cœlis. etc.

Et ne nos inducas in tentationem.

Sed libera nos a malo.

Benedictio.

Benedictione perpetua benedicat nos Pater æternus. Amen.

Lectio prima. Ex Proverb. Salomonis.

Timor Domini initium sapientiæ. Fili mi, si te lactaverint peccatores, ne acquiescas eis. Misericordia et veritas te non deserant. Circunda eas gutturi tuo, et describe in tabulis cordis tui, et invenies gratiam et disciplinam coram Deo et hominibus. Habe fiduciam in Domino ex toto corde tuo, et ne innitaris prudentiæ tuæ. In omnibus viis tuis cogita illum, et ipse diriget gressus tuos. Ne sis sapiens apud temetipsum. Disciplinam Domini, fili mi, ne abjicias, nec deficias cum ab eo corriperis. Quem enim diligit Dominus, corripit. Sex sunt quæ odit Dominus, et septimum detestatur anima ejus: [oculos sublimes,] linguam mendacem, manus effundentes innoxium sanguinem, cor machinans imaginationes pessimas, pedes veloces ad currendum in malum, proferentem mendacia testem iniquum, et eum qui seminat inter fratres discordiam. In multiloquio non deerit peccatum: qui autem moderatur labia sua,

prudentissimus est. Responsio mollis frangit iram. Sermo durus suscitat iram. Indignatio regis nuncius mortis, et vir sapiens placabit illam. Qui altam facit domum suam, quærit ruinam. Fœneratur Domino, qui miseretur pauperis, et vicissitudinem suam reddet ei. Facere misericordiam et judicium magis placet Domino quam victimæ. Qui obturat aurem suam ad clamorem pauperis, et ipse clamabit, et non exaudietur. Melius est nomen bonum quam divitiæ multæ. Audi patrem tuum, qui genuit te, et ne contemnas, cum senuerit mater tua. Quæ viderunt oculi tui, ne proferas cito in jurgio, ne postea emendare non possis, cum dehonestaveris amicum tuum. Qui operatur terram suam, satiabitur panibus: qui autem sectatur otium, replebitur egestate. Virga atque correctio tribuit sapientiam; puer autem qui dimittitur voluntati suæ, confundit matrem suam. Hæc dicit Dominus Deus, Convertimini ad me, et salvi eritis.

LECTIO secunda.

Missus est Gabriel a Deo in civitatem Galilææ, cui nomen Nazareth, ad virginem desponsatam viro, cui nomen erat Joseph, de domo David, et nomen virginis Maria. Et ingressus Angelus ad eam dixit: Ave gratia plena, Dominus tecum, benedicta tu in mulieribus. Quæ cum audisset, turbata est in sermone ejus, et cogitabat qualis esset illa salutatio. Et ait Angelus ei: Ne timeas Maria, invenisti enim gratiam apud Deum. Ecce concipies in utero, et paries filium, et vocabis nomen ejus Jesum. Hic erit magnus, et filius Altissimi vocabitur, et dabit illi Dominus Deus sedem David patris ejus, et regnabit in domo Jacob in æternum, [et regni ejus non erit finis.] Dixit autem Maria ad Angelum: Quomodo fiet istud, quoniam virum non cognosco? Et respondens Angelus dixit ei: Spiritus Sanctus superveniet in te, et virtus Altissimi obumbrabit tibi. Ideoque et quod nascetur ex te sanctum vocabitur Filius Dei. Et ecce Elizabeth cognata tua, et ipsa concepit filium in senectute sua, et hic mensis sextus est illi, quæ vocatur sterilis: quia non erit apud [Deum] impossibile omne verbum. Dixit autem Maria: Ecce ancilla Domini: fiat mihi secundum verbum tuum. *Luc. i.* [26–38.]

Hæc dicit Dominus Deus, Convertimini ad me, et salvi eritis.

Lectio tertia.

Rom. xiii. [1, 2.] Omnis anima potestatibus sublimioribus subdita sit. Non est enim potestas nisi a Deo. Quæ vero sunt potestates, a Deo ordinatæ sunt. Itaque quisquis resistit [potestati,] Dei ordinationi resistit. Qui autem resistunt, ipsi sibi damnationem acquirunt. Viri, diligite uxores vestras, et nolite esse amarulenti adversus illas: cohabitate cum illis secundum scientiam, quasi infirmiori vasi mulieri impartientes honorem. Uxores viris subditæ sint in omnibus, sicut Domino, quemadmodum Sara obedivit Abrahæ dominum illum appellans. Vir enim caput mulieris est, sicut Christus caput est ecclesiæ. Patres, nolite [ad iracundiam] provocare filios vestros, sed educate eos in disciplina et correctione Domini. Filii, obedite parentibus vestris in Domino. Hoc enim justum est. Honora patrem tuum et matrem tuam, quod est mandatum primum in promissione, ut bene sit tibi, et sis longævus super terram. Servi, obedite dominis vestris carnalibus cum timore et tremore, non responsatores, non suffurantes, non ad oculum solum servientes, quasi hominibus placere volentes, sed cum simplicitate cordis vestri, tanquam servi Christi, facientes voluntatem Dei ex animo, [cum bona voluntate servientes,] tanquam Domino, et non hominibus; hoc scientes, quod unusquisque fecerit boni, hoc recipiet a Domino. Reddite omnibus debita; cui tributum, tributum; cui vectigal, vectigal; cui timorem, timorem; cui honorem, honorem. Diligite proximos vestros sicut vosipsos. Qui enim diligit proximum, legem implevit. Hæc dicit Dominus Deus, Convertimini ad me, et salvi eritis.

Coloss. iii. [19.] *1 Pet. iii.*

Ephes. v. [23.] *Ephes. vi.*

℣. Laus Dei, Patris et Filii et Spiritus Sancti.

Te Deum laudamus: te Dominum confitemur.
Te æternum Patrem omnis terra veneratur.
Tibi omnes angeli: tibi cœli, et universæ potestates,
Tibi Cherubin, et Seraphin incessabili voce proclamant:
Sanctus, Sanctus, Sanctus: Dominus Deus Sabaoth.
Pleni sunt cœli et terra majestatis gloriæ tuæ.
Te gloriosus apostolorum chorus,
Te prophetarum laudabilis numerus,
Te martyrum candidatus laudat exercitus.
Te per orbem terrarum sancta confitetur ecclesia.
Patrem immensæ majestatis.
Venerandum tuum, verum, et unicum Filium.

Sanctum quoque paracletum Spiritum.

Tu Rex gloriæ, Christe.

Tu Patris sempiternus es Filius.

Tu, ad liberandum suscepturus hominem, non horruisti virginis uterum.

Tu, devicto mortis aculeo, aperuisti credentibus regna cœlorum.

Tu ad dexteram Dei sedes in gloria Patris.

Judex crederis esse venturus.

Te ergo quæsumus, famulis tuis subveni, quos precioso sanguine redemisti.

Æterna fac cum sanctis tuis in gloria numerari.

Salvum fac populum tuum, Domine, et benedic hæreditati tuæ.

Et rege eos, et extolle illos usque in æternum.

Per singulos dies benedicimus te.

Et laudamus nomen tuum in seculum, et in seculum seculi.

Dignare, Domine, die isto sine peccato nos custodire.

Miserere nostri, Domine, miserere nostri.

Fiat misericordia tua, Domine, super nos, quemadmodum speravimus in te.

In te, Domine, speravi; non confundar in æternum.

Deus[1], in adjutorium meum intende.
Domine, ad adjuvandum me festina.
Gloria Patri et Filio. etc.
Sicut erat in principio. etc. Amen.

[[1] As *Matins* began with 'Domine, labia mea aperies,' so *Lauds* commenced here. See p. 133. 'By matyns that are sayde in the nyghte ys vnderstonded the olde lawe, that was all in fygures of darckenesse. And by laudes that ar sayd in the morow tyde, ys vnderstonded the newe lawe that ys in lyghte of grace. Also matines betoken the heuynes that was in tyme of our lordes passyon. And the laudes betoken the ioye of his resurreccyon.' Mon. Ritual. Vol. II. p. 39, note 10.

The following English verses, as well as all of a similar kind, that are quoted in these notes, come from the *Orarium* or *Enchiridion præclaræ Ecclesiæ Sarum, Parisiis,* 1528.

Ad laudes. Fol. xxv.

How Mary, the moder and vyrgyn,
Vysyted Elizabeth wyf of Zachary,
Whiche sayd, blyssed be thou cosyn,
And blyssed be the fruyt of thy body.]

Psalmus .lxvii.

Oratio ad impetrandam gratiam et scientiam Dei, ut laus ejus per totum orbem divulgetur.

Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri;

Ut cognoscamus in terra viam tuam: in omnibus gentibus salutare tuum.

Confiteantur tibi populi, Deus: confiteantur tibi populi omnes.

Lætentur et exultent gentes: quoniam judicas populos in æquitate, et gentes in terra dirigis.

Confiteantur tibi populi, Deus: confiteantur tibi populi omnes: terra dedit fructum suum.

Benedicat nos Deus, Deus noster, benedicat nos Deus: et metuant eum omnes fines terræ.

Gloria Patri et Filio et Spiritui Sancto.

Sicut erat in principio, et nunc et semper, et in secula seculorum. Amen.

Daniel .iii. [57—89.]

Canticum trium puerorum, qui in fornace perambulantes Deum magnificabant.

Benedicite omnia opera Domini Domino: laudate et superexaltate eum in secula.

Benedicite angeli Domini Domino: benedicite cœli Domino.

Benedicite aquæ omnes, quæ super cœlos sunt, Domino: benedicite omnes virtutes Domini Domino.

Benedicite sol et luna Domino: benedicite stellæ cœli Domino.

Benedicite imber et ros Domino: benedicite omnes Spiritus Dei Domino.

Benedicite ignis et æstus Domino: benedicite frigus et æstas Domino.

Benedicite rores et pruina Domino: benedicite gelu et frigus Domino.

Benedicite glacies et nives Domino: benedicite noctes et dies Domino.

Benedicite lux et tenebræ Domino: benedicite fulgura et nubes Domino.

Benedicat terra Dominum: laudet et superexaltet eum in secula.

Benedicite montes et colles Domino: benedicite universa germinantia in terra Domino.

Benedicite fontes Domino: benedicite maria et flumina Domino.

Benedicite cete et omnia, quæ moventur in aquis, Domino: benedicite omnes volucres cœli Domino.

Benedicite omnes bestiæ et pecora Domino: benedicite filii hominum Domino.

Benedicat Israël Dominum: laudet et superexaltet eum in secula.

Benedicite sacerdotes Domini Domino: benedicite servi Domini Domino.

Benedicite spiritus et animæ justorum Domino: benedicite sancti et humiles corde Domino.

Benedicite Ananïa, Azarïa, Misaël, Domino: laudate et superexaltate eum in secula.

Benedicamus[1] Patrem et Filium cum Sancto Spiritu: laudemus et superexaltemus eum in secula.

Benedictus es, Domine, in firmamento cœli: et laudabilis, et gloriosus, et superexaltatus in secula. Amen[2].

Psalmus .cxlviii.

Omnes creaturæ ad Dei laudem excitantur.

Laudate Dominum de cœlis: laudate eum in excelsis.

Laudate eum omnes angeli ejus: laudate eum omnes virtutes ejus.

Laudate eum sol et luna: laudate eum omnes stellæ et lumen.

Laudate eum cœli cœlorum: et aquæ omnes, quæ super cœlos sunt, laudent nomen Domini.

Quia ipse dixit et facta sunt, ipse mandavit et creata sunt.

Statuit ea in æternum, et in seculum seculi: præceptum posuit, et non præteribit.

Laudate Dominum de terra, dracones, et omnes abyssi.

Ignis, grando, nix, glacies, spiritus procellarum, quæ faciunt verbum ejus.

Montes, et omnes colles: ligna fructifera, et omnes cedri.

Bestiæ, et universa pecora: serpentes, et omnes volucres pennatæ.

Reges terræ, et omnes populi: principes, et omnes judices terræ.

Juvenes et virgines, senes cum junioribus, laudent nomen Domini: quia exaltatum est nomen ejus solius.

Confessio ejus super cœlum et terram: et exaltavit cornu populi sui.

Hymnus omnibus sanctis ejus: filiis Israël, populo appropinquanti sibi. Gloria Patri. etc.

Sicut erat. etc.

Antiphona.

Beati misericordes, quoniam ipsi misericordiam consequentur.

Hymnus.

Ales[3] diei nuncius
Lucem propinquam præcinit.
Nos excitator mentium
Jam Christus ad vitam vocat.
Jësum ciamus vocibus,
Flentes, precantes, sobrie.

[1 See p. 26, note 3.] [2 See p. 27, note 4.]

[3 This forms but a small portion of the Hymnus ad Galli Cantum in Aurelii Prudentii Cathemerinon. The Salisbury Breviary has it during a part of the year 'ad Laudes, Feria tertia.']

Intenta supplicatio
Dormire cor mundum vetat.
Tu, Christe, somnum discute :
Tu rumpe noctis vincula :
Tu solve peccatum vetus,
Novumque lumen ingere. Amen.

Canticum Zachariæ. Gratiarum actio ob præstitum Dei promissum.

Luc. i. [68—79.] Benedictus Dominus Deus Israël, quia visitavit et fecit redemptionem plebis suæ :

Et erexit cornu salutis nobis in domo David pueri sui ;

Sicut locutus est per os sanctorum, qui a seculo sunt, prophetarum ejus :

Salutem ex inimicis nostris : et de manu omnium, qui oderunt nos :

Ad faciendam misericordiam cum patribus nostris : et memorari testamenti sui sancti :

Jusjurandum, quod juravit ad Abraham patrem nostrum : daturum se nobis ;

Ut sine timore, de manu inimicorum nostrorum liberati, serviamus illi

In sanctitate et justitia coram ipso omnibus diebus nostris.

Et tu, puer, propheta Altissimi vocaberis : præibis enim ante faciem Domini, parare vias ejus ;

Ad dandam scientiam salutis plebi ejus, in remissionem peccatorum eorum,

Per viscera misericordiæ Dei nostri : in quibus visitavit nos oriens ex alto ;

Illuminare his, qui in tenebris et in umbra mortis sedent, ad dirigendos pedes nostros in viam pacis.

Gloria Patri et Filio. etc.

Sicut erat in principio. etc. Amen.

Antiphona.

Beatus, qui intelligit super egenum et pauperem ; in die mala liberabit eum Dominus.

Versiculus. Ostende nobis, Domine, misericordiam tuam.

Respons. Et salutare tuum da nobis.

Oremus.

Omnipotens Deus, qui dedisti nobis *Filium* tuum, ut esset et sacrificium pro peccato, et exemplum novæ et æternæ vitæ, da ut, gratis mentibus hoc inestimabile beneficium agnoscentes, exempla vitæ ipsius sanctissimæ perpetuo imitari studeamus ;

per eundem nostrum Jesum Christum Filium tuum: qui vivit et regnat in unitate Spiritus Sancti Deus, per omnia secula seculorum. Amen.

De Spiritu Sancto.

Veni, Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Oremus.

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti, da nobis in eodem Spiritu recta sapere, et de ejus semper sancta consolatione gaudere, per Christum Dominum nostrum. Amen.

De Trinitate.

Tres sunt, qui testimonium dant in cœlo, Pater, Verbum, et Spiritus Sanctus, et hi tres unum sunt.

Oremus.

Omnipotens sempiterne Deus, qui dedisti nobis famulis tuis in confessione veræ fidei æternæ Trinitatis gloriam agnoscere, et in potentia majestatis adorare unitatem: quæsumus, ut ejusdem fidei firmitate ab omnibus semper muniamur adversis. In qua vivis et regnas Deus, per omnia secula seculorum. Amen.

Versiculus. Domine, salvam fac Reginam.
Respons. Et exaudi nos in die qua invocaverimus te.

Oremus.

Domine, Pater cœlestis, Rex regum et Dominator dominantium, omnium principum gubernator et rector, intimis votis [te] supplices quæsumus, Reginam nostram Elizabetham benigno vultu respicias, eique singulari gratia et Spiritu Sancto ita semper assistere[1] digneris, ut voluntatem tuam ubique exequatur, et secundum saluberrimam normam mandatorum tuorum omnem vitam transigat. Accumula in illam cœlestia tua dona, ut diu fœliciter nobis imperet, hostes fortiter devincat, tandemque tecum in cœlesti gloria vivat in æternum. Qui vivis et regnas Deus, per omnia secula seculorum. Amen.

[1 See p. 102, note 3.]

℣. Pro Pace.

Da pacem, Domine, in diebus nostris, quia non est alius qui pugnet pro nobis, nisi tu solus, Domine Deus noster.

Oremus.

Deus, a quo sancta desideria, recta consilia, et justa sunt opera, da servis tuis illam, quam mundus dare non potest, pacem: ut et corda nostra mandatis tuis dedita, et, hostium sublata formidine, tempora sint tua protectione tranquilla. Per Christum Dominum nostrum. Amen.

℣. De Passione.

[1 *Pet. ii.* 21, 22.] Christus passus est pro nobis, nobis relinquens exemplum, ut sequamur vestigia ipsius: qui peccatum non fecit, neque dolus inventus est in ore ejus.

Versiculus. Adoramus te, Christe, et benedicimus tibi.
Respons. Quia ab afflictione mundum redemisti.

Oremus.

Omnipotens[1] Deus et cœlestis Pater, immensam bonitatem tuam precamur, ut quemadmodum unigenitus et carissimus tuus Filius, salvator noster Jesus Christus, pro sacrosancta voluntate tua mortem obiit voluntarie, et acerbissimam pro nostra redemptione et salute excepit passionem; sic nos, quandocumque tibi visum fuerit crucem aut ærumnam aliquam in humeros nostros injicere, voluntarie et patienter perferamus, ad certum fidei nostræ in extremum diem periculum faciendum, et ad tuam gloriam sempiternam. Per Christum Dominum nostrum.

Gloriosa et salutaris mors, et passio Domini nostri Jesu Christi, eruat nos a dolore tristi, et perducat ad gaudia paradisi. Amen.

Pater noster, qui es in cœlis. etc.

[1 See p. 86, for a translation of this Prayer.]

Prima.

Deus, in adjutorium meum intende.
Domine, ad adjuvándum me festina.
Gloria Patri, et Filio. etc.
Sicut erat in principio. etc. Amen.

Hymnus.

Consors Paterni luminis,
Lux ipse lucis et Diés;
Christe, qui noctem discutis [2],
Assiste postulantibus.

Aufer tenebras mentium,
Fuga catervas dæmonum:
Expelle somnolentiam,
Ne pigritantes obruat.

Sic, Christe, nobis omnibus
Indulgeas credentibus;
Ut prosit exorantibus,
Quod præcinentes psallimus. Amen.

Psalmus .cxvii.

Pii provocantur ad laudem Dei.

Confitemini Domino, quoniam bonus: quoniam in seculum misericordia ejus.

Dicat nunc Israël, quoniam bonus: quoniam in seculum misericordia ejus.

Dicat nunc domus Aaron: quoniam in seculum misericordia ejus.

Dicant nunc omnes, qui timent Dominum: quoniam in seculum misericordia ejus.

De tribulatione invocavi Dominum: et exaudivit me in latitudine Dominus.

Dominus mihi adjutor: non timebo, quid faciat mihi homo.

Dominus mihi adjutor: et ego despiciam inimicos meos.

Bonum est confidere in Domino: quam confidere in homine.

Bonum est sperare in Domino: quam sperare in principibus.

Omnes gentes circuierunt me: et in nomine Domini quia ultus sum in eos.

[2 The Salisbury Breviary directs this Hymn, the composition of St Ambrose, to be sometimes sung 'ad Matutinas, Feria tertia,' and therefore, instead of this line, has—Noctem canendo rumpimus—the original reading.—S. Ambrosii Opera, Tom. IX. p. 274. Paris. 1842.]

[Circundantes] circundederunt me: et in nomine Domini quia ultus sum in eos.

Circundederunt me sicut apes, et exarserunt sicut ignis in spinis: et in nomine Domini quia ultus sum in eos.

Impulsus eversus sum ut caderem: et Dominus suscepit me.

Fortitudo mea et canticum meum Dominus: et factus est mihi in salutem.

Vox exultationis et salutis in tabernaculis justorum.

Dextera Domini fecit virtutem: dextera Domini exaltavit me: dextera Domini fecit virtutem.

Non moriar sed vivam, et narrabo opera Domini.

Castigans castigavit me Dominus: et morti non tradidit me.

Aperite mihi portas justitiæ, et ingressus in eas confitebor Domino: hæc porta Domini, justi intrabunt in eam.

Confitebor tibi, Domine, quoniam exaudisti me: et factus es mihi in salutem.

Lapidem quem reprobaverunt ædificantes: hic factus est in caput anguli.

A Domino factum est istud: et est mirabile in oculis nostris.

Hæc est dies, quam fecit Dominus: exultemus et lætemur in ea.

O Domine, salvum me fac: O Domine, da nunc prosperitatem: benedictus qui venit in nomine Domini.

Benediximus vobis de domo Domini: Deus Dominus, et illuxit nobis.

Constituite diem solemnem cum frondibus usque ad cornu altaris.

Deus meus es tu, et confitebor tibi: Deus meus es tu, et exaltabo te.

Confitebor tibi, Domine, quoniam exaudisti me: et factus es mihi in salutem.

Confitemini Domino, quoniam bonus: quoniam in seculum misericordia ejus.

Gloria Patri, et Filio. etc.

Sicut erat in principio, etc. Amen.

Credo in Deum Patrem omnipotentem. etc.

Antiphona.

Beati qui audiunt verbum Dei, et custodiunt illud.

Versiculus. Domine, exaudi orationem meam.

Respons. Et clamor meus ad te veniat.

Oremus.

Domine, sancte Pater, omnipotens, æterne Deus, qui nos ad principium hujus diei pervenire fecisti, tua nos hodie serva virtute, et concede, ut ad nullum declinemus peccatum, nec ullum [in]curramus periculum, sed semper ad tuam justitiam faci-

endam omnis nostra actio tuo moderamine dirigatur. Per Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia secula seculorum. Amen.

Tertia Hora.

Deus, in adjutorium meum intende.
Domine, ad adjuvandum me festina.
Gloria Patri, et Filio. etc.
Sicut erat in principio. etc. Amen.

Hymnus.

Rector potens, verax Deus,
Qui temperas rerum vices,
Splendore mane instruis,
Et ignibus meridiem.

Extingue flammas litium,
Aufer calorem noxium:
Confer salutem corporum,
Veramque pacem cordium.

Os[1], lingua, mens, sensus, vigor,
Confessionem personent:
Tua nos accendat caritas
Ad te colendum sedulo. Amen.

Psalmus .cxix.

Oratio ut liberemur a mundi vanitate.

Ad Dominum, cum tribularer, clamavi, et exaudivit me.
Domine, libera animam meam a labiis iniquis, et a lingua dolosa.
Quid dabit tibi, aut quid adjiciet tibi, lingua dolosa?
Sagittæ potentis acutæ cum carbonibus juniperorum.
Heu mihi, quia incolatus meus prolongatus est: habitavi cum habitantibus Cedar: multum incola fuit anima mea.
Cum his, qui oderunt pacem, eram pacificus: cum loquebar illis, impugnabant me gratis.
Gloria Patri, et Filio. etc.
Sicut erat in principio. etc. Amen.

[1 This line and the next are taken from the 'Hymnus ad tertiam, Dominicis diebus,' of the Salisbury Breviary; the third being,—Flammescat igne charitas. The former part is from the 'Hymnus ad sextam.']

Antiphona.

Beati mundo corde, quoniam ipsi Deum videbunt.

Versiculus. Domine, exaudi orationem meam.
Respons. Et clamor meus ad te veniat.

Oremus.

Domine, Jesu Christe, cujus tota vita nihil nisi mansuetudo, quique solus es nostra justitia: da nobis, ut mansueto et humili corde te colamus, et per totam vitam nostram in operibus justitiæ conversemur, qui vivis et regnas Deus, per omnia secula seculorum. Amen.

Hora sexta.

Deus, in adjutorium meum intende.
Domine, ad adjuvandum me festina.
Gloria Patri, et Filio. etc.
Sicut erat in principio. etc. Amen.

Hymnus.

Rerum Creator omnium,
Rectorque semper aspice:
Nos a quiete noxia,
Mersos sopore, libera.

Te, Christe sancte, poscimus,
Ignosce tu criminibus:
Ad confitendum surgimus,
Morasque noctis rumpimus.

Quicquid[1] malorum gessimus,
Occulta nostra pandimus,
Preces gementes fundimus,
Dimitte quod peccavimus. Amen.

[1 Besides two slight variations at the beginning of this Hymn, the Salisbury Breviary has here,—Vides malum, quod fecimus. It was used 'ad Matutinas, Feria quarta,' during the early part of the year, and, like most of the other Hymns, has been ascribed, though it seems wrongfully, to St Ambrose.]

Psalmus .cxxii.

Oratio ut liberemur ab impiorum ludibriis.

Ad te levavi oculos meos, qui habitas in cœlis.
Ecce sicut oculi servorum in manibus dominorum suorum,
Sicut oculi ancillæ in manibus dominæ suæ: ita oculi nostri ad Dominum Deum nostrum, donec misereatur nostri.
Miserere nostri, Domine, miserere nostri, quia multum repleti sumus despectione:
Quia multum repleta est anima nostra: opprobrium abundantibus et despectio superbis.
Gloria Patri, et Filio. etc.
Sicut erat in principio. etc. Amen.

Antiphona.

Beati misericordes, quoniam ipsi misericordiam consequentur. Beati mundo corde, quoniam ipsi Deum videbunt.

Versiculus. Domine, exaudi orationem meam.
Respons. Et clamor meus ad te veniat.

Oremus.

Domine, Jesu Christe, cui proprium est misereri, quique purus ac mundus es absque ulla peccati macula: gratia tua nos imbue, ut te sequamur misericordiam proximis nostris præstando, et nunquam non puro ac mundo corde simus erga te, ut post hanc vitam te intueamur in æterna gloria. Qui vivis et regnas Deus, per omnia secula seculorum. Amen.

Hora nona.

Deus, in adjutorium meum intende.
Domine, ad adjuvandum me festina.
Gloria Patri, et Filio. etc.
Sicut erat in principio. etc. Amen.

Hymnus.

Æterna cœli gloria,
Beata spes mortalium,
Celsi tonantis unice
Castæque proles virginis.

Da dexteram surgentibus,
Exsurgat et mens sobria;
Flagransque in laudem Dei,
Grates rependat debitas.

Te, Christe, Deum poscimus,
Fidem[1] inde nostris sensibus:
Ut spe futuræ gloriæ,
Amore cor sit fervidum. Amen.

Psalmus .xiiii.

Pie viventes ingredientur vitam æternam.

Domine, quis habitabit in tabernaculo tuo? aut quis requiescet in monte sancto tuo?

Qui ingreditur sine macula: et operatur justitiam.

Qui loquitur veritatem in corde suo: et qui non egit dolum in lingua sua.

Nec fecit proximo suo malum: et opprobrium non accepit adversus proximos suos.

Ad nihilum deductus est in conspectu ejus malignus: timentes autem Dominum glorificat.

Qui jurat proximo suo, et non decipit: qui pecuniam suam non dedit ad usuram, et munera super innocentem non accepit.

Qui facit hæc, non movebitur in æternum.

Antiphona.

Beati pacifici, quoniam hi filii Dei vocabuntur. Beati qui persecutionem patiuntur propter justitiam, quoniam ipsorum est regnum cœlorum.

Versiculus. Domine, exaudi orationem meam.

Respons. Et clamor meus ad te veniat.

Oremus.

Domine Jesu Christe, qui pacem conciliasti inter Deum Patrem, et nos miseros peccatores, nihilo secius tamen injurias et afflictiones pertulisti. Concede nobis gratiam tuam, ut pa-

[1 A condensation, as it would appear, of the *following* lines from the Hymn in the Salisbury Breviary, whence eight of the nine previous lines were taken, and which was sometimes sung, 'ad Laudes, Feria sexta:'

Quæsita jam primum Fides
Radicet altis sensibus.]

cem per te factam custodiamus, patienterque injurias omnes et persecutiones patiamur: ut filii tui vocemur, et cœlestis regni tui hæredes simus. Qui vivis et regnas Deus, per omnia secula seculorum. Amen.

Pater noster, qui es in cœlis. etc.

Preces Vespertinæ[2].

Deus, in adjutorium meum intende.
Domine, ad adjuvandum me festina.
Gloria Patri, et Filio. etc.
Sicut erat in principio. etc. Amen.

Psalmus .cxii.

Hic instigamur ad laudandum et glorificandum Deum.

Laudate, pueri, Dominum: laudate nomen Domini.
Sit nomen Domini benedictum, ex hoc nunc, et usque in seculum.
A solis ortu usque ad occasum, laudabile nomen Domini.
Excelsus super omnes gentes Dominus: et super cœlos gloria ejus.
Quis sicut Dominus Deus noster, qui in altis habitat, et humilia respicit in cœlo et in terra?
Suscitans a terra inopem, et de stercore erigens pauperem;
Ut collocet eum cum principibus, cum principibus populi sui:
Qui habitare facit sterilem in domo, matrem filiorum lætantem.
Gloria Patri, et Filio. etc.
Sicut erat in principio. etc. Amen.

Psalmus .cxxxiiii.

Laudandus Deus ob admiranda opera et beneficia.

Laudate nomen Domini, laudate, servi, Dominum;
Qui statis in domo Domini: in atriis domus Dei nostri.
Laudate Dominum, quoniam bonus Dominus: psallite nomini ejus, quoniam suave.

De cruce deponitur hora vespertina,
Fortitudo latuit in mente divina:
Talem mortem subiit vitæ medicina,
Heu corona gloriæ jacuit supina.

Mon. Ritual. Vol. II. p. 63, note 74.

How Mary and Joseph with Jesu were fayne,
Into Egypt for socour to fle:
Whan the Innocentes for his sake were slayne,
By commyssyon of Herodes cruelte. Fol. lv.]

Quoniam Jacob elegit sibi Dominus: Israël in possessionem sibi.

Quia ego cognovi, quod magnus est Deus, et Deus noster præ omnibus diis.

Omnia quæcunque voluit, Dominus fecit in cœlo et in terra, et in mari, et in omnibus abyssis.

Educens nubes ab extremo terræ: fulgura in pluviam fecit.

Qui producit ventos de thesauris suis: qui percussit primogenita Ægypti ab homine usque ad pecus.

Et misit signa et prodigia in medio tui, Ægypte, in Pharaonem, et in omnes servos ejus.

Qui percussit gentes multas: et occidit reges fortes;

Seon regem Amorreorum, et Og regem Basan, et omnia regna Chanaan;

Et dedit terram eorum hæreditatem: hæreditatem Israël populo suo.

Domine, nomen tuum in æternum: Domine, memoriale tuum in generationem et generationem.

Quia judicabit Dominus populum suum: et in servis suis deprecabitur.

Simulachra gentium argentum et aurum: opera manuum hominum.

Os habent, et non loquentur: oculos habent, et non videbunt.

Aures habent, et non audient: neque enim est spiritus in ore ipsorum.

Similes illis fiant, qui faciunt ea, et omnes qui confidunt in eis.

Domus Israël, benedicite Dominum: domus Aaron, benedicite Dominum.

Domus Levi, benedicite Dominum, qui timetis Dominum, benedicite Dominum.

Benedictus Dominus ex Sion, qui habitat in Hierusalem.

Gloria Patri, et Filio. etc.

Sicut erat in principio, et nunc, et semper, et in secula seculorum. Amen.

Psalmus .cxxxvii.

Laus Dei simul et gratiarum actio.

Confitebor tibi, Domine, in toto corde meo, quoniam audisti verba oris mei.

In conspectu angelorum psallam tibi: adorabo ad templum sanctum tuum, et confitebor nomini tuo,

Super misericordia tua, et veritate tua: quoniam magnificasti super omne nomen sanctum tuum.

In quacunque die invocavero te, exaudi me: multiplicabis in anima mea virtutem.

Confiteantur tibi, Domine, omnes reges terræ, quia audierunt omnia verba oris tui;

Et cantent in viis Domini: quoniam magna est gloria Domini.

Quoniam excelsus Dominus, et humilia respicit: et alta a longe cognoscit.

Si ambulavero in medio tribulationis, vivificabis me, et super iram inimicorum meorum extendisti manum tuam: et salvum me fecit dextera tua.

Dominus retribuet pro me: Domine, misericordia tua in seculum; opera manuum tuarum ne despicias.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc. Amen.

Antiphona.

Mandatum novum do vobis, ut diligatis invicem, sicut ego dilexi vos. In hoc cognoscent omnes, quia discipuli mei estis, si dilectionem habueritis ad invicem. *John* 13. [34, 35.]

Hymnus[1].

Salvator mundi, Domine,
Qui nos salvasti hodie:
In hac nocte nos protege,
Et salva omni tempore.

Adesto nunc propitius,
Et parce supplicantibus:
Tu dele nostra crimina,
Tu tenebras illumina.

Ne mentem somnus opprimat,
Nec hostis nos surripiat:
Nec ullis caro, petimus,
Commaculetur sordibus.

Te, reformator sensuum,
Votis precamur cordium,
Ut puri castis mentibus
Surgamus a cubilibus. Amen.

Psalmus.

Canticum Mariæ exultantis et laudantis bonitatem Dei.

Magnificat anima mea Dominum;
Et exultavit spiritus meus in Deo salutari meo. *Lucæ. i.* [46—56.]

[Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes.]

[1 This Hymn is appointed to be used 'ad Completorium' by the Salisbury Breviary.]

Quia fecit mihi magna, qui potens est, et sanctum nomen ejus.
Et misericordia ejus a progenie in progenies timentibus eum.
Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.
Deposuit potentes de sede, et exaltavit humiles.
Esurientes implevit bonis: et divites dimisit inanes.
Suscepit Israël puerum suum, recordatus misericordiæ suæ.
Sicut locutus est ad patres nostros Abraham, et semini ejus in secula.
Gloria Patri. etc. Sicut erat. etc. Amen.

Antiphona.

Qui dicit se Deum nosse, et mandata ejus non custodit, mendax est, et veritas non est in eo.

Versiculus. Domine, exaudi orationem meam.
Respons. Et clamor meus ad te veniat.

Oremus.

Omnipotens[1] Domine Deus, ex cujus ordine et voluntate jam nox et tenebræ appetunt, tuam clementiam deprecamur, ut nos misericorditer in tutelam tuam accipias, ne in nos principes tenebrarum aliquid potestatis habeant; et cum dormiendum pro corporis necessitate sit, nihilominus cor et animus noster ad te semper vigilent, et effice ne in conspectu tuo filii noctis et tenebrarum, sed diei et lucis perpetuo inveniamur. Qui vivis et regnas Deus, per omnia secula seculorum. Amen.

Ad Completorium[2].

Converte nos, Deus salutaris noster.
Et averte iram tuam a nobis.

[1 We seem really indebted for this Prayer to the Hymns, which immediately precede and follow it. See p. 131, where is a similar Prayer. This Prayer is on p. 250 of a little work, which will be frequently referred to, entitled:—Precationes Christianæ ad imitationem Psalmorum compositæ. Quibus egregiæ quædam et piæ accesserunt pro formandis tum conscientiis, tum moribus electorum. Ad Hæc Precatio contra Turcam, nominis Christiani hæreditarium hostem. Several of Erasmus' prayers are in it. It came out first, apparently, in 1536, but afterwards at Zurich in 1556. The copy used was printed 'Lugduni, 1545.' The same Prayer will be found in the *Preces Privatæ*.]

[2 Complyn ys the seuenthe and the last howre of dyuyne seruyce, and yt ys as moche to say as a fulfyllynge. And therwyth also is ended, and fulfylled spekynge, etynge, and drynkynge, and laborynge, and all

Deus, in adjutorium meum intende.
Domine, ad adjuvandum me festina.
Gloria Patri, et Filio. etc.
Sicut erat in principio. etc. Amen.

Psalmus .xii.

Oratio contra tentationem.

Usquequo, Domine, oblivisceris me in finem? usquequo avertis faciem tuam a me?

Quamdiu ponam consilia in anima mea: dolorem in corde meo per diem?

Usquequo exaltabitur inimicus meus super me? respice et exaudi me, Domine Deus meus.

Illumina oculos meos, ne unquam obdormiam in morte, nequando dicat inimicus meus, Prævalui adversus eum.

Qui tribulant me exultabunt, si motus fuero: ego autem in misericordia tua speravi.

Exultabit cor meum in salutari tuo: cantabo Domino, qui bona tribuit mihi, et psallam nomini Domini altissimi.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc. Amen.

Psalmus .xlii.

Oratio ut liberemur ab hostibus ad cantandum laudem Dei.

Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

Quia tu es Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

bodyly besynesses. So that after that tyme oughte to be kepte grete stylnes, and scylence not only from wordes, but also from all dedes saue only softe prayer, and holy thynkeynge, and bodely sleape. For complyn betokeneth the ende of mannes lyfe, and therfore eche persone oughte to dyspose hym to bedde warde, as yf hys bedde were hys graue. Mon. Ritual. Vol. II. p. 64, note 75.

Hora completorii datur sepulturæ
Corpus Christi nobile, spes vitæ futuræ:
Conditur aromate, complentur scripturæ,
Jugi sit memoria mors hæc mihi curæ.—Ib. p. 70, note 94.

How Mary assumpted was aboue the skyes,
By her sone as souerayne lady:
Receyued there among the Ierarchyes,
And crowned her the quene of glory.—Fol. lix.]

Et introibo ad altare Dei, ad Deum qui lætificat juventutem meam.

Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei et Deus meus.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc. Amen.

Antiphona.

Salva nos, Domine, vigilantes, custodi nos dormientes, ut vigilemus in Christo, et requiescamus in pace.

Capitulum.

Tu in nobis es, Domine, et nomen sanctum tuum invocatum est super nos: ne derelinquas nos, Domine, Deus noster.

Hymnus[1].

Rerum Creator omnium,
Te poscimus hoc vesperi,
Defende nos per gratiam
Ab hostis nostri fraudibus.

Nullo ludamur, Domine,
Vel somnio vel phasmate:
In te cor nostrum vigilet,
Nec dormiat in crimine.

Summe Pater, per Filium
Largire quod te poscimus:
Cui per Sanctum Spiritum
Æterna detur gloria. Amen.

[1 One of the Hymns in the Salisbury Breviary, sung 'ad Completorium,' seems to have been here imitated. See also the Hymn beginning, —Christe, qui lux es et dies, in the *Preces Privatæ*.

Te lucis ante terminum,
Rerum Creator, poscimus:
Ut solita clementia
Sis præsul ad custodiam.
Procul recedant somnia,
Et noctium phantasmata:
Hostemque nostrum comprime,
Ne polluantur corpora.
Præsta, Pater omnipotens,
Per Jesum Christum Dominum:
Qui tecum in perpetuum
Regnat cum Sancto Spiritu. Amen.]

Canticum Simeonis justi.

Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace;

Quia viderunt oculi mei salutare tuum,

Quod parasti ante faciem omnium populorum;

Lumen ad revelationem gentium, et gloriam plebis tuæ Israël.

Gloria Patri, et Filio. etc.

Sicut erat in principio, et nunc, et semper, et in secula seculorum. Amen.

Antiphona.

Lucem tuam, Domine, nobis concede, ut, depulsis cordium tenebris, pervenire possimus ad lumen, quod est Christus.

Versiculus. Domine, exaudi orationem meam.

Respons. Et clamor meus ad te veniat.

Oremus.

Illumina quæsumus, Domine Deus, tenebras nostras, et totius noctis insidias tu a nobis repelle propitius. Per Dominum Jesum Christum, qui tecum vivit et regnat in unitate Spiritus Sancti, per omnia secula seculorum. Amen.

Benedicamus Domino.

Deo gratias.

Oremus.

Domine Jesu Christe, Redemptor mundi, æternum Patris Verbum, per quem omnia creata sunt et conservantur, oramus te ut sub umbra misericordiæ tuæ nos per hanc noctem accipias, nec sinas nos cadere, neque Satanæ terroribus consternari. Effice ut lumen in tenebris videamus, qui es lux æterna, et cum cœlesti Patre et Sancto Spiritu vivis et regnas Deus, per omnia secula seculorum. Amen.

Benedicamus Domino.

Deo gratias.

Gratia Domini nostri, Jesu Christi, caritas Dei, communicatio Sancti Spiritus sit semper cum omnibus. Amen.

Septem Psalmi[2].

Psalmus .vi.

Oratio peccatoris, qui morbum curari ac hostes prosterni exoptat.

Domine, ne in furore tuo arguas me, neque in ira tua corripias me.

[2 See p. 45, note 4. There are here, however, several more than the seven penitential Psalms, and thus the heading would appear to be an error for *Psalmi Selecti*, which occurs on the following pages.]

Miserere mei, Domine, quoniam infirmus sum: sana me, Domine, quoniam conturbata sunt ossa mea.

Et anima mea turbata est valde; sed tu, Domine, usquequo?

Convertere, Domine, et eripe animam meam: salvum me fac propter misericordiam tuam:

Quoniam non est in morte, qui memor sit tui: in inferno autem quis confitebitur tibi?

Laboravi in gemitu meo: lavabo per singulas noctes lectum meum: lacrymis meis stratum meum rigabo.

Turbatus est a furore oculus meus, inveteravi inter omnes inimicos meos.

Discedite a me, omnes qui operamini iniquitatem: quoniam exaudivit Dominus vocem fletus mei.

Exaudivit Dominus deprecationem meam: Dominus orationem meam suscepit.

Erubescant, et conturbentur vehementer omnes inimici mei: convertantur, et erubescant valde velociter.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc. Amen.

Psalmus .xxxi.

Quomodo lugenda peccata, orandus Deus, et in ipso exultandum.

Beati, quorum remissæ sunt iniquitates, et quorum tecta sunt peccata.

Beatus vir, cui non imputavit Dominus peccatum, nec est in spiritu ejus dolus.

Quoniam tacui, inveteraverunt ossa mea, dum clamarem tota die.

Quoniam die ac nocte gravata est super me manus tua: conversus sum in ærumna mea, dum configitur spina.

Delictum meum cognitum tibi feci, et injustitiam meam non abscondi.

Dixi, Confitebor adversum me injustitiam meam Domino, et tu remisisti impietatem peccati mei.

Pro hac orabit ad te omnis sanctus in tempore opportuno.

Verumtamen in diluvio aquarum multarum ad eum non approximabunt.

Tu es refugium meum a tribulatione, quæ circumdedit me: exultatio mea, erue me a circundantibus me.

Intellectum tibi dabo, et instruam te in via hac, qua gradieris: firmabo super te oculos meos.

Nolite fieri sicut equus et mulus, in quibus non est intellectus:

In chamo et freno maxillas eorum constringe, qui non approximant ad te.

Multa flagella peccatoris, sperantem autem in Domino misericordia circundabit.

Lætamini in Domino, et exultate, justi; et gloriamini, omnes recti corde.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio. etc. Amen.

Psalmus .xxxvi.

Noli æmulari in malignantibus: neque zelaveris facientes iniquitatem:

Quoniam tanquam fœnum velociter arescent: et quemadmodum olera herbarum cito decident.

Spera in Domino, et fac bonitatem: et inhabita terram, et pasceris in divitiis ejus.

Delectare in Domino: et dabit tibi petitiones cordis tui.

Revela Domino viam tuam, et spera in eo: et ipse faciet.

Et educet quasi lumen justitiam tuam, et judicium tuum tanquam meridiem: subditus esto Domino et ora eum.

Noli æmulari in eo, qui prosperatur in via sua, in homine faciente injustitias.

Desine ab ira, et derelinque furorem: noli æmulari ut maligneris.

Quoniam qui malignantur, exterminabuntur: sustinentes autem Dominum, ipsi hæreditabunt terram.

Et adhuc pusillum, et non erit peccator: et quæres locum ejus, et non invenies.

Mansueti autem hæreditabunt terram: et delectabuntur in multitudine pacis.

Observabit peccator justum: et stridebit super eum dentibus suis.

Dominus autem irridebit eum: quoniam prospicit quod veniet dies ejus.

Gladium evaginaverunt peccatores: intenderunt arcum suum,

Ut dejiciant pauperem et inopem: ut trucident rectos corde.

Gladius eorum intret in corda ipsorum: et arcus eorum confringatur.

Melius est modicum justo super divitias peccatorum multas.

Quoniam brachia peccatorum conterentur: confirmat autem justos Dominus.

Novit Dominus dies immaculatorum: et hæreditas eorum in æternum erit.

Non confundentur in tempore malo, et in diebus famis saturabuntur: quia peccatores peribunt.

Inimici vero Domini mox ut honorificati fuerint et exaltati: deficientes quemadmodum fumus deficient.

Mutuabitur peccator, et non solvet: justus autem miseretur et retribuet.

Quia benedicentes ei hæreditabunt terram: maledicentes autem ei disperibunt.

A Dominum gressus hominis dirigentur, et viam ejus volet.

Cum ceciderit, non collidetur, quia Dominus supponit manum suam.

Junior fui, etenim senui: et non vidi justum derelictum, nec semen ejus quærens panem.

Tota die miseretur et commodat: et semen illius in benedictione erit.

Declina a malo, et fac bonum: et inhabita in seculum seculi.

Quia Dominus amat judicium, et non derelinquet sanctos suos: in æternum conservabuntur.

Injusti punientur: et semen impiorum peribit.

Justi autem hæreditabunt terram: et inhabitabunt in seculum seculi super eam.

Os justi meditabitur sapientiam: et lingua ejus loquetur judicium.

Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus.

Considerat peccator justum: et quærit mortificare eum.

Dominus autem non derelinquet eum in manibus ejus: nec damnabit eum cum judicabitur illi.

Exspecta Dominum, et custodi viam ejus: et exaltabit te, ut hæreditate capias terram: cum perierint peccatores, videbis.

Vidi impium superexaltatum, et elevatum sicut cedros Libani.

Et transivi, et ecce non erat: quæsivi eum, et non est inventus locus ejus.

Custodi innocentiam, et vide æquitatem, quoniam sunt reliquiæ homini pacifico.

Injusti autem disperibunt simul, reliquiæ impiorum interibunt.

Salus autem justorum a Domino: et protector eorum in tempore tribulationis.

Et adjuvabit eos Dominus, et liberabit eos: et eruet eos a peccatoribus, et salvabit eos: quia speraverunt in eo.

Psalmus .xxxvii.

Peccator peccatorum pondere pressus implorat opem Dei, cujus misericordiæ se committit.

Domine, ne in furore tuo arguas me, neque in ira tua corripias me;

Quoniam sagittæ tuæ infixæ sunt mihi: et confirmasti super me manum tuam.

Non est sanitas in carne mea a facie iræ tuæ: non est pax ossibus meis a facie peccatorum meorum:

Quoniam iniquitates meæ supergressæ sunt caput meum: et sicut onus grave gravatæ sunt super me.

Putruerunt et corruptæ sunt cicatrices meæ a facie insipientiæ meæ.

Miser factus sum, et curvatus sum usque in finem: tota die contristatus ingrediebar:

Quoniam lumbi mei impleti sunt illusionibus: et non est sanitas in carne mea.

Afflictus sum, et humiliatus sum nimis: rugiebam a gemitu cordis mei.

Domine, ante te omne desiderium meum: et gemitus meus a te non est absconditus.

Cor meum conturbatum est, dereliquit me virtus mea: et lumen oculorum meorum, et ipsum non est mecum.

Amici mei et proximi mei adversum me appropinquaverunt, et steterunt.

Et qui juxta me erant, de longe steterunt: et vim faciebant, qui quærebant animam meam.

Et qui inquirebant mala mihi, locuti sunt vanitates, et dolos tota die meditabantur.

Ego autem tanquam surdus non audiebam: et sicut mutus non aperiens os suum:

Et factus sum sicut homo non audiens, et non habens in ore suo redargutiones.

Quoniam in te, Domine, speravi: tu exaudies me, Domine, Deus meus. Quia dixi: Nequando supergaudeant mihi inimici mei, et dum commoventur pedes mei, super me magna locuti sunt.

Quoniam ego in flagella paratus sum: et dolor meus in conspectu meo semper.

Quoniam iniquitatem meam annunciabo, et cogitabo pro peccato meo.

Inimici autem mei vivunt, et confirmati sunt super me: multiplicati sunt, qui oderunt me inique.

Qui retribuunt mala pro bonis, detrahebant mihi: quoniam sequebar bonitatem.

Ne derelinquas [me,] Domine, Deus meus: ne discesseris a me.

Intende in adjutorium meum, Domine, Deus salutis meæ.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio. etc. Amen.

Psalmus .xxxviii.

Dixi: Custodiam vias meas, ut non delinquam in lingua mea.

Posui ori meo custodiam: cum consisteret peccator adversum me.

Obmutui, et humiliatus sum, et silui a bonis, et dolor meus renovatus est.

Concaluit cor meum intra me: et in meditatione mea exardescet ignis.

Locutus sum in lingua mea, Notum fac mihi, Domine, finem meum,

Et numerum dierum meorum, quis est; ut sciam quid desit mihi.

Ecce mensurabiles posuisti dies meos: et substantia mea tanquam nihilum ante te.

Veruntamen universa vanitas omnis homo vivens.

Veruntamen in imagine pertransit homo, sed et frustra conturbatur.

Thesaurizat, et ignorat cui congregabit ea.

Et nunc quæ est exspectatio mea? nonne Dominus? et substantia mea apud te est?

Ab omnibus iniquitatibus meis erue me: opprobrium insipienti dedisti me.

Obmutui, et non aperui os meum, quoniam tu fecisti: amove a me plagas tuas.

A fortitudine manus tuæ ego defeci in increpationibus: propter iniquitatem corripuisti hominem;

Et tabescere fecisti sicut araneam animam ejus: veruntamen vane conturbatur omnis homo.

Exaudi orationem meam, Domine, et deprecationem meam: auribus percipe lachrymas meas.

Ne sileas: quoniam advena ego sum apud te, et peregrinus, sicut omnes patres mei.

Remitte mihi, ut refrigerer priusquam abeam: et amplius non ero.

Psalmus .xli.

Quemadmodum desiderat cervus ad fontes aquarum: ita desiderat anima mea ad te, Deus.

Sitivit anima mea ad Deum, fontem vivum: quando veniam et apparebo ante faciem Dei?

Fuerunt mihi lachrymæ meæ panes die ac nocte, dum dicitur mihi quotidie, Ubi est Deus tuus?

Hæc recordatus sum, et effudi in me animam meam: quoniam transibo in locum tabernaculi admirabilis, usque ad domum Dei.

In voce exultationis et confessionis: sonus epulantis.

Quare tristis es, anima mea? et quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei, et Deus meus.

Ad meipsum anima mea conturbata est: propterea memor ero tui de terra Jordanis, et Hermoniim a monte modico.

Abyssus abyssum invocat in voce cataractarum tuarum.

Omnia excelsa tua, et fluctus tui super me transierunt.

In die mandavit Dominus misericordiam suam: et nocte canticum ejus.

Apud me oratio Deo vitæ meæ: dicam Deo, Susceptor meus es.

Quare oblitus es mei? et quare contristatus incedo, dum affligit me inimicus?

Dum confringuntur ossa mea: exprobraverunt mihi, qui tribulant me, inimici mei.

Dum dicunt mihi per singulos dies, Ubi est Deus tuus? Quare tristis es, anima mea, et quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

Psalmus .l.

Peccator agnoscit ac dolet sceleratam vitam, quærit purgari, implorat Spiritum Dei, ut renovetur ac confirmetur.

Miserere mei, Deus, secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum dele iniquitatem meam.

Amplius lava me ab iniquitate mea: et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco: et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci: ut justificeris in sermonibus tuis, et vincas cum judicaris.

Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: incerta et occulta sapientiæ tuæ manifestasti mihi.

Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et lætitiam: et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis, et omnes iniquitates meas dele.

Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua: et Spiritum Sanctum tuum ne auferas a me.

Redde mihi lætitiam salutaris tui, et Spiritu principali confirma me.

Docebo iniquos vias tuas, et impii ad te convertentur.

Libera me de sanguinibus, Deus, Deus salutis meæ: et exultabit lingua mea justitiam tuam.

Domine, labia mea aperies, et os meum annunciabit laudem tuam.

Quoniam si voluisses, sacrificium dedissem utique: holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus: cor contritum et humiliatum, Deus, non despicies.

Benigne fac, Domine, in bona voluntate tua Sion, ut ædificentur muri Hierusalem.

Tunc acceptabis sacrificium justitiæ, oblationes et holocausta: tunc imponent super altare tuum vitulos.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio. etc. Amen.

Psalmus .lii.

Dixit insipiens in corde suo, Non est Deus.

Corrupti sunt, et abominabiles facti sunt in iniquitatibus: non est qui faciat bonum.

Deus de cœlo prospexit super filios hominum: ut videat si est intelligens aut requirens Deum.

Omnes declinaverunt, simul inutiles facti sunt: non est qui faciat bonum, non est usque ad unum.

Nonne scient omnes, qui operantur iniquitatem, qui devorant plebem meam ut cibum panis?

Deum non invocaverunt: illic trepidaverunt timore, ubi non erat timor;

Quoniam Deus dissipavit ossa eorum, qui hominibus placent: confusi sunt, quoniam Deus sprevit eos.

Quis dabit ex Sion salutare Israël? Cum converterit Deus captivitatem plebis suæ, exultabit Jacob, et lætabitur Israël.

Psalmus .ci.

Querela pii ad Deum ab impiis graviter vexati.

Domine, exaudi orationem meam, et clamor meus ad te veniat.

Non avertas faciem tuam a me, in quacunque die tribulor, inclina ad me aurem tuam.

In quacunque die invocavero te, velociter exaudi me.

Quia defecerunt sicut fumus dies mei: et ossa mea sicut cremium aruerunt.

Percussus sum ut fœnum, et aruit cor meum: quia oblitus sum comedere panem meum.

A voce gemitus mei adhæsit os meum carni meæ.

Similis factus sum pelicano solitudinis: factus sum sicut nycticorax in domicilio.

Vigilavi, et factus sum sicut passer solitarius in tecto.

Tota die exprobrabant mihi inimici mei: et qui laudabant me, adversum me jurabant;

Quia cinerem tanquam panem manducabam: et potum meum cum fletu miscebam;

A facie iræ indignationis tuæ, quia elevans allisisti me.

Dies mei sicut umbra declinaverunt: et ego sicut fœnum arui.

Tu autem, Domine, in æternum permanes, et memoriale tuum [in] generationem et generationem.

Tu exurgens, Domine, misereberis Sion: quia tempus miserendi ejus, quia venit tempus.

Quoniam placuerunt servis tuis lapides ejus: et terræ ejus miserebuntur.

Et timebunt gentes nomen tuum, Domine, et omnes reges terræ gloriam tuam.

Quia ædificavit Dominus Sion: et videbitur in gloria sua.

Respexit in orationem humilium: et non sprevit precem eorum.

Scribantur hæc in generatione altera, et populus, qui creabitur, laudabit Dominum.

Quia prospexit de excelso sancto suo: Dominus de cœlo in terram aspexit;

Ut audiret gemitus compeditorum: ut solveret filios interemptorum;

Ut annuncient in Sion nomen Domini, et laudem ejus in Hierusalem;

In conveniendo populos in unum: et reges, ut serviant Domino.

Respondit ei in via virtutis suæ: paucitatem dierum meorum nuncia mihi.

Ne revoces me in dimidio dierum meorum: in generationem et generationem anni tui.

Initio tu, Domine, terram fundasti, et opera manuum tuarum sunt cœli.

Ipsi peribunt, tu autem permanes: et omnes sicut vestimentum veterascent.

Et sicut opertorium mutabis eos, et mutabuntur: tu autem idem ipse es, et anni tui non deficient.

Filii servorum tuorum habitabunt: et semen eorum in seculum dirigetur.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio. etc. Amen.

Psalmus .cxxix.

Peccator ob peccata mulctatus petit solvi a peccato et peccati pœna.

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

Fiant aures tuæ intendentes: in vocem deprecationis meæ.

Si iniquitates observaveris, Domine, Domine, quis sustinebit?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

A custodia matutina usque ad noctem speret Israël in Domino.

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israël ex omnibus iniquitatibus ejus.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio. etc. Amen.

Psalmus .cxli[i].

Justus malis afflictus orat, ut eripiatur a malis.

Domine, exaudi orationem meam: auribus percipe obsecrationem meam in veritate tua: exaudi me in tua justitia.

Et non intres in judicium cum servo tuo: quia non justificabitur in conspectu tuo omnis vivens.

Quia persecutus est inimicus animam meam: humiliavit in terra vitam meam.

Collocavit me in obscuris, sicut mortuos sæculi: et anxiatus est super me spiritus meus: in me turbatum est cor meum.

Memor fui dierum antiquorum: meditatus sum in omnibus operibus tuis, et in factis manuum tuarum meditabar.

Expandi manus meas ad te: anima mea sicut terra sine aqua tibi.

Velociter exaudi me, Domine: defecit spiritus meus.

Non avertas faciem tuam a me, et similis ero descendentibus in lacum.

Auditam fac mihi mane misericordiam tuam, quia in te speravi.

Notam fac mihi viam in qua ambulem, quia ad te levavi animam meam.

Eripe me de inimicis meis, Domine, ad te confugi: doce me facere voluntatem tuam, quia Deus meus es tu.

Spiritus tuus bonus deducet me in terram rectam: propter nomen tuum, Domine, vivificabis me in æquitate tua.

Educes de tribulatione animam meam: et in misericordia tua disperdes omnes inimicos meos;

Et perdes omnes, qui tribulant animam meam: quoniam ego servus tuus sum.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio. etc. Amen.

Antiphona.

Ne reminiscaris, Domine, iniquitatum nostrarum antiquarum, sed misericordia tua præveniat nos: sumus enim miserrimi. Adjuva nos, Deus, servator noster, et propter gloriam nominis tui libera nos. Esto nobis propitius, et propter nomen tuum condona nobis peccata nostra. Ne dicant impii, Ubi est Deus eorum? Nos autem populus tuus, et [oves] pascuæ tuæ. Semper gratias agemus tibi. A generatione in generationem provulgabimus laudem tuam. Tibi honor et gloria in æternum. Amen.

Litania.

Pater de cœlis Deus, miserere nobis. Pater. etc.

Fili, redemptor mundi, Deus, miserere nobis. Fili, redemptor. etc.

Spiritus Sancte, Deus, a Patre Filioque procedens, miserere nobis. Spiritus. &c.

O sancta, beata, et gloriosa Trinitas, tres personæ et unus Deus, miserere nobis. O sancta. etc.

Ne recorderis, Domine, delicta nostra, neque parentum nostrorum, neque vindictam sumas de peccatis nostris: parce, Domine, parce populo tuo, quem preciosissimo sanguine tuo redemisti, neque in æternum irascaris nobis.

Libera[1] nos, Domine.

Ab omni malo et scelere, a peccato, ab insidiis et insultibus diaboli, ab ira et æterna damnatione.

Libera nos, Domine.

A cæcitate cordis, a superbia, vana gloria, hypocrisi, invidia, odio, malitia, immisericordia.

Libera nos, Domine.

A fornicatione, et omni peccato letali, ab omnibus imposturis mundi, carnis, et diaboli.

Libera nos, Domine.

[1 An error, certainly, for *Parce nobis.*]

A fulmine, tempestate, plaga, peste, fame, bello, clade, et improvisa morte.

Libera nos, Domine.

Ab omni seditione, et privata conjuratione, ab omni falsa doctrina et hæresi, a duritia cordis, et contemptu verbi mandatique tui.

Libera nos, Domine.

Per mysterium sanctæ incarnationis tuæ, per nativitatem tuam, circumcisionem, baptismum, jejunium, et tentationem tui.

Libera nos, Domine.

Per angorem tuum, et sanguinolentum sudorem, per crucem et passionem tuam, per preciosam mortem et sepulturam, per gloriosam resurrectionem et ascensionem tuam, per adventum Sancti Spiritus.

Libera nos, Domine.

In omnibus rebus adversis et prosperis, in hora mortis, in die judicii.

Libera nos, Domine.

Peccatores te rogamus, Domine Deus, audi nos, ut sanctam catholicam ecclesiam tuam regere et gubernare in recta via digneris.

Te rogamus, audi nos.

Ut reginam nostram et gubernatorem Elizabetham, famulam tuam, conservare digneris.

Te rogamus, audi nos.

Ut cor illius in fide, timore, ac dilectione tui regere digneris: ut semper tibi fidat, et semper honorem gloriamque tuam quærat.

Te rogamus, audi nos.

Ut defensor et [conservator illius esse velis, et] de omnibus inimicis victoriam illi donare digneris.

Te rogamus, audi nos.

Ut episcopos, pastores, et ministros ecclesiæ, vera cognitione et intelligentia verbi tui illumina[re] digneris: idque tum concionando, tum vivendo, promoveant, et ex rei dignitate explicent.

Te rogamus, audi nos.

Ut regios consiliarios, et omnem nobilitatem, gratia, sapientia, et intelligentia imbuere digneris.

Te rogamus, audi nos.

Ut magistratus boes ac tuearis, et gratiam illis largiaris, quo æquitatem et veritatem promoveant.

Te rogamus, audi nos.

Ut omnem populum tuum beare et conservare digneris.

Te rogamus, audi nos.

Ut omnibus nationibus unitatem, pacem, et concordiam donare digneris.

Te rogamus, audi nos.

Ut nobis cor dare digneris, quo amemus et timeamus te, et vivendo diligenter sequamur mandata tua.

Te rogamus, audi nos.

Ut omni populo tuo gratiæ incrementum donare digneris ad audiendum pie verbum tuum, et ad recipiendum illud sincero animo, et ad fructus Spiritus procedendos[1].

Te rogamus, audi nos.

Ut deceptos et errantes in viam veritatis deducere digneris.

Te rogamus, audi nos.

Ut stantes roborare et recreare, et imbecilli animi viros adjuvare, cadentes erigere, Satanam denique sub pedibus nostris conterere digneris.

Te rogamus, audi nos.

Ut omnes, qui in periculis, necessitatibus, anxietatibusque sunt, juvare, erigere, et recreare digneris.

Te rogamus, audi nos.

Ut omnes terra marique iter facientes, fœminas gravidas, ægrotantes, teneros infantes, conservare, et misericordiam tuam in captivos et in carcere abjectos ostendere digneris.

Te rogamus, audi nos.

Ut orbos et viduas defendere, illisque et omnibus derelictis oppressisque opem ferre digneris.

Te rogamus, audi nos.

[1 The Orarium of 1546 has the same reading, but it must be an error for *producendos*, the reading of 1545.]

Ut omnium hominum misereri digneris.
Te rogamus, audi nos.

Ut inimicis, persecutoribus, obtrectatoribus nostris condonare, et illorum corda mutare digneris.
Te rogamus, audi nos.

Ut fructus terræ tempestivos nobis dare, ita ut eos opportuno tempore percipiamus ac fruamur, eosque conservare digneris.
Te rogamus, audi nos.

Ut veram pœnitentiam, et peccatorum, negligentiarum, ignorantiarum, remissionem donare, et Sancti Spiritus gratia, ad vitam nostram secundum sanctum verbum tuum emendandam, nos imbuere digneris.
Te rogamus, audi nos.

Fili Dei, te rogamus, audi nos.
Agnus Dei, qui tollis peccata mundi: dona nobis pacem.
Agnus Dei, qui tollis peccata mundi: miserere nobis.
Christe, exaudi nos. Kyrie, eleëson.
Christe, eleëson. Kyrie, eleëson.
Pater noster. etc. Et ne nos inducas in tentationem. Sed libera nos a malo. Amen.

Versiculus. Domine, ne secundum peccata nostra feceris nobis.
Respons. Neque secundum iniquitates nostras retribuas nobis.

Oremus.

Deus, misericors Pater, qui contriti cordis gemitum non despicis, nec mœrentium spernis affectum: benigne precibus nostris adesto, quas in omnibus perturbationibus asperitatibusque rerum, si quando nos opprimant, adhibemus: et clementer exaudi nos, ut ea mala, quæ molitiones machinæque diabolicæ aut humanæ contra nos intentant, ad nihilum deducantur, et providentia benignitatis tuæ dispergantur: ut nos famuli tui, nullis insectationibus læsi, semper tibi in ecclesia sancta gratias agamus. Per Christum Dominum nostrum.

Exsurge, Domine, adjuva nos, et libera nos propter nomen tuum.

Deus, auribus nostris audivimus, patres nostri narraverunt nobis, magnifica facta tua, quæ gessisti illorum ætate, et in præteritis antea seculis.

Exsurge, Domine, adjuva nos, et libera nos propter honorem tuum.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio. Amen.

Ab inimicis nostris defende nos, Christe.

Afflictiones nostras benignus aspice.

Dolorem cordis nostri respice clemens.

Peccata populi tui pius remitte.

Petitiones nostras misericors exaudi. Fili David, miserere nostri.

Nunc et semper nos exaudire digneris, O Christe.

Exaudi clementer nos, O Christe, clementer exaudi nos, O Domine Christe.

Versiculus. Fiat misericordia tua, Domine, super nos.

Respons. Quemadmodum speravimus in te.

Oremus.

Infirmitates nostras quæsumus, Domine Pater, clementer respice, et mala omnia, quæ justissime meremur, propter gloriam nominis tui averte: concede hoc, Domine, mediatoris et advocati nostri Jesu Christi causa. Amen.

Deus, cui proprium est misereri semper et parcere, et petitiones nostras benignus suscipe, et quamquam peccatorum vinculis illigamur, misericordiæ tuæ benignitate solvamur. Concede hoc Jesu Christi mediatoris et advocati nostri causa. Amen.

Omnipotens sempiterne Deus, qui solus facis mirabilia, dimitte in episcopos nostros et pastores, omnesque greges illorum fidei commissos, salutarem tuæ gratiæ Spiritum: et ut tibi vere placeant, perpetuum rorem tuæ benedictionis affunde. Concede hoc, Domine, mediatoris et advocati nostri Jesu Christi causa. Amen.

Pro docilitate[1].

Audi preces meas, æterna Patris sapientia, Domine Jesu: qui teneræ ætati docilitatis commodum addidisti, adde, quæso, ad naturæ propensionem auxilium gratiæ tuæ, ut literas ac liberales disciplinas citius perdiscam, sed tuæ gloriæ servituras, quarum adminiculis adjuta mens mea plenius assequatur cognitionem tui, quem nosse felicitatis humanæ summa est: utque ad tuæ sanctissimæ pueritiæ exemplum indies proficiam ætate, sapientia, et gratia apud Deum et apud homines. Qui vivis et regnas in consortio Patris ac Spiritus Sancti, in æterna secula. Amen.

Pro Regina.

Domine, Pater cœlestis, Rex regum, et dominator dominantium, omnium principum gubernator et rector, intimis votis [te] supplices quæsumus, reginam nostram Elizabetham benigno vultu respicias, eique singulari gratia et Spiritu Sancto ita semper assistere digneris, ut voluntatem tuam ubique exequatur, et secundum saluberrimam normam mandatorum tuorum omnem vitam transigat. Accumula in illam cœlestia tua dona, ut diu [et] fœliciter nobis imperet, hostes fortiter devincat, tandemque tecum in cœlesti gloria vivat in æternum. Qui vivis et regnas Deus. Per omnia secula seculorum. Amen.

Immensam, quæsumus, Domine, misericordiam tuam, quam nulla potest lingua digne explicare, nobis ostende: ut a peccatis nostris pœnaque pro illis debita benignitate tua liberemur. Concede hoc, Domine, mediatoris et advocati nostri Jesu Christi causa. Amen.

Precatio Chrysostomi.

Omnipotens Deus, qui hoc tempore, ut unanimi voce supplicationes nostras tibi faciamus, gratiose largitus es; et promisisti, si quando duo aut tres in nomine tuo congregati fuerint, vota illorum te concessurum; exple voluntates, Domine, petitionesque servorum tuorum, quemadmodum ex usu illorum maxime futurum est: et annue, ut in hoc seculo cognitionem veritatis tuæ, in futuro autem vitam æternam, habeamus. Amen.

[1] Composed, like the Prayer *Pro Parentibus*, which will occur in the *Preces Privatæ*, by Erasmus, 'for the daily use of every scholar' of St Paul's School, London, 'no doubt, at the desire of Dean *Colet*,' its founder. See Knight's life of Dr John Colet, p. 146, note a.]

Concede, quæsumus, omnipotens Deus, ut qui in perturbationibus nostris universam fiduciam in misericordia tua collocamus, præsidio tuo adversus ingravescentes res adversas defendamur. Concede hoc, Domine Deus, mediatoris et advocati nostri Jesu Christi causa. Amen.

Descriptio passionis Christi servatoris nostri, et gloriæ, et regni ipsius.

Psalmus xxi.

Deus, Deus meus, respice in me: quare me dereliquisti? longe a salute mea verba delictorum meorum.

Deus meus, clamabo per diem, et non exaudies: et nocte, et non ad insipientiam mihi.

Tu autem in sancto habitas, Laus Israël: in te speraverunt patres nostri: speraverunt, et liberasti eos.

Ad te clamaverunt, et salvi facti sunt: in te speraverunt, et non sunt confusi.

Ego autem sum vermis, et non homo: opprobrium hominum, et abjectio plebis.

Omnes videntes me deriserunt me: locuti sunt labiis, et moverunt caput,

Speravit in Domino, eripiat eum: salvum faciat eum, quoniam vult eum.

Quoniam tu es, qui extraxisti me de ventre, spes mea ab uberibus matris meæ: in te projectus sum ex utero.

De ventre matris meæ Deus meus es tu: ne discesseris a me.

Quoniam tribulatio proxima est: quoniam non est, qui adjuvet.

Circundederunt me vituli multi: tauri pingues obsederunt me.

Aperuerunt super me os suum, sicut leo rapiens et rugiens.

Sicut aqua effusus sum: et dispersa sunt omnia ossa mea.

Factum est cor meum tanquam cera liquescens in medio ventris mei.

Aruit tanquam testa virtus mea, et lingua mea adhæsit faucibus meis: et in pulverem mortis deduxisti me.

Quoniam circundederunt me canes multi: concilium malignantium obsedit me.

Foderunt manus meas, et pedes meos: dinumeraverunt omnia ossa mea.

Ipsi vero consideraverunt, et inspexerunt me: diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

Tu autem, Domine, ne elongaveris auxilium tuum a me: ad defensionem meam conspice.

Erue a framea, Deus, animam meam, et de manu canis unicam meam.

Salva me ex ore leonis, et a cornibus unicornium humilitatem meam.

Narrabo nomen tuum fratribus meis: et in medio ecclesiæ laudabo te.

Qui timetis Dominum, laudate eum: universum semen Jacob, glorificate eum.

Timeat eum omne semen Israël: quoniam non sprevit, neque despexit, deprecationem pauperis.

Nec avertit faciem suam a me, et cum clamarem ad eum, exaudivit me.

Apud te laus mea in ecclesia magna, vota mea reddam in conspectu timentium eum.

Edent pauperes et saturabuntur, et laudabunt Dominum, qui requirunt eum: vivent corda eorum in seculum seculi.

Reminiscentur, et convertentur ad Dominum, universi fines terræ.

Et adorabunt in conspectu ejus universæ familiæ gentium.

Quoniam Domini est regnum: et ipse dominabitur gentium.

Manducaverunt, et adoraverunt, omnes pingues terræ: in conspectu ejus cadent omnes, qui descendunt in terram.

Et anima mea illi vivet: et semen meum serviet ipsi.

Annuntiabitur Domino generatio ventura: et annunciabunt cœli justitiam ejus populo, qui nascetur, quem fecit Dominus.

Psalmus .lxix.

Querela Christi, et ipsius ecclesiæ, de gravibus afflictionibus. Oratio pro liberatione: hostes Dei maledicuntur. Gratiarum actio pro spe impetrata.

Salvum me fac, Deus, quoniam intraverunt aquæ usque ad animam meam.

Infixus sum in limo profundi, et non est substantia.

Veni in altitudinem maris: et tempestas demersit me.

Laboravi clamans, raucæ factæ sunt fauces meæ: defecerunt oculi mei, dum spero in Deum meum.

Multiplicati sunt super capillos capitis mei: qui oderunt me gratis.

Confortati sunt, qui persecuti sunt me inimici mei injuste: quæ non rapui, tunc exsolvebam.

Deus, tu scis insipientiam meam: et delicta mea a te non sunt abscondita.

Non erubescant in me, qui expectant te Domine: Domine virtutum.

Non confundantur super me, qui quærunt te, Deus Israël.

Quoniam propter te sustinui opprobrium, operuit confusio faciem meam.

Extraneus factus sum fratribus meis: et peregrinus filiis matris meæ.

Quoniam zelus domus tuæ comedit me, et opprobria exprobrantium tibi ceciderunt super me.

Et operui in jejunio animam [meam]: et factum est in opprobrium mihi.

Et posui vestimentum meum cilicium: et factus sum illis in parabolam.

Adversum me loquebantur, qui sedebant in porta: et in me psallebant, qui bibebant vinum.

Ego vero orationem meam ad te, Domine, tempus beneplaciti, Deus.

In multitudine misericordiæ tuæ exaudi me, in veritate salutis tuæ.

Eripe me de luto, ut non infigar: libera me ab his, qui oderunt me, et de profundis aquarum.

Non me demergat tempestas aquæ, neque absorbeat me profundum: neque urgeat super me puteus os suum.

Exaudi me, Domine, quoniam benigna est misericordia tua: secundum multitudinem miserationum tuarum respice in me.

Et ne avertas faciem tuam a puero tuo: quoniam tribulor, velociter exaudi me.

Intende animæ meæ, et libera eam: propter inimicos meos eripe me.

Tu scis improperium meum, et confusionem meam, et reverentiam meam.

In conspectu tuo sunt omnes, qui tribulant me: improperium expectavit cor meum, et miseriam.

Et sustinui, qui simul contristaretur, et non fuit: et qui consolaretur, et non inveni.

Et dederunt in escam meam fel: et in siti mea potaverunt me aceto.

Fiat mensa eorum coram ipsis in laqueum: et in retributiones, et in scandalum.

Obscurentur oculi eorum ne videant: et dorsum eorum semper incurva.

Effunde super eos iram tuam: et furor iræ tuæ comprehendat eos.

Fiat habitatio eorum deserta: et in tabernaculis eorum non sit qui inhabitet.

Quoniam quem tu percussisti, persecuti sunt: et super dolorem vulnerum meorum addiderunt.

Appone iniquitatem super iniquitatem eorum, et non intrent in justitiam tuam.

Deleantur de libro viventium: et cum justis non scribantur.

Ego sum pauper et dolens: salus tua, Deus, suscepit me.

Laudabo nomen Dei cum cantico: et magnificabo eum in laude.

Et placebit Deo super vitulum novellum, cornua producentem et ungulas.

Videant pauperes et lætentur: quærite Deum, et vivet anima vestra.

Quoniam exaudivit pauperes Dominus: et vinctos suos non despexit.

Laudent illum cœli, et terra, mare, et omnia reptilia in eis.

Quoniam Deus salvam faciet Sion: et ædificabuntur civitates Judæ.

Et inhabitabunt ibi: et hæreditate acquirent eam.

Et semen servorum ejus possidebit eam: et qui diligunt nomen ejus, inhabitabunt in ea.

Psalmus .lxxxvii.

Querela hominis pii graviter, et absque omni solatio, vexati.

Domine Deus salutis meæ, in die clamavi et nocte coram te.

Intret in conspectu tuo oratio mea: inclina aurem tuam ad precem meam.

Quia repleta est malis anima mea: et vita mea inferno appropinquavit.

Æstimatus sum cum descendentibus in lacum: factus sum sicut homo sine adjutorio, inter mortuos liber.

Sicut vulnerati dormientes in sepulchris, quorum non es mêmor amplius: et ipsi de manu tua repulsi sunt.

Posuerunt me in lacu inferiori, in tenebrosis, et in umbra mortis.

Super me confirmatus est furor tuus: et omnes fluctus tuos induxisti super me.

Longe fecisti notos meos a me: posuerunt me abominationem sibi.

Traditus sum, et non egrediebar: oculi mei languerunt præ inopia.

Clamavi ad te, Domine: tota die expandi ad te manus meas.

Nunquid mortuis facies mirabilia? aut medici suscitabunt, et confitebuntur tibi?

Nunquid narrabit aliquis in sepulchro misericordiam tuam, et veritatem tuam in perditione?

Nunquid cognoscentur in tenebris mirabilia tua: et justitia tua in terra oblivionis?

Et ego ad te, Domine, clamavi: et mane oratio mea præveniet te.

Ut quid, Domine, repellis orationem meam, avertis faciem tuam a me?

Pauper sum ego, et in laboribus a juventute mea: exaltatus autem, humiliatus sum, et conturbatus.

In me transierunt iræ tuæ: et terrores tui conturbaverunt me.

Circundederunt me sicut aqua tota die: circundederunt me simul.

Elongasti a me amicum, et proximum, et notos meos a miseria.

Psalmus .ii.

Impetus populi contra Christum: Christus a Patre rex statuitur. Rectores excitantur ad scientiam Dei.

Quare fremuerunt gentes: et populi meditati sunt inania?

Astiterunt reges terræ, et principes convenerunt in unum, adversus Dominum, et adversus Christum ejus.

Dirumpamus vincula eorum: et projiciamus a nobis jugum ipsorum.

Qui habitat in cœlis irridebit eos: et Dominus subsannabit eos.

Tunc loquetur ad eos in ira sua: et in furore suo conturbabit eos.

Ego autem constitutus sum rex ab eo super Sion, montem sanctum ejus, prædicans præceptum ejus.

Dominus dixit ad me, Filius meus es tu, ego hodie genui te.

Postula a me, et dabo tibi gentes hæreditatem tuam, et possessionem tuam terminos terræ.

Reges eos in virga ferrea: et tanquam vas figuli confringes eos.

Et nunc, reges, intelligite: erudimini, qui judicatis terram.

Servite Domino in timore: et exultate ei cum tremore.

Apprehendite disciplinam, nequando irascatur Dominus, et pereatis de via justa.

Cum exarserit in brevi ira ejus, beati omnes, qui confidunt in eo.

Psalmus .lviii.

Oratio Christi pro se et fratribus contra persecutores suos.

Eripe me de inimicis meis, Deus meus: et ab insurgentibus in me libera me.

Eripe me de operantibus iniquitatem: et de viris sanguinum salva me.

Quia ecce ceperunt animam meam: irruerunt in me fortes.

Neque iniquitas mea, neque peccatum meum, Domine: sine iniquitate cucurri, et direxi.

Exsurge in occursum meum, et vide: et tu Domine Deus virtutum, Deus Israel.

Intende ad visitandas omnes gentes: non miserearis omnibus, qui operantur iniquitatem.

Convertentur ad vesperam, et famem patientur ut canes, et circuibunt civitatem.

Ecce loquentur in ore suo, et gladius in labiis eorum: quoniam quis audivit?

Et tu, Domine, deridebis eos, et ad nihilum deduces omnes gentes.

Fortitudinem meam ad te custodiam, quia Deus susceptor meus: Deus meus, misericordia ejus præveniet me.

Deus ostendit mihi super inimicos meos: ne occidas eos, nequando obliviscantur populi mei.

Disperge illos in virtute tua: et depone eos, protector meus, Domine.

Delictum oris eorum, sermonem labiorum ipsorum, et comprehendantur in superbia sua.

Et de execratione et mendacio annunciabuntur in consummatione;

In ira consummationis, et non erunt: et scient, quia Deus dominabitur Jacob, et finium terræ.

Convertentur ad vesperam, et famem patientur ut canes, et circuibunt civitatem.

Ipsi dispergentur ad manducandum: si vero non fuerint saturati, et murmurabunt.

Ego autem cantabo fortitudinem tuam: et exaltabo mane misericordiam tuam;

Quia factus es susceptor meus, et refugium meum, in die tribulationis meæ.

Adjutor meus, tibi psallam, quia Deus susceptor meus es, Deus meus misericordia mea.

Passio servatoris nostri Jesu Christi secundum Johannem.

Egressus est Jesus cum discipulis suis trans torrentem Cedron, ubi erat hortus, in quem introivit ipse, et discipuli ejus. Sciebat autem et Judas, qui tradebat eum, locum: quia frequenter Jesus convenerat illuc cum discipulis suis. Judas ergo cum accepisset cohortem, et a pontificibus et Phari-

sæis ministros; venit illuc cum laternis, et facibus, et armis. Jesus itaque, sciens omnia, quæ ventura erant super eum, processit et dixit eis: Quem quæritis? Responderunt ei: Jesum Nazarenum. Dicit eis Jesus, Ego sum. Stabat autem et Judas, qui tradebat eum, cum ipsis. Ut ergo dixit eis, Ego sum, abierunt retrorsum, et ceciderunt in terram. Iterum ergo interrogavit eos: Quem quæritis? Illi dixerunt, Jesum Nazarenum. Respondit Jesus: Dixi vobis, quia ego sum: si ergo me quæritis, sinite hos abire. Ut impleretur sermo, quem dixit, Quos dedisti mihi, non perdidi ex eis quemquam. Simon ergo Petrus, habens gladium, eduxit eum, et percussit pontificis servum, et abscidit auriculam ejus dexteram. Erat autem nomen servo Malchus. Dixit ergo Jesus Petro: Mitte gladium tuum in vaginam. Calicem, quem dedit mihi Pater, non vis ut bibam illum? Cohors autem, et tribunus, et ministri Judæorum comprehenderunt Jesum, et ligaverunt eum, et adduxerunt eum ad Annam primum: erat enim socer Caiphæ, qui erat pontifex anni illius: erat autem Caiphas, qui consilium dederat Judæis, quia expedit unum hominem mori pro populo. Sequebatur autem Jesum Simon Petrus, et alius discipulus. Discipulus autem ille erat notus pontifici, et introivit cum Jesu in atrium pontificis: Petrus autem stabat ad ostium foris. Exivit ergo discipulus alius, qui erat [notus] pontifici, et dixit ostiariæ, et introduxit Petrum. Dicit ergo Petro ancilla ostiaria: Nunquid et tu ex discipulis es hominis istius? Dicit ille: Non sum. Stabant autem servi et ministri ad prunas, quia frigus erat, et calefaciebant se. Erat autem cum eis et Petrus, stans et calefaciens se. Pontifex ergo interrogavit Jesum de discipulis suis, et de doctrina ejus. Respondit ei Jesus: Ego palam locutus sum mundo: ego semper docui in synagoga, et in templo, quo omnes Judæi conveniunt: et in occulto locutus sum nihil. Quid me interrogas? Interroga eos, qui audierunt, quid locutus sim ipsis: ecce hi sciunt, quæ dixerim ego. Hæc autem cum dixisset, unus assistens ministrorum dedit alapam Jesu, dicens: Sic respondes pontifici? Respondit ei Jesus: Si male locutus sum, testimonium perhibe de malo: si autem bene, quid me cædis? Misit eum Annas ligatum ad Caipham pontificem. Erat autem Simon Petrus stans et calefaciens se. Dixerunt ergo ei: Nunquid et tu ex discipulis ejus es? Negavit ille, et dixit, Non sum. Dicit ei unus ex servis pontificis, cognatus ejus,

cujus abscidit Petrus auriculam: Nonne ego te vidi in horto cum illo? Iterum ergo negavit Petrus, et statim gallus cantavit. Adducunt ergo Jesum a Caipha in prætorium. Erat autem mane: et ipsi non introierunt in prætorium, ut non contaminarentur, sed ut manducarent pascha. Exivit ergo Pilatus ad eos foras, et dixit: Quam accusationem affertis adversus hominem hunc? Responderunt, et dixerunt ei: Si non esset hic malefactor, non tibi tradidissemus eum. Dixit ergo eis Pilatus: Accipite eum vos, et secundum legem vestram judicate eum. Dixerunt ergo ei Judæi: Nobis non licet interficere quemquam. Ut sermo Jesu impleretur, quem dixit, significans qua morte esset moriturus. Introivit ergo iterum in prætorium Pilatus, et vocavit Jesum, et dixit ei: Tu es rex Judæorum? Respondit Jesus: A temetipso hoc dicis, an alii tibi dixerunt de me? Respondit Pilatus: Nunquid ego Judæus sum? Gens tua et pontifices tradiderunt te mihi. Quid fecisti? Respondit Jesus: Regnum meum non est de hoc mundo: si ex hoc mundo esset regnum meum, ministri mei utique decertarent, ut non traderer Judæis: nunc autem regnum meum non est hinc. Dixit itaque ei Pilatus: Ergo rex es tu? Respondit Jesus: Tu dicis, quia rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimonium perhibeam veritati. Omnis, qui est ex veritate, audit vocem meam. Dicit ei Pilatus: Quid est veritas? Et cum hoc dixisset, iterum exivit ad Judæos, et dixit eis: Ego nullam invenio in eo causam. Est autem consuetudo vobis, ut unum dimittam vobis in pascha: vultis ergo dimittam vobis regem Judæorum? Clamaverunt ergo rursum omnes, dicentes: Non hunc, sed Barrabam. Erat autem Barrabas latro. Tunc ergo apprehendit Pilatus Jesum, et flagellavit eum. Et milites, plectentes coronam de spinis, imposuerunt capiti ejus; et veste purpurea circundederunt eum, et dicebant: Ave, rex Judæorum. Et dabant ei alapas. Exivit iterum Pilatus, et dicit eis: Ecce adduco vobis eum foras, ut cognoscatis, quia in eo nullam invenio causam. Exivit ergo Jesus foras, portans coronam spineam et purpureum vestimentum. Et Pilatus dicit eis: Ecce homo. Cum ergo vidissent eum pontifices et ministri, clamabant, dicentes: Crucifige, crucifige eum. Dicit eis Pilatus: Accipite eum vos, et crucifigite; ego enim non invenio in eo causam. Responderunt ei Judæi: Nos legem habemus, et secundum legem debet mori, quia Filium Dei se

fecit. Cum ergo audisset Pilatus hunc sermonem, magis timuit: et ingressus est prætorium iterum, et dicit ad Jesum: Unde es tu? Jesus autem responsum non dedit ei. Dicit ergo ei Pilatus: Mihi non loqueris? Nescis, quia potestatem habeo crucifigere te, et potestatem habeo dimittere te? Respondit Jesus: Non haberes potestatem adversus me ullam, nisi tibi data esset desuper. Propterea, qui me tradidit tibi, majus peccatum habet. Et exinde quærebat Pilatus dimittere eum. Judæi autem clamabant, dicentes: Si hunc dimittis, non es amicus Cæsaris. Omnis enim, qui se regem facit, contradicit Cæsari. Pilatus autem, cum audisset hos sermones, adduxit foras Jesum: et sedit pro tribunali, in loco qui dicitur Lithostrotos, Hebraice autem Gabbatha. Erat autem parasceve paschæ, hora quasi sexta, et dicit Judæis: Ecce rex vester. Illi autem clamabant: Tolle, tolle, crucifige eum. Dicit eis Pilatus: Regem vestrum crucifigam? Responderunt pontifices: Non habemus regem nisi Cæsarem. Tunc ergo tradidit eis illum, ut crucifigeretur. Susceperunt autem Jesum, et eduxerunt eum. Et bajulans sibi crucem, exivit in eum qui dicitur Calvariæ locum, Hebraice autem Golgotha: ubi crucifixerunt eum, et cum eo alios duos, hinc et hinc, medium autem Jesum. Scripsit autem et titulum Pilatus, et posuit super crucem. Erat autem scriptum: Jesus Nazarenus, rex Judæorum. Hunc ergo titulum multi Judæorum legerunt, quia prope civitatem erat locus, ubi crucifixus erat Jesus. Et erat scriptum Græce, Latine, et Hebraice. Dicebant ergo Pilato pontifices Judæorum: Noli scribere Rex Judæorum; sed quia ipse dixit, Rex sum Judæorum. Respondit Pilatus: Quod scripsi, scripsi. Milites ergo, cum crucifixissent eum, acceperunt vestimenta ejus, et fecerunt quatuor partes, unicuique militi partem, et tunicam: erat autem tunica inconsutilis, desuper contexta per totum. Dixerunt ergo ad invicem: Non scindamus eam, sed sortiamur de illa, cujus sit. Ut scriptura impleretur, dicens: Partiti sunt vestimenta mea sibi, et super vestem meam miserunt sortem. Et milites quidem hæc fecerunt. Stabant autem juxta crucem Jesu mater ejus, et soror matris ejus Maria uxor Cleophæ, et Maria Magdalene. Cum vidisset ergo Jesus matrem, et discipulum [stantem] quem diligebat, dicit matri suæ: Mulier, ecce filius tuus. Deinde dicit discipulo: Ecce mater tua. Et ex illa hora accepit eam discipulus in suam. Postea sciens Jesus quia omnia consummata sunt; ut consummaretur scriptura,

dixit: Sitio. Vas autem erat positum aceto plenum. Illi autem spongiam, plenam aceto, hyssopo circumponentes, obtulerunt ori ejus. Cum ergo accepisset Jesus acetum, dixit: Consummatum est. Et inclinato capite tradidit spiritum. Judæi ergo, (quoniam parasceve erat,) ut non remanerent in cruce corpora sabbato, (erat enim magnus dies ille sabbati,) rogaverunt Pilatum, ut frangerentur eorum crura, et tollerentur. Venerunt ergo milites, et primi quidem fregerunt crura, et alterius qui crucifixus est cum eo. Ad Jesum autem cum venissent, ut viderunt eum jam mortuum, non fregerunt ejus crura: sed unus militum lancea latus ejus aperuit, et continuo exivit sanguis et aqua. Et qui vidit, testimonium perhibuit, et verum est testimonium ejus. Et ille scit quia vera dicit, ut et vos credatis. Facta sunt enim hæc, ut scriptura impleretur: Os non comminuetis ex eo. Et iterum alia scriptura dicit: Videbunt in quem transfixerunt. Post hæc autem rogavit Pilatum Joseph ab Arimathæa, (eo quod esset discipulus Jesu, occultus autem propter metum Judæorum,) ut tolleret corpus Jesu. Et permisit Pilatus. [Venit ergo, et tulit corpus Jesu.] Venit autem et Nicodemus, qui venerat ad Jesum nocte primum, ferens mixturam myrrhæ et aloes, quasi libras centum. Acceperunt autem corpus Jesu, et ligaverunt illud linteis cum aromatibus, sicut mos est Judæis sepelire. Erat autem in loco, ubi crucifixus est, hortus, et in horto monumentum novum, in quo nondum quisquam positus erat. Ibi ergo propter parasceven Judæorum, quia juxta erat monumentum, posuerunt eum.

Precationes de Passione Servatoris nostri Christi.

Benedictus sit Pater, et Filius, et Spiritus Sanctus. Laudemus et extollamus eum ad omnem æternitatem.

Omnipotens Deus, et cœlestis Pater, misericordia et bonitas tua immensa atque infinita est. Nulla nostra dignitas, sed misericordia tua, commovit te, ut Filium tuum unigenitum et æternum ad nostram naturam suscipiendam in mundum demitteres, uti (quemadmodum constitutum abs te, et per omnium prophetarum tuorum ora, qui ab initio mundi fuerant, prædictum est,) sacramentum in ea redemptionis et salutis nostræ efficeret. Misericordia tua et bonitate, sancta tua erga nos voluntate, effectum est, ut cœlestis Filius tuus multas ærumnas, graves calamitates, et diras miserias susti-

neret, ab amico et discipulo Juda proderetur, proditoris in modum caperetur, abduceretur, falso accusaretur, injuste condemnaretur, crudeliter verberaretur et flagellaretur, convitiis denique contumeliosissimis jactatus, morte omnium acerbissima atque ignominiosissima afficeretur. Hæc tu nostra causa, Pater cœlestis, effecisti, misericordia ac sacrosancta voluntate tua inductus, non modo ad justam iram indignationemque tuam placandam, quam tum primorum parentum offensa commeriti sumus, tum sanctorum mandatorum tuorum prævaricatione quotidie commeremur; sed etiam, ut in gratiam tecum favoremque redeamus, ut donis tuis cœlestibus imbuamur, ut omnes vitæ nostræ dies tibi in sanctitate et justitia serviamus: ut gratuito denique passionis charissimi Filii tui beneficio, et sanctissimi sanguinis pretio, participes fiamus infinitæ et inexplicabilis gloriæ tuæ beatitudinisque cœlestis. Itaque precamur abs te, Pater cœlestis, effunde super nos Spiritum Sanctum tuum, guberna corda nostra, ut clare videamus, et constanter fidamus huic tuæ affluenti bonitati per Filium tuum, salvatorem nostrum Jesum Christum, datæ et demonstratæ: hacque fiducia effice, ut omnem fiduciam spemque salutis in illo ponamus, quem tu unicum redemptorem servatoremque nostrum esse voluisti. Effice, ut pro tua incomprehensa erga nos bonitate et misericordia, humillimas, et maxime voluntarias, meritas tibi debitasque gratias agamus: effice denique, sic nos mortem charissimi Filii tui in repudiando propulsandoque peccato profiteri, ut liquido pateat nos cum illo in novitate vitæ, justitia, innocentia, et vera sanctitate resurgere, ut post hunc vitæ cursum cum illo in sempiterna gloria regnare possimus. Exaudi nos, Pater cœlestis, per Christum Dominum nostrum. Amen.

Omnipotens Deus, et Pater cœlestis, qui Petrum Apostolum de suis viribus sese efferentem miserabiliter cadere passus es, non modo in magistro Christo præ formidine cujusdam ancillæ denegando, sed etiam pejerando, et seipsum devovendo, si unquam Christum cognorit: concede, quæsumus, misericors Pater, ut nunquam de nostris viribus aut robore nos venditemus, sed cordibus humilibus ac demissis nostram infirmitatem, fragilitatem, imbecillitatemque agnoscamus, et omnibus in rebus gerendis de potenti manu tua firmitatem et robur accipiamus, ad gratam acceptamque expletionem

divinæ beatæque voluntatis tuæ. Exaudi nos, Pater cœlestis, per Christum Dominum nostrum. Amen.

Benedicte Servator, Jesu Christe, qui in gravissimo animi tui mœrore et intolerabili angore, quem ante passionem tuam excepisti, projecta in terram facie, ad cœlestem Patrem precationes adhibebas: da nobis gratiam et Sancti Spiritus præsidium, ut nos similiter, in omnibus animi perturbationibus et mundi hujus tumultibus, humili assiduaque precatione ad præsidium consolationemque cœlestis Patris contendamus. Exaudi nos, Christe, propter nomen tuum. Amen.

Omnipotens Deus, æterne Pater, memoria tenemus, dum condemnaretur charissimus tuus Filius, innocens agnus, servator Jesus Christus, judicem sedisse pro tribunali, testes citatos, Christum adductum in judicium, et condemnatum, veritatem ibi conculcatam esse, injustitiam dominatam, innocentiam ejectam. Itaque, Domine et Pater benignissime, primoribus nostris et magistratibus concede, ut in omnibus judiciis ex æquo et bono incorrupte judicium sine iniquitate et dissimulatione faciant: ex quo fiet, ut omnes pravitates opprimantur, sempiterna veritas, honor et gloria tua, amplificentur. Exaudi nos, cœlestis Pater, per Christum Dominum nostrum. Amen.

¶ Precatio[1] in aurora petens protectionem Domini.

Domine Deus Omnipotens, cui omnia exposita manifestaque sunt, qui ne passerem quidem sine tua providentia in terram cadere permittis, quique superioribus ætatibus majores nostros Sancto tuo Spiritu dirigebas, Abrahamum, Isaacum, Jacobum, in semitis viisque tuis; et cum junior Tobias appararet iter alienas in terras, ducem viæ sanctum illi angelum præparasti: concede hodierno die hoc mihi, misero peccatori, (quem verbo tuo excitas ad te invocandum, si quo tempore ærumnæ incidant,) ut Spiritum tuum Sanctum habeam ducem viæ itinerisque diurni, ut ad divinam voluntatem mentemque tuam, proximi salutem, et gloriam nominis tui ambulem, qui vivis et regnas ad æternitatem. Amen.

[1 This Prayer seems founded on the second of those by Ludovicus Vives, (Preces et Meditationes Diurnæ,) Tom. 1. p. 67, entitled,—*Ingrediens iter.* Joannis Ludovici Vivis Valentini Opera, Valentiæ Edetanorum, 1782. See also Bradford's Works, Vol. 1. p. 574.]

¶ Precatio[2] cum surgis.

Domine Jesu Christe, qui es clarus mundi sol, semper oriens, nunquam occidens, qui salubri aspectu tuo procreas, conservas, nutris, exhilaras cœlestia terrestriaque omnia; benigne illustra, precor, spiritum meum, ut nocte peccatorum et caligine errorum interno lumine tuo depulsis, omne tempus vitæ sine offensione et titubatione, ut in die, decore ambulem, solutus ab omnibus operibus tenebrarum. Concede hoc, Domine, qui vivis et regnas cum Patre et Spiritu Sancto ad æternitatem. Amen.

¶ Precatio[3] antequam petas lectum.

Domine, qui es unus Deus, verus, benignus, et misericors, qui præcepisti diligentibus nomen tuum omnem curam et timorem abjicere, et in te conjicere: qui misericorditer promisisti te futurum ab inimicis protectorem, in periculis refugium, in die gubernatorem, in tenebris lucem, noctu vigilem, et perpetuo excubantem, ut fideles conserventur: precor abs te, per largam atque inexhaustam bonitatem tuam, Domine, ut quicquid in te hodie admiserim, mihi condones, et in tutelam tuam [me] hac nocte recipias, ut in corporis animique tranquillitate requiescam. Oculi mei indormiant, cor vero ad te assidue vigilet, ut ne carnis imbecillitas ad offendendum Dominum impellat: tuam erga me bonitatem perpetuo sentiam, ut omni tempore ad laudationem tui exciter, vespere et mane, meridie et media nocte, laus tua in ore meo sit. Instrue me in judiciis tuis, Domine, ut omni vitæ meæ cursu in sanctitate et puritate transmisso, ad extremum in æternam requiem inducar, quam misericordia tua promisisti obedientibus verbo tuo, Domine. Cui sit honor, laus, et gloria, ad omnem æternitatem. Amen.

¶ Precatio[4] pro fiducia in Deum.

Initium ruinæ hominis, sibi fidere: initium reparationis, sibi diffidere Deo confisum. Optime ac sapientissime dux, qui vere ac bona fide credentes semetipsos tibi rectissimo

[2] An evident imitation of Erasmus' Prayer, which will occur in the *Preces Privatæ*, under the title,—Diluculo ad Christum.]

[3] See p. 131, note 2.]

[4] From Ludovicus Vives, (Preces et Meditationes Generales,) Tom. I. p. 74.]

compendio deducis ad immortalem beatitudinem: fac, ut quemadmodum reipsa cæci sumus atque invalidissimi, ita et esse nos putemus: ne hoc nobis sumamus, ut ipsi nobis velimus prospicere: hactenus vero videamus, ut intueamur te unum; hactenus possimus, ut te et præcedentem velimus sequi, et vocantem adire, et parere ducenti, concredamusque nos cunctos tibi; ut tu, qui solus, qua eundum sit, nosti, ea nos deducas via ad vota nostra, quam nos sponte nostra nunquam ingrederemur.

ℂ Precatio[1] pro patientia.

Ut tu, Domine, humiliasti et afflixisti me! Vix audeo vota mea apud te facere, quia iratus es mihi, sed merito meo. Peccavi, Domine, peccavi, fateor, non nego: sed tu, Deus meus, ignosce delictis, remitte debita, restitue me in gratiam tuam, obliga vulnera mea, quia plagis verberibusque cæsus sum. Sed tamen, Domine, ista patienter fero, et te observo semper, expectans levationem abs manu tua, et id non sine causa, quoniam recepi signum favoris et gratiæ tuæ erga me, verbum (dico) promissionis de Christo, qui pro me in cruce oblatus est, redemptio, sacrificium, et [pretium] pro peccatis meis. Quare juxta illam tuam promissionem defende me dextera tua, et præbe benignas aures petitionibus meis. Sis mihi præsidium in periculis, quia vana sunt omnia hominum præsidia. Conculca igitur hostes meos potentia tua, qui es solus mihi adjutor et protector, Domine Deus omnipotens.

ℂ Precatio[2] pro concordia ecclesiæ Christi.

Exsurge, Domine, ut dissipentur inimici, et fugiant qui te oderunt, justi et Christi discipuli gaudeant et lætentur, cantent tibi laudes et cantiones suaves, magnificentiam tuam celebrent, et majestatem tuam extollant. Crescat gloria tua, et cœleste regnum Christi inter electos dilatetur. Esto pater populorum, judex viduarum, et illorum in primis protector, quos mundus deserit, quorum perturbatæ sunt conscientiæ, quos propter Christum mundus persequitur, qui egeni sunt, et miseriarum pleni. In domo tua habitemus, Domine, in pace et concordia: da nobis idem cor, eundem animum,

[1 A Prayer made from the sixtieth Psalm.]
[2 This Prayer is formed out of the sixty-eighth Psalm.]

eundem verum verbi tui intellectum: avelle vincula tam a conscientiis, quam a corporibus miserabilium captivorum, et illorum qui adhuc funibus mortis sunt circundati, et temere gratiæ tuæ repugnant. Quam sitiens, Domine, est grex tuus hæreditatis tuæ! Effunde, quæso, largiter gratiæ tuæ imbres; copiosior ubertas accidat, populus Spiritu tuo confirmetur. Largire nobis, Domine, verbum tuum copiose, uti multi sint annunciatores evangelii, qui inter seipsos sancte conspirent et concordent. Ecclesia tua, Christi sponsa, victo Satana, multa spolia dividat. Omnes, qui in te per Christum credunt, O Domine Deus salutis, te laudibus evehant, honorent te, et extollant. Intrabimus[3] in viam salutis, duc nos prospere in portum, ut per te ab ipsa morte liberati effugiamus, et ad veram vitam veniamus: perfice illud, quod in nobis incepisti: fac nos a fide in fidem proficere: ne nos arbitriis nostris relinquas; arbitrium enim nostrum lubricum est, et proclive ad cadendum. Verbi tui fulminibus adhibe vim, Domine, ut tibi soli demus gloriam. Da populo tuo fortitudinem et robur, ut peccato resistant, et verbo tuo in omnibus obediant, O gloriosissime Domine, et excellens super omnia. Amen.

℄ Precatio[4] contra inimicos veritatis Christi.

Eripe me, Domine, a viris iniquis, et ab iis qui sunt duræ cervicis; quoniam tu vides, quomodo in cordibus suis cogitant iniquitatem, et quotidie calumniantur. Linguæ eorum magis acutæ sunt quam aculei serpentum, et venenum aspidum sub labiis eorum. Sed, O misericors Domine, custodi me a manibus eorum, ne agant mecum secundum desideria sua. Tu solus Deus meus es; auribus percipe miserabiles deprecationes meas. Domine, qui regis omnia simul, qui es præsidii mei robur et defensio, esto mihi tanquam galea capiti meo, quoties in me iniqui impetum facient, neque permittas, ut impiis ita res suæ succedant: ne sinas perversos et malignos animos majores evadere, et in te contumeliose dicere. Age, Domine, inopum causam, et libera me ab ista quotidiana molestia.

[3] Though *intrabimus* is also the reading of the Latin part of the Primer of 1545, and of the Orarium of 1546, it is evidently an error for *intravimus*. The English has:—we be entred. See p. 91.]

[4] The one hundred and fortieth Psalm turned into a prayer.]

Tunc recto corde et hilari vultu magnificabo nomen tuum sanctum.

℄ Adversus[1] consilia inimicorum Dei et divinæ illius veritatis.

Ah Domine Deus fortis, qui consilia impiorum, et hujus mundi potentes, de terra perdis, sic ut prorsus nullum neque consilium, neque robur, æterno tuo consilio queat repugnare: Perage causam tuam, et omnia quæ contra te, et sanctum [verbum] tuum, destinata sunt, averte. Successum præbeas in nomine tuo sancto omnibus non ambulantibus in consilio impiorum, neque viam peccatorum calcantibus. Defende eos, ne in sede irrisorum consideant, qui, veritatem tuam contumeliis afficientes, impiam suam vitam defendunt. Concede eis os sapientiæ tuæ, cui nemo resistere potest, per quam illi agnoscant te solum Dominum esse, et neminem tibi conferendum. Per Jesum Christum Filium tuum, Dominum nostrum. Amen.

℄ Ad[2] Spiritum Sanctum.

Veni, Sancte Spiritus, unicum solatium afflictorum, Spiritus sanctificator et vivificator, verus doctor divinæ veritatis. O gaudium et exultatio Christo credentium animarum. Reple tuorum fidelium corda cœlesti solatio. Accende intra nos ignem amoris tui, quo exurantur doli, pervicacia, [et] philautia carnis nostræ, ac distribuantur nobis, miseris et indignis hominibus, opulenta dona et munera divinæ gratiæ: quibus Christum Jesum, Dominum Deum nostrum, ac redemptionem illius, per te agnoscamus, et in Christo novam et veram vitam instituamus, in ea pergamus, agnoscamus, perseveremus usque ad finem, liberi ac tuti ab errore citra cognitionem Christi, in scientia pietatis coalescamus; et per te propter illum ad gloriam Dei absolvamur, et ornemur. Amen.

℄ Ad[3] Spiritum Sanctum.

Veni, Sancte Spiritus, unicum solatium, verus doctor veritatis, et ignis ardens divini amoris, omnium supplicum corda accende, ut inenarrabilibus suspiriis orent, et precibus impetrent, quo agnoscant Deum Patrem per Jesum Christum in

[1] Precationes Christianæ, p. 247.]
[2] Ibid. p. 213.]
[3] Ibid. p. 200.]

virtute tua, et in hac cognitione subinde crescant: quam accensionem nos Christiani vita contestemur. Per eundem Dominum nostrum, Jesum Christum. Amen.

¶ Pro[4] gratia et misericordia.

Domine omnipotens Deus, miserere nostri. Nam cum nos miseri nullam excusationem prætendere possimus, oramus te Dominum Deum nostrum supplices, ut nos tua gratia et misericordia digneris, qua gratuito condonas, et non imputas admissa scelera. Ergo, misericors Deus, nostri miserearis. Amen.

¶ Pro[5] augmento et constantia in vera fide.

Omnipotens sempiterne Deus, benignissime Domine, ac Pater Domini nostri Jesu Christi, unici ac dilecti Filii tui. Nos eramus rebelles et hostes tui, perversa mente, improbitate, malis operibus; sed in corpore carnis ejusdem Christi, Filii tui, nos reconciliasti, et ex tenebris ad lumen admirabile claritatis tuæ per fidem vocasti, quo nos tanquam filios lucis, sanctos, immaculatos, et irreprehensibiles, conspectui tuo addictos sisteres. Oramus te supplices, ut gratiam nobis adaugeas, et parvam hanc scintillam fidei virtute divina in flammam indies majorem exsuscites, ut justus tandem ignis fiat, et ut in vera fide servemur, quæ augescat subinde; quo stabiles in spe æternæ vitæ, quæ per Evangelium nobis commendatur, usque perseveremus. Per Filium tuum, Jesum Christum, et Dominum nostrum. Amen.

¶ Ad[6] Spiritum, ut corda nostra sibi in templum dedicatum inhabitet.

Ad te, Sancte Spiritus, qui es Spiritus solatii, veritatis, sanctitatis, veræ scientiæ et sapientiæ, bonitatis, renovationis et renascentiæ, libertatis et obedientiæ, gratiæ, seriæ precationis et puritatis; imo pignus et certitudo de bonis cœlestibus, a filiis Dei possidendis. Nos egeni, carnales, vacui Spiritu, labia nostra tibi repandimus, vocem et aures in te pro viribus intendimus: si nihil aliud, certe oculos in cœlum attollimus, coram te in genua totum corpus demittimus, humiliter

[4] Precationes Christianæ, p. 202.]
[5] Ibid. p. 208.]
[6] Ibid. p. 224.]

supplicantes, propter Jesum Christum, Dominum nostrum, qui te ad donarium omni carni effundendum a Patre suo cœlesti acquisivit, ita ut cœlestis Pater in nomine ipsius et per eum te mitteret: propter illum, et in illo, in nobis, carnalibus peccatoribus, templum tibi consecres, carnemque nostram tua inhabitatione innoves, et cum primogenitis ad spirituale regnum assumas, efficiasque, ut in omni sapientia et prudentia, unctione et gratia crescamus, per omnes vitæ actiones, per verba, facta, doctrinam, scientiam, impulsum, et obsequium; quo absque consilio tuo nihil ordiamur, nec auspicemur. Exorna corda nostra tua virtute per Jesum Christum, qui es digitus Dei viventis. Adjuva nostram imperfectionem tua virtute [excellente,] nostram imbecillitatem subfulci, distribue te in corda nostra, et nos tui facias participes, quo dilectio Dei per nos diffundatur. In locum puerorum per te adoptemur, tuo confirmemur testimonio, obsignatione tua nos esse filios Dei pernoscentes, aditum ex te securum ad Deum, Patrem cœlestem, habeamus. Per Jesum Christum, Dominum nostrum. Amen.

℔ Pro[1] fidelibus ministris, et fructu Evangelii.

Misericordia, Domine Jesu Christe, erga nos te commoveat, qui, ope alia destituti, oves absque pastore errantes et dissipatæ sumus: et quia messis multa, operarii pauci, tu, qui Dominus es messis, multos fideles operarios in eam faciendam extrudas. Et quos missurus es, eos bene currentes, tua gratia adjutos, Spiritu Sancto condones, adimpleas, deducas, ut multum fructum ferant, quo in laudem tuam, ad acervos puri illius spiritualis tritici, in horreum credentium manipuli copiose congregentur. Qui cum Deo Patre, in unitate Spiritus Sancti, vivis et regnas verus Deus in sempiternum. Amen.

℔ Pro[2] concordia et consensu, tum judicii, tum voluntatum, in rebus divinis.

Æterne ac misericors Deus, qui es Deus pacis, dilectionis, et concordiæ, et non dissidii et discordiæ; qua discordia et opinionum repugnantia tu de mundo ulcisceris incredulitatem et a te defectionem, ex eo quod humano ingenio rationem

[1 Precationes Christianæ, p. 226.]
[2 Ibid. p. 227.]

in rebus divinis conspirandi quærunt, et non ex te, qui solus animorum consensionem et quietem instituis. Nam plerique omnes, prudentia sua connixi, te deserunt, maxime in rebus ad veritatem divinam et animarum salutem attinentibus: ideoque merito in tot sectas inter se dirimuntur, atque odiose digladiantur, ut[3] falsam scientiæ persuasionem, qua turgent, infamia et ignominia tali notatos, et ad te, concordiæ parentem, revocares. Nos peccatores, qui ex tuo dono illud agnoscimus, oramus et obsecramus, ut per Spiritum Sanctum in varias sectas dispersos in unitatem puræ per fidem intelligentiæ congreges, dissipatasque mentes in unum corpus redintegres: potissimum vero nobis largiaris, ut, ad veram in Christo unitatem anhelantes, unicam illam tuam æternam veritatem quæramus, ab omni disparitate discedentes, quo in unam mentem, sententiam, et animum unum coalescamus. Quæ fluant ex intelligentia Jesu Christi, Domini nostri, et in illum redeant, atque reducant, ut unanimi consensu unoque ore te, cœlestem Patrem Domini nostri Jesu Christi, laudemus ac prædicemus. Per Jesum Christum in Spiritu Sancto. Amen.

ℭ Pro[4] vere Christiano amore.

Domine omnipotens Deus, qui es charitas, et qui manet in charitate, in te manet, et tu in eo, per Jesum Christum. Nos, miserabiles homines, clamamus hodie ad te amarulento corde, et pro tenuitate nostra studiose precamur, vere Christianam, et non fictam, charitatem in corda nostra per Spiritum Sanctum diffunde, per quam nos mutuo diligamus, non solum verbis, sed etiam operibus; quo fidem nostram abunde declaremus, tanquam renati de supernis ex semine immortali per verbum Dei viventis. Adjuva nos, Deus, et tantum lucis nobis imperti, ut omnem simulatam dilectionem, qua nos ipsos spectamus, et falsam ostentationem, quæ non ex puro corde proficiscitur, bene agnoscamus. Ne prætextu dilectionis contra fidem, contraque divinam tuam veritatem, agamus, et sic de vera dilectione, quæ per crucem et sanguinem Christi acquiritur, finaliter elabamur. Per eundem Dominum nostrum, Jesum Christum. Amen.

[3] Some error exists in this passage, which the *Preces Privatæ* does not enable us to correct.]

[4] Precationes Christianæ, p. 239.]

¶ In[1] tristitia, morbis, et adversitatibus.

Misericors Pater, gratiam tuam nobis impertire, et vividam efficacemque vim Spiritus tui Sancti, ut in multijuga cruce, paupertate, ægritudine, persequutione, et afflictione, paternam tuam voluntatem interne et externe agnoscamus, eandem divina patientia placide amplectamur, et juxta eam alacres et constantes in malis perduremus. Per Jesum Christum, Filium tuum, et Dominum nostrum. Amen.

¶ In[2] afflictione.

Clementissime redemptor, qui semper es misericors, semper es servator, sive tristia nobis immittis, sive læta. Magna enim misericordia est, dum per externas afflictiones, veluti per amara pharmaca, sanas hominem interiorem, perque temporarias molestias præparas nos ad sempiterna gaudia, quandoquidem hanc ad veram felicitatem viam ipse nobis tuis præsignasti vestigiis: da ut hunc calicem, velut abs te porrectum, patienter et obedienter ebibam. Sunt hæc quidem naturæ fragili permolesta; sed et tu pro me graviora passus es, et ego longe graviora merui, qui toties merui gehennam. Nosti tamen humanæ conditionis fragilitatem, eoque, veluti clemens ille Samaritanus, vulneribus nostris infundis vinum emordens vitia nostra; sed addis oleum tuæ consolationis, quo, quæ nobis sunt intolerabilia, toleremus. Si visum est addere doloribus, adde et patientiæ dono, velisque has corporis afflictiones mihi cedere in remissionem delictorum meorum. Aut si tua paterna pietas hac miti castigatione contenta est, tempestatem hanc excipiat serenitas, ut tibi utroque nomine gratias agam, et quod inutilem famulum clementer emendaris, et quod afflictionis amaritudinem consolationis dulcedine sustuleris, illic rationem habens necessitatis, hic non immemor nostræ infirmitatis. Tibi laus, et gratiarum actio, in omne ævum. Amen.

¶ Apud[3] ægrotum, dum invisitur.

Omnipotens, sempiterne, et clementissime Deus, inter multiplices disciplinas et castigationes, quibus ad te nos invitas,

[1 Precationes Christianæ, p. 241.]

[2 Precationes aliquot Erasmi, p. 30.]

[3 Precationes Christianæ, p. 242. There is a free translation of this in the Book of Christian Prayers.]

variis ægrotationibus carnem nostram refrenare soles, adempta per morbos periculosos ejus securitate. Admonesque, tum malæ vitæ peractæ, et illius finis, adeoque mortis impendentis, per cruciatus, qui sunt illius anteambulones; tum extremæ diei judicii tui, et subsecuturæ vitæ æternæ, quæ bonis ad gloriam et felicitatem, malis autem ad ignominiam ac damnationem gehennæ continuabitur: quarum rerum memoriam caro sibi permissa nullam admittit. Jam vero hunc hominem calamitosum, ob affectam valetudinem lecto affixum, et ferentem severitatem flagelli tui deprehendimus, apud quem peccatorum sensus excitatur, mortisque imago ob oculos volitat. Idcirco nos miseri, qui eandem horam adversitatis pro naturæ conditione expectamus, una cum illo te oramus et obsecramus, ne summo jure pro ejus meritis cum eo judicium experiaris, propter Jesum Christum, Dominum nostrum, qui hujus ægroti et nostram omnium culpam in cruce luit. Quin potius illi, ceu redempto, gratiam et animi fortitudinem largiaris, qua hanc paternam disciplinam et visitationem placide admittat, patienter ferat, perfecta obedientia volentem et obsequentem se percutientis benevolentiæ permittat. Opitulare illi in omnibus adversitatibus, ac tutela illi et propugnaculum fueris contra instans discrimen, quo jam periclitatur: maxime, si, conscientia renudata, interiora cordis peccata illum apud te accusabunt, tum acerbissima tormenta et voluntarium sacrificium Christi, Filii tui, in patrocinium oppone, qui nostras infirmitates sustinuit, pœnamque nobis debitam persolvit, factus pro nobis peccatum, dum pro nostris peccatis mortem oppeteret, quæ pretioso sanguine suo abluit, quique ex mortuis resurgens nostra justitia, perfectusque redemptor, factus est. Horum beneficiorum fructum et vim per fidem sentiat, hac angustia pressus opem tuam experiatur, et talium beneficiorum donorumque in Christo fructum aliquem hoc articulo temporis sui delibet. Effice, ut vera fide tantum felicitatis thesaurum, hoc est, remissionem peccatorum propter Christum, qui per ministerium verbi prædicationis, quod initio recitavimus, et sacramentorum usu, quæ in Ecclesia nobiscum frequentavit, [et] ei etiamnum exhibetur, avide ac certo accipiat, in solatium, præsidium, et propugnaculum, adversus tumultus graviter accusantis conscientiæ et artes cacodæmonis. Sed et ea fides sit ei armatura, qua tutus per mortem in vitam penetret, qua apprehensa in sempiternum fruatur. Eum igitur

totum tibi commendamus, Pater cœlestis. Nam, quia ægrotus est, tu sanaveris eum: imbecillis est, adjuveris eum: jacet, tu statueris eum: suam impuritatem et maculas agnoscit, laveris eum: saucius est, medicatus fueris ei: pavidus est, animum reddideris ei. Et quia omnia nosti, et pro arbitrio conferre potes, exsatiaveris eum: fame enim et siti valde torquetur. Amplectere, nam ad te recta confugit, et constantem sibi in obeunda jussa tua eum efficias. In summa, ignosce omnia, quibus iram acrem in se tuam incitavit. Pro morte vitam ei concede tecum in gloria, et si ejus usus, in vinea tua exædificanda in hac mortalitate, et accuratius ad exemplum Christi conformandum[1], noveris, eum, sed auctum donis amplioribus, conserva. Atqui voluntas tua omnino fiat, quæ nunquam non est optima. Hæc omnia nobis, atque decumbenti ex morbo homini isti, concede per solum Jesum Christum, Filium tuum, Dominum nostrum, qui unus est redemptor et opitulator noster, quique, solatium et exemplum peccatoribus, latronem in cruce secum in paradisum perduxit. Qui tecum vivit et regnat, in unitate Spiritus Sancti, verus Deus, in secula seculorum. Amen.

ℂ In[2] gravi morbo.

Domine Jesu, unica salus viventium, æterna vita morientium, tuæ sanctissimæ voluntati me totum submitto tradoque, sive hanc animulam in hujus corpusculi domicilio diutius commorari placeat ad tibi serviendum, sive ex hoc seculo demigrare velis: certus non posse perire, quod tuæ misericordiæ commissum est, carnem hanc fragilem ac miseram æquo deponam animo, videlicet spe resurrectionis, quæ mihi illam reddet multo feliciorem. Animam quæso ut adversus omnia tentamenta tua gratia corrobores: contraque omnes Satanæ assultus cinge me scuto tuæ misericordiæ, qua olim martyres tuos adversus horrendos cruciatus, ac mortes crudelissimas, invictos reddidisti. Video quam nihil in me mihi sit præsidii; in tua inenarrabili bonitate tota est fiducia. Nihil habeo meritorum aut bonorum operum, quod allegem apud te: malorum, heu! nimis multum video; sed per tuam justitiam confido me in numero justorum censendum. Tu mihi natus es, mihi sitisti, mihi esuristi, mihi docuisti, mihi orasti, mihi jejunasti,

[1] Ought it not to be *conformanda?*]
[2] Precationes aliquot Erasmi, p. 31.]

mihi tantum bonorum operum in hac vita peregisti, mihi tam acerba passus es, mihi in cruce pretiosam animam tuam in mortem tradidisti. Prosint mihi nunc quæ sponte donasti, qui te totum mihi donasti. Tuus sanguis abluat maculas criminum meorum, tua justitia tegat [in]justitiam meam. Tua merita me supremo Judici commendent. Ingravescente malo adauge gratiam tuam, ne vacillet in me fides, ne titubet spes, ne refrigescat charitas, ne terrore mortis dejiciatur humana infirmitas: sed posteaquam mors occuparit oculos corporis, mentis tamen a te non deflectantur; cumque linguæ usum ademerit, cor tamen instanter ad te clamet, In manus tuas, Domine, commendo spiritum meum, cui honos et gloria sine fine. Amen.

℄ Precatio ecclesiæ contra peccata. Sapi. xv. [1—4].

Tu, Deus noster, suavis es, et patiens, et verus, et misericordia describis omnia. Nam si peccaverimus, tui sumus, quia magnitudinem tuam agnoscimus: sin non peccaverimus, scimus nos abs te approbari, quia cognitio tui perfecta justitia est, et cognitio justitiæ potentiæque tuæ radix immortalitatis est.

℄ Precatio regis Asa in tempore belli. ii. Para. xiiii. [11].

Domine, non est apud te ulla distantia, utrum in paucis auxilieris, an in pluribus. Adjuvâ nos, Domine Deus noster. In te enim, et in tuo nomine, habentes fiduciam venimus contra hanc multitudinem. Domine, Deus noster tu es; non prævaleat contra te homo. Amen.

℄ Precatio[3] Manasse regis Juda. ii. Para. xxxvi.

Domine omnipotens Deus patrum nostrorum, Abraam, Isaac, et Jacob, et seminis eorum justi, qui fecisti cœlum et terram cum omni ornatu eorum, qui ligasti[4] mare verbo præcepti tui, qui conclusisti abyssum, et signasti terribili et laudabili nomine tuo: quem omnes pavent, et tremunt a vultu virtutis tuæ, [quia importabilis est magnificentia gloriæ tuæ],

[3] This abridgment of Manasseh's prayer is from the thirty-*third* chapter of the Vulgate translation (13—25), as it was commonly received previous to the decisions of the council of Trent.]

[4] The reading of the Vulgate *ligasti* ought certainly to be substituted for *signasti*, which would seem to be a typographical error.]

et insustentabilis ira comminationis tuæ super peccatores, immensa vero et investigabilis misericordia promissionis tuæ, quoniam tu es Dominus altissimus super omnem terram, longanimis, et multum misericors, et pœnitens super malitiam hominum. Excitavi iracundiam tuam, et malum coram te feci, statuens abominationes, et multiplicans offensiones. Et nunc flecto genua cordis mei, precans a te bonitatem, Domine. Peccavi, Domine, peccavi, et iniquitatem meam agnosco. Peto, rogans te, Domine, remitte mihi, remitte mihi. Ne simul perdas me cum iniquitatibus meis, neque in æternum reserves mala mihi, quia[1] indignum salvabis me secundum magnam misericordiam tuam, et laudabo te semper omnibus diebus vitæ meæ: quoniam te laudat omnis virtus cœlorum, et tibi est gloria in secula seculorum. Amen.

℄ Oratio Jiob[2] graviter afflicti. Jiob. i. [21.]

Nudus egressus sum de utero matris meæ, et nudus revertar illuc. Dominus dedit, Dominus abstulit; sicut Domino placuit, ita factum est: sit nomen Domini benedictum. Amen.

℄ Precatio Hieremiæ. Hiere. xvii. [14, 17, 18.]

Sana me, Domine, et sanabor: salvum me fac, et salvus ero: quoniam laus mea tu es. Non sis tu mihi formidini, spes mea tu in die afflictionis. Confundantur qui me persequuntur, et non confundar ego: paveant illi, et non paveam ego. Induc super eos diem afflictionis, et duplici contritione contere eos. Amen.

℄ Altera precatio. Hie. xxxi. [18, 19.]

Castigasti me, Domine, et eruditus sum, quasi juvenculus indomitus. Converte me, et convertar, quia tu Dominus Deus meus: postquam enim convertisti me, egi pœnitentiam, et postquam ostendisti mihi, percussi femur meum. Confusus sum, et erubui, quoniam sustinui opprobrium adolescentiæ meæ.

[1] Unless the words immediately preceding are given, this sentence appears quite out of place:—in me ostendes omnem bonitatem tuam, quia, &c. But see p. 95.]

[2] The Orarium of 1546 always quotes Job in the same way, which is in strict accordance with the Hebrew.]

℄ Precatio Salomonis pro moderato victu. Prover. xxx. [7—10.]

Duo rogavi te, ne deneges mihi, antequam moriar. Vanitatem et verba mendacia longe fac a me: mendicitatem et divitias ne dederis mihi: tribue tantum victui meo necessaria: ne forte satiatus illiciar ad te negandum, et dicam, Quis est Dominus? aut egestate compulsus furer, et perjurem nomen Dei mei. Amen.

℄ Precatio pro obtinenda sapientia. Sapien. ix. [1—7, 10—12.]

Deus Patrum meorum, et Domine misericordiæ, qui fecisti omnia verbo tuo, et sapientia tua constituisti hominem, ut dominaretur creaturæ, quæ a te facta est, ut disponat orbem terrarum in æquitate et justitia, et in directione cordis judicium judicet: da mihi sedium tuarum assistricem sapientiam, et noli me reprobare a pueris tuis: quoniam servus tuus sum ego, et filius ancillæ tuæ, homo infirmus, et exigui temporis, et minor ad intellectum judicii et legum. Nam etsi quis erit consummatus inter filios hominum, si abfuerit ab illo sapientia tua, in nihilum computabitur. Mitte illam de cœlis sanctis tuis, et a sede magnitudinis tuæ, ut mecum sit, et mecum laboret, et sciam, quid acceptum sit apud te. Scit enim illa omnia, et intelligit: deducet me in operibus meis sobrie, custodiet me in sua potentia; et erunt accepta opera mea. Amen.

℄ Precatio Jesu filii Sirach. Ecclesi. ultimo.

Confitebor tibi, Domine rex, et collaudabo te Deum salvatorem meum. Confitebor nomini tuo, quoniam adjutor et protector factus es mihi, et liberasti corpus meum a perditione, a laqueo linguæ iniquæ, et a labiis operantium mendacium, et in conspectu astantium factus es mihi adjutor. Et liberasti me, secundum multitudinem misericordiæ nominis tui, a rugientibus præparatis ad escam, de manibus quærentium animam meam, et de portis tribulationum, quæ circumdederunt me, a pressura flammæ quæ circumdedit me, et in medio ignis non sum æstuatus, de altitudine ventris inferi, et a lingua coinquinata, et a verbo mendacii, a rege iniquo, et a lingua injusta. Laudabit usque ad mortem anima mea Dominum, et vita mea appropinquans erat in inferno deorsum. Circumdederunt me undique, et non erat qui adjuvaret. Respiciens

eram ad adjutorium hominum, et non erat. Memoratus sum misericordiæ tuæ, Domine, et cooperationis tuæ, quæ a seculo sunt: quoniam eruis sustinentes te, Domine, et liberas eos de manibus gentium. Exaltavi super terram orationem meam, et pro morte defluente deprecatus sum. Invocavi Dominum, Patrem Domini mei, ut non derelinquat me in die tribulationis meæ et in tempore superborum sine adjutorio. Laudabo nomen tuum assidue, et collaudabo illud in confessione, et exaudita est oratio mea. Et liberasti me de perditione, et eruisti me de tempore iniquo. Propterea confitebor, et laudem dicam tibi, et benedicam nomini Domini. Cum adhuc junior essem, priusquam oberrarem, quæsivi sapientiam palam in oratione mea.

Ante templum postulabam pro illa, et usque in novissimis inquiram eam: et florebit tanquam præcox uva.

Lætatum est cor meum in ea: ambulavit pes meus iter rectum: a juventute mea investigabam eam.

Inclinavi modice aurem meam, et excepi illam.

Multam inveni in meipso sapientiam, et multum profeci in ea.

Danti mihi sapientiam dabo gloriam. Consiliatus sum enim, ut facerem illam: zelatus sum bonum, et non confundar. Colluctata est anima mea in illa, et in faciendo eam confirmatus sum. Manus meas extendi in altum: et in sapientia ejus luxit anima mea: et ignorantias meas illuminavit. Animam meam direxi ad illam, et in agnitione inveni eam. Possedi cum ipsa cor ab initio, propter hoc non derelinquar: venter meus conturbatus est quærendo illam, propterea bonam possidebo possessionem. Dedit enim mihi Dominus linguam mercedem meam, et in ipsa laudabo eum. Appropiate ad me, indocti, et congregate vos in domum disciplinæ. Quid adhuc retardatis? Et quid dicitis in his? animæ vestræ sitiunt vehementer. Aperui os meum, et locutus sum: Comparate vobis sine argento sapientiam, et collum vestrum subjicite jugo ejus, et suscipiat anima vestra disciplinam. In proximo est enim invenire eam. Videte oculis vestris, quia modicum laboravi, et inveni mihi multam requiem. Assumite disciplinam in multo numero argenti, et copiosum aurum possidete in ea. Lætetur anima vestra in misericordia ejus, et non confundemini in laude ipsius. Operamini opus vestrum ante tempus, et dabit vobis mercedem vestram in tempore suo.

¶ Precatio pro annunciando verbum Domini confidenter. Actu. iiii. [24—31.]

Domine, tu es Deus, qui fecisti cœlum ac terram, mare, et omnia quæ in eis sunt, qui per os David pueri tui dixisti, Quare fremuerunt gentes, et populi meditati sunt inania? Astiterunt reges terræ, et principes convenerunt in unum, adversus Dominum, et adversus Christum ejus. Convenerunt enim vere adversus sanctum Filium tuum Jesum, quem unxeras, Herodes simul et Pontius Pilatus cum gentibus et populis Israel, ad faciendum quæcunque manus tua, et consilium tuum, prius decreverat, ut fierent. Et nunc, Domine, aspice in minas eorum, et da servis tuis, ut cum omni fiducia loquantur sermonem tuum, manum tuam porrigendo in hoc, ut sanatio, et signa, et prodigia, edantur per nomen sancti Filii tui Jesu. Amen.

¶ Precatio[1] pro bona fama conservanda.

Sapiens ille, qui tibi a secretis fuit, Pater cœlestis, docuit, honestam famam thesaurum esse preciosum, iis verbis: Melius est habere nomen bonum quam unguenta preciosa: hanc vero rem tam bonam, tamque excellentem, neque comparare, neque retinere sine tuo adjumento præsidioque possumus: bonæ vero famæ caput revera fonsque est vita inculpata. Hoc igitur in primis rogamus et emendicamus abs te, Domine omnipotens. Et quoniam persæpe innocentia, vitaque inculpata, neque satis per se valent, neque satis firmum scutum et præsidium sunt adversus eos, qui sub labiis suis venenum serpentum gestant; et fere plerumque, quando cum fidis amicis nos esse arbitramur, cum Ezechiele inter scorpiones et venenata animalia habitamus; cum sancto propheta clamamus: Domine, libera animam meam a labiis iniquis, et a lingua dolosa. Quod si hoc benignitati tuæ videatur, ut famulos tuos hac afflictione exerceas, quo possint melius ad pietatem religionemque adduci: concede, quæsumus, ut cum Paulo fortissimo athleta tuo per ignominiam et gloriam, per infamiam et bonam famam, in mandatis tuis per Jesum Christum permaneamus; qui, quando hic in terris ambularet, convitiis, ignominiis, maledictis incessebatur, exagitabatur ut Samaritanus, vini potor, seductor

[*Eccles. vii.* 2.]

[*ii.* 6.]

[*Psal cxx.* 2.]

2 *Cor. vi.* 8.

[1 An extremely close imitation of Erasmus' Prayer *Pro tuenda bona fama*, which will be found in the *Preces Privatæ*.]

populi, dæmonium habens, qui nunc tecum in gloria simul regnat cum Spiritu Sancto. Amen.

℔ Precatio[1] contra curam mundanam.

Benignissime et indulgentissime Pater, defensor noster et nutritor, imbue nos gratia tua, ut, cæcitate mentium nostrarum et hujus mundi cura rejecta, omne studium curamque nostram in mandatis tuis conservandis ponamus, et ut sine cura, quasi volucres cœli et lilia agri, laborem industriamque suscipiamus, quia tu promisisti, te curaturum pro nobis, et præcepisti, ut omnem curam nostram in te conjiceremus, qui vivis et regnas ad æternitatem. Amen.

℔ Precatio contra superbiam et libidinem. Eccl. xxiii. [4—7.]

Domine Pater, et Deus vitæ meæ, ne derelinquas me in cogitatu illorum. Extollentiam oculorum meorum ne dederis mihi, et omne desiderium averte a me. Aufer a me ventris concupiscentias, et concubitus concupiscentiæ ne apprehendant me, et animo irreverenti et infrunito ne tradas me.

℔ Alia[2] Precatio contra superbiam.

Domine Jesu Christe, in summa potentia mitissime, in summa excellentia humanissime, immo vero voluntate tua humillime, eam mentem spiritumque largire, ut imbecillitatem meam agnoscam fermentatam malitia atque infectam: ut, qui nullam habeo gloriandi causam, tuo exemplo humilis mitisque fiam. Humana omnia incerta sunt, ad brevem usum concessa. Corpus caducum, fragile, sordidum: mens cæca, et perversa: quicquid habeo meum, malum est: quicquid habeo bonum, Dei est, et non meum. Hanc igitur imbecillitatem agnoscens, cur meipsum magnifacerem? Præcipue vero cum tu, Domine cœli et terræ, quando in admirabili excellentia eras, teipsum ad infimam hominum conditionem abjeceris, concede mihi veram humilitatem, ut ad veram gloriam extolli possim: qui vivis et regnas cum Patre et Spiritu Sancto ad omnem æternitatem. Amen.

[1 Evidently borrowed from the latter portion of the second Prayer by Ludovicus Vives, Tom. I. p. 78,—*Adversus cupiditatem opum.*]

[2 Entirely from Ludovicus Vives, Tom. I. p. 80, only the two parts of his Prayer are transposed.]

¶ Precatio[3] contra invidiam.

Domine, inventor factorque omnium, dispensatorque donorum tuorum, qui largissima beneficentia tua dividis, tribuendo unicuique plus quam pro meritis, singulis tamen satis, ut nullam habeamus indignationis aut invidiæ causam, cum tu de tuo des omnibus, etiam iis, qui non commeriti sunt, et unicuique sufficienter ad cœlestem beatitudinem: concede ut nequaquam invidiosi, sed judicio tuo, et donorum tuorum beneficiorumque dispositione, contenti simus. Concede nobis, ut grati simus pro iis quæ accipimus, neque secrete nobiscum contra judicium tuum sanctamque in collocandis gratuitis beneficiis voluntatem murmuremus, sed potius amemus laudemusque liberalem beneficientiam tuam, cum in ceteris, tum in nobis ipsis, et semper te, Domine, fontem bonorum omnium bonitatisque, magnificiamus. Tibi gloria ad æternitatem. Amen.

¶ Contra[4] Iram.

Domine Jesu Christe, qui dixeras unumquemque irascentem fratri suo reum esse judicii, quique secreto tuo justoque judicio omnem vindictam ultionemque assidue reservas: per immensam misericordiam tuam largire nobis, ut nulla ratione in aliquam intemperiem ira et cupiditate ulciscendi dilabamur, sed perpetuo, non solum divinum præceptum tuum, quod præcipit, ut beneficiamus iis qui oderunt nos, et rogemus pro iis, qui male de nobis loquuntur, memoria teneamus, sed etiam sancti exempli tui recordemur, qui pro crudeliter cruci affigentibus te precabaris. Tibi cum Patre, et Spiritu Sancto, sit sempiterna gloria. Amen.

¶ In[5] rebus adversis.

Domine Deus, sine cujus voluntate ne passer quidem in terram cadit, quum voluntate permissioneque tua in hac miseria et calamitate sim; cum me iis ærumnis adfligas, non ad destruendum protinus et abjiciendum, sed ad servandum et ad pœni-

[3] Founded completely upon the Prayer *Contra invidentiam* in Ludovicus Vives, Tom. I. p. 81.]

[4] There is sufficient similarity between the sentiments of this and of Ludovicus Vives' first Prayer on the same subject, Tom. I. p. 81, to warrant the notion, that the one was taken from the other.]

[5] See p. 106, note 2.]

tentiam revocandum, (quem enim diligis, hunc castigas;) cum res adversæ et perturbatæ efficiant patientiam, et qui perturbationem aliquam patienter fert, hic similis efficitur capiti et servatori nostro Christo; cum denique in omni miseria et ærumnis (quia præcipis ut invocarem te tempore tribulationis, et pollicitus es te auditurum adjuturumque me) certo persuasus sim de consolatione abs te recipienda: concede, omnipotens Deus et misericors Pater, ut in omnibus rerum motibus ac perturbationibus, sine ægritudine animi ac murmuratione, sine examinatione et desperatione, quieti simus ad laudandum et magnificandum te, ad universam spem fiduciamque nostram in te collocandam, quia tu nunquam deseris fidentes tibi, sed ad optimum convertis omnia iis, qui diligunt te, et quærunt gloriam sancti nominis tui. Tibi gloria ad æternitatem. Amen.

ℂ In[1] rebus prosperis.

Gratias ago tibi, Deus omnipotens, qui non solum donis naturæ me imbuisti, ratione, potentia, viribus, sed copiose facultates hujus mundi largitus es. Hæc ego confiteor, Domine, [i. 17.] tua esse dona, et cum sancto Iacobo agnosco nullum perfectum, nullum bonum donum esse, quod non abs te descendat, Pater luminum, qui das affluenter, et nemini exprobras. Con- [ii. 8.] fitebor cum propheta Aggæo, aurum tuum esse, argentum tuum esse, te ea quibus tibi volupe est dare: piis, ut dispensatores divisoresque illorum sint; impiis vero, ad illorum damnationem acervandam atque accumulandam. Quamobrem, benignissime Pater, humillime obsecro et rogo abs te, ut Sancto tuo Spiritu formes in me fidele cor, manumque paratam ad divina dona secundum placitum voluntatemque tuam distribuenda: ut ne hic accumulem, ubi fures diripiunt, et tineæ exedunt; sed acervem thesauros in cœlesti regno tuo, ubi neque fur expilat, neque tinea exedit, ad consolationem meam, quem pro misericordia tua te compensaturum promisisti, ad humilium et infirmorum in ecclesia tua consolationem, et ad nominis tui gloriam. Cui cum Filio et Spiritu Sancto sit omnis honor et laus ad omnem æternitatem. Amen.

[1] See p. 106, note 5.

℄ Fructuosa[2] precatio quovis tempore dicenda.

Misericors Deus, concede, ut, quæ tibi placita sunt, ferventi animo ea cupiam, sapienter inquiram, vere cognoscam, perfecte impleam, ad nominis tui laudem et gloriam. Guberna vitam meam, ut ea faciam, quæ tu requiris; da gratiam, ut ea obtineam, quæ animæ meæ sunt aptissima. Bone Domine, viam meam rectam stabilemque facito, ut neque rebus in prosperis aut adversis cadam, sed prosperis in rebus agam gratias, et adversis in rebus patientia muniar: ut neque alteris efferar, nec alteris deprimar: ut nulla re læter, quæ non me ad te excitet; neque ullis rebus angar, nisi quæ me avertunt abs te: ut nemini præter te placere studeam; nec ulli præter te displicere formidem: humana, quæso, Domine, omnia propter te vilescant, neque ulla lætitia absque te exhilarer, neque præter te quicquam concupiscam. Labor, qui pro te suscipitur, me delectet: cetera omnia fatigent me, quæ non sunt in te. Fac me semper ad te cor levare: et, ubi cecidero, effice ut de te iterum cogitem, et firmo emendandi proposito indoleam. Deus meus, fac me sine calliditate humilem, sine levitate hilarem, sine diffidentia tristem, sine stupiditate sobrium, sine simulatione verum, sine desperatione timentem tui, sine præsumptione fidentem tibi; proximi delicta sine dissimulatione narrantem, verbo et exemplo illos sine irrisione docentem, sine altercatione obedientem, sine murmure patientem, sine corruptione purum. Benignissime Domine Deus, da cor mihi ita pervigil, ut nulla me curiosa cogitatio abs te abstrahat: ita corroboratum, ut nulla animi affectio me depellat: ita stabile, ut nullæ illud res adversæ frangant. Domine mi, da mihi intelligentiam ad cognoscendum te, diligentiam ad quærendum te, consuetudinem vitæ ad placendum tibi, spem denique ad complectendum te, propter preciosum sanguinem immaculati agni, unici servatoris Jesu Christi. Cui cum Patre et Spiritu Sancto, tribus personis et uni Deo, omnis honor et gloria ad omnem æternitatem. Amen.

[2 Precatio aurea B. Thomæ ab Aquino pro gratia divinæ sapientiæ: hanc quotidie orasse fertur. This Prayer, however, is rather a close adaptation of his Latin, than the Latin original itself, if it is rightly printed in the *Enchiridion præclaræ Ecclesiæ Sarum*, fol. cxcviii. The English translation of it occurring on p. 107, was in a great degree made by queen Mary, when only eleven years of age. Maskell's Mon. Ritual. Vol. II. p. 266.]

℄ Devota[1] oratio ad Jesum Christum.

O bone Jesu, O dulcis Jesu, O Jesu, fili Mariæ virginis, plene misericordia et veritate; O dulcis Jesu, miserere mei secundum magnam misericordiam tuam. O benigne Jesu, deprecor te per illum sanguinem preciosum, quem pro nobis [miseris] peccatoribus effundere dignatus es in ara crucis, ut abjicias omnes iniquitates meas, et ne despicias me humiliter te petentem, et hoc nomen tuum sanctissimum, Jesum, invocantem. Hoc nomen Jesus nomen dulce est: hoc nomen Jesus nomen salutare. Quid enim est Jesus, nisi salvator? O bone Jesu, qui me creasti, et redemisti tuo precioso sanguine, ne permittas me damnari, quem tu ex nihilo creasti. O bone Jesu, ne perdat me iniquitas mea, quem fecit omnipotens bonitas tua. O bone Jesu, recognosce quod tuum est in me, et absterge quod alienum est a me. O bone Jesu, miserere mei, dum tempus est miserendi, ne perdas me in tempore tui tremendi judicii. O bone Jesu, si merui miser peccator de vera tua justitia pœnam æternam pro peccatis meis gravissimis, tamen appello a tua justitia vera ad tuam misericordiam ineffabilem: misereberis mei, ut pius Pater, et misericors Dominus. O bone Jesu, quæ utilitas in sanguine meo, dum descendero in corruptionem? Non enim mortui laudabunt te, neque omnes qui descendunt in infernum. O misericordissime Jesu, miserere mei. O dulcissime Jesu, libera me. O piissime Jesu, propitius esto mihi peccatori. O Jesu, admitte me miserum peccatorem inter numerum electorum tuorum. O[2] Jesu, salus in te credentium, miserere mei. O Jesu, dulcis remissio omnium peccatorum meorum. O Jesu, fili virginis Mariæ, infunde in me gratiam tuam, sapientiam, charitatem, castitatem, et humilitatem, ac etiam in omnibus adversitatibus meis patientiam sanctam, ut possim te perfecte diligere, et in te gloriari ac delectari in secula seculorum. Amen.

℄ Precatio[3] dicenda in hora mortis.

Domine Jesu, qui es unica salus viventium, vita æterna omnium in fide tua morientium, ego, miser peccator, totum

[1] Oratio quam sanctus Bernardinus, confessor ordinis Minorum, quotidie dicitur orasse. Hortulus animæ, p. 167.]

[2] O Jesu, salus in te sperantium. O Jesu, spes in te credentium—is the reading in the *Hortulus animæ*.]

[3] An enlargement of the Prayer, which has occurred before under the

me tuæ sanctæ voluntati trado et submitto: et, cum certo confidam illud perire non posse, quod misericordiæ tuæ commendatum est, voluntarie nunc fragilem et miseram carnem spe resurrectionis relinquo, quæ longe melius mihi eam iterum restituet. Obsecro te, misericordissime Domine Jesu Christe, ut gratia tua animam meam contra omnes tentationes corrobores, et ut scuto misericordiæ tuæ contra omnes insultus diaboli tegas et munias. Video et agnosco, nullam in me spem salutis: sed omnem spem et fiduciam in tua misericordi bonitate colloco. Nulla merita, nulla bona opera habeo, quæ coram te expromere possim: peccatorum vero et flagitiosorum scelerum Oh magnam cerno vim: sed misericordia tua spero me in illorum esse numero, quibus tu non imputabis peccata, sed pro justis habebis, et pro hæredibus vitæ æternæ. Tu, misericors, mea causa natus, mea causa famem sitimque perpessus es, mea causa concionatus es, docuisti, precatus es, jejunasti, mea causa omnia opera bona operatus es, mea causa gravissimas pœnas tormentaque sustinuisti, mea causa preciosissimum corpus interficiendum, sanguinemque tuum profundendum, in cruce dedisti. Nunc vero, misericordissime Servator, omnia hæc prosint mihi, quæ tu gratis donasti mihi, qui pro me teipsum donasti: sanguis tuus omnium peccatorum meorum sordes maculasque diluat: justitia tua meam injustitiam tegat et occultet: merita passionis sanguinisque tui sint peccatorum meorum satisfactio. Da mihi, Domine, gratiam tuam, ut fides mea salusque in sanguine tuo in me non vacillet: sed firma semper, stabilisque sit, ut spes misericordiæ tuæ vitæque æternæ nunquam in me deficiant; ut charitas in me nunquam frigescat; ut infirmitas denique carnis meæ timore mortis non superetur. Concede mihi, misericors Servator, ut ubi mors oculos corpori concluserit, oculi tamen mentis in te intueantur: ut, cum mors linguæ sermonisque usum præripuerit, cor tamen ad te clamet et vociferetur, In manus tuas, Domine, commendo spiritum meum. Domine Jesu, accipe spiritum meum. Amen.

title,—In gravi morbo. See p. 192. Lord Thomas Crumwell repeated an English translation of this Prayer just before he was beheaded on Tower-hill, July the 28th, 1541. Foxe, Vol. II. p. 433. Strype also gives the same, as being accustomed to be used by the lady Mary. Memor. Eccles. Vol. III. Appendix, p. 289, fol. 1721.]

¶ Generalis[1] confessio peccatorum.

Domine Jesu Christe, qui solus es medicus ægrotarum animarum, internorum maxime morborum, et curator sauciæ conscientiæ, et qui in plenitudine temporum in terram venisti, non ad vocandum justos, sed peccatores, ut per pœnitentiam tum novitatem tum renascentiam acquirerent: Nos, miseri peccatores, quibus stimulo peccati mortiferum vulnus illatum est, in conspectum tuum hodie prodimus, freti indicibili bonitate tua et amore erga nos; cujusmodi omnem superat scientiam, quo te in acerbum supplicium crucis pro humano genere obtulisti. O cœleste propitiatorium, in oculos tuos exponimus cor nostrum peccatis infectum, malitiosum, præputio peccati deturpatum, plenum ulceribus et sanie internorum ac latentium vitiorum, plenum incredulitatis, amore sui, inobedientiæ, rebellionis contra optimam tuam voluntatem; plenum contemptus spiritualium et cœlestium bonorum omnium, adlubescentiæ ac studii hujus mundi, comprobationis morum, consuetudinum, consiliorum, factorum illius, quamvis in oculis tuis iniqua esse norimus; plenum anxiæ curæ de præsenti vita, de hoc tempore, de carne mortali, de donis tuis, quæ utenda pro divitiis bonitatis tuæ concedis; quibus adeo absorpti, addictique sumus, ut ad te et ad res tibi gratas animum frigidius atque ægre adhibeamus. Quin illorum respectu facile spiritualium bonorum et donorum oblivionem capimus, adeo ut esse in nobis lucem putemus, quod est cæcitas; esse scientiam, quod error; esse spiritum, quod est opinio, et divinam æternamque veritatem esse, quod est cordis nostri idololatria. Nam veras illas blasphemias præfracte defendimus, neque ulla in re in oculis tuis injusti videri volumus; et refugimus ab illo, quod veram vitam promovet, amplectimur ex adverso, quod nos ab ea indies magis et magis avertit. Frigidi sumus absque Spiritu Sancto, absque interiore pace, absque gaudio, justitia, sapientia divina, absque vera humilitate, omni timore, et terroribus conscientiæ de tuo venturo judicio et sententia, qui judex es vivorum et mortuorum. Nostrum studium, voluptas, et gaudium, situm est in operibus tenebrarum et mortis: ex adverso, *tædium*, cruciatus, et mœror, in luce ac vita. Complacemus nobis in mendacio, aspernamur divinam veritatem, quæ tu, Domine, ipse es. Nos nostrumque honorem quærimus, intra nos jactabundi gloriam

[1 Precationes Christianæ, p. 177.]

tuam contemnimus, ingratissimi de eximiis beneficiis in nos collatis abundanter. Cor nostrum vacuum est charitate, misericordia, commiseratione erga proximum nostræ opis indigum.

Fatemur quoque nos culpabiles in variis et furiosissimis concupiscentiis malorum, in cogitationibus pravis infinitis et illarum assensionibus, atque in amarulento isto nostro fastidio ad ea, quæ bona grataque tibi sunt. In summa, quia caro et sanguis sumus, fatemur cor, animum, mentem, consilia omnia nostra, secundum impuram viam carnis inimicitias gerere tum Dei, tum bonorum spiritualium ac cœlestium.

Agnoscimus nos culpabiles ex omnibus fructibus malitiosi cordis nostri, quicunque interioris veneni succo prodire solent, etsi nondum in opus in me eruperint. Sic nos, in hac dispensatione agens, testatus es: Ex internis, hoc est, ex cordis latebris proficiscuntur cogitationes malæ, adulteria, scortationes, parricidia, furta, avaritia, mendacia, doli, intemperantiæ, invidus oculus, jurgia, contumeliæ, superbia, et alia infinita stultitia, qua nos homines inquinamur. [*Mark vii. 21.*]

Non possumus vere negare, nos non esse plenos omni injustitia, malevolentia, iracundia, arrogantia, iniquitate, appetentia vindictæ etiam de illis sumendæ, qui nos minime offenderint. Sed et facile irritabiles, detractores, curam ventris agentes, et ejusdem servi sumus assidui ad illius voluptates prosequendas, flagelli paterni impatientes, sordide parci, excusatores scelerum; in obsequendo tibi Deo, et in observando proximo, vehementer tardi ac negligentes.

Ah Domine Jesu Christe, hanc universam arborem putrem tibi exhibemus, cum suis radicibus, trunco, ramis, surculis, et fructibus; hoc est, cor nostrum impeditum per interiores cogitationes, per concupiscentias variegatum, per externos sermones et opera defœdatum. Quare pro tenuitate nostra precamur, ut cor nostrum lapideum misericordia tua circumcidas, pro vetere novum hominem nobis induas, novo spiritu condones, rore cœlestis gratiæ et aquis spiritualibus irriges, ut interioris veneni succus ex carne hac exsiccetur, et cursus veteris hominis intercipiatur, ne cor nostrum spinas et tribulos igni inextinguibili comburendos perpetuo ferat, sed potius ferat fructus spirituales, in justitia et sanctitate, ad vitam æternam.

Memor esto, Domine Jesu, te in carne absque peccato agentem peccatum omnis carnis delevisse. Asperge nos sanguine tuo pretioso, quem pro peccatis nostris largiter effudisti,

ne nobis imputarentur. Aspice amorem tuum infinitum, ex quo pro nobis peccatum factus es, ut per te justitia Deo fieremus, per nomen tuum sanctificati.

Domine, lava et renova nos per Spiritum Sanctum, ut per dona, virtutem, et opem illius reddamur idonei ad præstandum beneplacitum tuum, ut parati simus ad omnia bona opera, et ut ad laudem tuam sine intermissione in illis ambulemus, ut posthac in veris, legitimis, honestis rebus, quæ deceant, et quæ in oculis tuis proba sint, finaliter deprehendamur, ad præconium eximiæ bonitatis et beneficentiæ tuæ. Tu unicus Filius Dei es, Domine Jesu Christe, qui cum Deo Patre cœlesti in unitate Spiritus Sancti vivis et regnas verus Deus in omnem æternitatem. Amen.

¶ Precatio[1] contra diabolum.

Domine Jesu Christe, qui per os sancti Petri Apostoli verissime dixeras, adversarium nostrum diabolum, quasi leonem rugientem, circuire, quærentem quem devoret; operosus enim est et impetuosus, et irrumpit in nos ita, ut, nisi tu adjuves, facile deceperit nos astutia sua, interverterit nos potentia, et crudelitate sua discerpserit nos; quod si tu semel, qui illum superaveras, vel eminus apparueris, facile illum perterrefacies, et unico aspectu [in] fugam convertes: dignare, Domine, in defensionem tuam nos recipere infantes adhuc, imbecillos, debiles, imperitos, ne impetuosa crudelisque bestia nos discerpat ac dilaniet. Præ nobis ferimus in hac pugna nostra crucem, vexillum tuum, crucem, triumphum tuum, crucem, victoriam tuam, ut inimicus noster certo intelligat, nos tuo consilio, auxilio, præsidio, nostras res gerere. Tibi gloria ad æternitatem. Amen.

¶ Pro[2] alterius vitæ cupiditate.

Animæ obscurus teterque carcer hoc corpus est: exilium quasi, et amandatio hic mundus: cura tantum et miseria vita nostra est: ubi tu es, Domine, ibi vera patria, libertas, sempiterna fœlicitas. Excita interim mentes nostras ad tantam fœlicitatem animo repetendam. Affunde cordibus nostris preciosarum et expetendarum rerum omnium cupiditatem. Da

[1 From Ludovicus Vives, Tom. 1. p. 83.]

[2 The sentiments, and often the expressions, are taken from a Prayer by Ludovicus Vives, Tom. 1. p. 99, *Pro desiderio alterius vitæ.* A translation of his own Prayer will be found towards the end of the Book of Christian Prayers.]

mentibus nostris quietem, et concede, ut aliquem gustum æternarum fœlicitatum habeamus, ut res humanæ omnes sordidæ nauseabundæque videantur, quas nunc tam laboriose inquirimus, tam cupide complectimur, tam firmiter retinemus, ut has acerbas inquinatasque res fugiamus et repudiemus, dulcedinem consuetudinis tuæ ardenter concupiscamus, qua bonitas omnis continetur. Tibi gloria ad æternitatem. Amen.

℄ Quum adeunda est Schola. Ex Psalmo 119. [9, 10.]

In quo instituet adolescens viam suam? Si prudenter se gerat juxta sermones tuos.

Ex animo te exquisivi; ne sinas me aberrare a præceptis tuis.

Domine[3], qui fons es sapientiæ omnis et doctrinæ: quando pro singulari tua bonitate hoc mihi præstas, ut bonis artibus imbuatur hæc mea pueritia, quæ mihi ad sancte honesteque vivendum sint adjumento: mentem quoque meam, quæ cæcitate alioqui laborat, illustrando simul effice, ut ad percipiendam doctrinam sim idoneus: memoriam meam confirma, ut quod didicero, fideliter hæreat: cor denique meum guberna, ut ad proficiendum voluntarius, atque etiam avidus, accedam, ne mihi hæc, quam tu nunc concedis, facultas mea ignavia pereat. Proinde Spiritum in me tuum infunde: Spiritum inquam intelligentiæ, veritatis, judicii, ac prudentiæ: ne successu studium meum careat, et irritus sit erga me magistri labor. Porro quodcunque studii genus suscipiam, fac ut illud in rectum finem destinare meminero: nempe, ut te in Christo Filio tuo cognoscam; atque ita, quicquid addiscam, mihi sit ad rectam pietatis regulam adminiculo. Adhæc, quando parvulos et humiles sapientia, rectos corde notitia tui illustraturum te promittis; superbos vero et improbos dejecturum te denuntias, ut in sensu suo evanescant: peto, ut me ad veram humilitatem formare velis, qua me tibi primum, deinde etiam iis, qui mihi tua auctoritate præsunt, docilem et obsequentem exhibeam; simul ut cordi meo, evulsis inde vitiosis cupiditatibus, serium quærendi tui desiderium insculpas. Hic denique mihi unus sit propositus finis, me sic comparare in hac tenera ætate, ut cum adolevero, ad quodcunque vitæ genus me vocaveris, in eo tibi serviam.

[3] A translation of the larger portion of this Prayer will be found on p. 539 of the Liturgies of K. Edward VI. with the title, *A prayer to be said of Children before they study their lesson at school.* It comes at the end of the English edition of Edward's Short Catechism of 1553.]

¶ Communis[1] gratiarum actio pro cognitione donorum Dei accepta.

Nos, miseri et egeni homines, Domine Deus omnipotens, tuis benefactis infinitis ad prædicandam bonitatem tuam invitamur: ad quam rem nunquam non accincti esse debemus, quia beneficia perpetuo accipientes pro illis habere gratias perpetuas, celebrareque nomen tuum indesinenter, decet. Verum hodie, quia in unam ecclesiam convenimus, palam et libere profitemur, te nobis indignis per meram misericordiam, divitemque tuam bonitatem, bona tua tam largiter impartiri, ut nos accipere et gratias agere, quam te dare et ad dandum provocari, citius pigeat, adeoque adobruti mole beneficiorum, oblivionem illorum cepisse profitemur. Ergo, Domine Deus omnipotens, tuam largitatem, et in nos benefacta quæ accepimus, cum ignoremus, tibi qui nosti omnia, et illorum numerum, modum, et vim perspectam habes, nos nostraque omnia libere permittimus, et agnoscimus, tam ex bonitate tua nos esse, quam ceteris hujus vitæ commodis, ad futuram consequendam adjumentis, ex tuo unius dono perfrui. Pro cumulo tantæ benignitatis in nos exhibitæ quantum possumus habemus gratiam, te veneramur, te glorificamus; illud supplices orantes, ut ad capienda quæ supersunt munera tua, corda nostra quotidie appares, nos capaces et illis dignos reddas, gratum de acceptis solideque fidentem animum largiaris, quo beneficiorum tuorum jugem teneamus memoriam absque interpolatione oblivionis. Per Jesum Christum Dominum nostrum in Spiritu Sancto, ad æternam gloriam tuæ majestatis in ævum. Amen.

FINIS.

[1 Precationes Christianæ, p. 217. In the *Preces Privatæ* the title is —Gratiarum actio pro divinis in nos donis et beneficiis.]

LONDINI ex officina
VVilhelmi Seres
typographi.

Cum Priuilegio ad imprimendum solum.
1560.

PRECES PRIVATÆ,

IN

STUDIOSORUM GRATIAM COLLECTÆ,

ET REGIA AUTHORITATE APPROBATÆ.

PRECES
PRIVATAE, IN
STVDIOSORVM GRA-
tiam collectę & Regia
authoritate appro-
batę[1].

Matth. 26.
Vigilate & orate, ne intretis
in tentationem.

LONDINI,
Excudebat Gulielmus Seres:
Anno Domini. 1564.

Cum priuilegio Reginæ.

[1 1573, Nouiter impressæ, et quibusdam in locis etiam auctæ.]

[The copy, which has been reprinted, is in the Library of Emmanuel College, Cambridge.]

Typographus Lectori.

Latinis hiis precibus edendis non id agimus, candide Lector, ut Romanæ linguæ rudes atque ignari eas non intellectas recitent, atque demurmurent. Id enim longissime abest a nostro instituto. Verum illas in studiosorum tantum, et Latinæ linguæ peritorum (si qui hiis uti velint) gratiam excudi curavimus. Alios vero isſius idiomatis imperitos hortamur atque admonemus, ut sese precibus vernacula lingua conscriptis assuescant, iis instent, easque sibi familiares habeant: Ne, dum ignota lingua (ut Paulus inquit) orare velle videantur, mens interim ipsorum omni fructu vacet. Quod ne fiat, etiam atque etiam caveto, amice Lector, teque de ea re paucis a me præmonitum ne ægre feras, quæso. Vale.

Errata, si quæ fuerint, ea in fine libri annotabimus.

Index contentorum in hoc libello.

Calendarium una cum variis regulis.
Cathechismus puerilis.
Preces Matutinæ.
Litania.
Preces Vespertinæ.
Preces Selectæ, De nativitate Christi:
De Passione: De resurrectione:
De Ascensione: De missione Spiritus:
De sancta Trinitate.
Psalmi (quos vocant) pœnitentiales.
Alii Psalmi selecti.
Selecti Psalmi pro Regina.
Flores Psalmorum[1].
Piæ Meditationes de vitæ fragilitate, et spe resurrectionis. etc.
Preces Biblicæ.
Preces seu Ejaculationes sacræ.
Aliæ Preces Piæ.
Benedictiones mensæ. etc.
Alia Miscellanea in calce adjecta.

[1 1573, Ad impetrandam remissionem peccatorum.]

Januarius habet dies .31.

Aur. nu.	Luna vero .30.			Nu. die.	
3	*A*	Calendæ.	*Circumci. Dom.*[2]	1	
	b	4 no.	Octa. S. Stephani.	2	
11	c	3 no.	Octa. S. Johannis.	3	Ort. sol. 8.
	d	Prid.	Octa. Innocent.	4	Occas. 4.
19	e	Nonæ.	Depositio Edw. Re.	5	
8	f	8 id.	*Epiphania Domini.*	6	
	g	7 id.	Felicis & Januarii.	7	
16	*A*	6 id.	Luciani presbi.	8	
5	b	5 id.	Judoci.	9	
	c	4 id.	Pauli primi here.	10	
13	d	3 id.	Iginii ma. *Sol in aqua.*	11	
2	e	Prid.	Archad. mart.	12	
	f	Idus.	Oct. Epiph. Hilarii ep.	13	
10	g	19 Cal. Feb.	Felicis pres.	14	
	A	18 cal.	Mauri & Isidori.	15	
18	b	17 cal.	Marcelli mart.	16	
7	c	16 cal.	Anthonii. Sulpit.	17	
	d	15 cal.	Priscæ virg.	18	
15	e	14 cal.	Vulstani epis.	19	Init.[3] Reg. Edwar.
4	f	13 cal.	Sebastiani & Fabiani.	20	
	g	12 cal.	Agnetis virg.	21	
12	*A*	11 cal.	Vincentii mart.	22	
1	b	10 cal.	Emerentianæ virg.	23	Term. Hilarii incipit.
	c	9 cal.	Timothei epis.	24	
9	d	8 cal.	Conver. Pauli.	25	
	e	7 cal.	Polycarpi mart.	26	
17	f	6 cal.	Juliani confes.	27	
6	g	5 cal.	Agnetis secundæ.	28	
	A	4 cal.	Valeri. epis.	29	
14	b	3 cal.	Batildis Reginæ.	30	
3	c	Prid.	Saturni[ni] & Victoris.	31	

Carnes torreo Janus en trementes,
Et lætus comedo, biboque ad ignem.
Circumcisio[4] Magos mittit
Ad Christi cunabula:
Antonio Agnes subit,
Paulus fidem suscipit.

[[2] Red letter days are printed in Italics.]
[[3] Edward the sixth began his reign on the 28th of January.]
[[4] Though its Calendar is somewhat different, these four lines,

Februarius habet dies .28.

Luna vero .29.

Et cum bissextus fuerit .29.

Aur. nu.	Luna vero .30.			Nu. die.
	d	Calendæ	Brigittæ vir. *Vigilia.*	1
11	e	4 no.	*Purificatio b. Mariæ.*	2
19	f	3 no.	Blasii epis. & mart.	3
8	g	Prid.	Gilberti confess.	4
	A	Nonæ.	Agathæ vir.	5
16	b	8 id.	Dorotheæ vir.	6
5	c	7 id.	Anguli episc.	7
	d	6 id.	Pauli episc.	8
13	e	5 id.	Apolloniæ vir. *Sol in*	9
2	f	4 id.	Scholastice vir. *pisc.*	10
	g	3 id.	Sotheris epis.	11
Hilarii Term. desinit. 10	*A*	Prid.	Eulaliæ virg.	12
	b	Idus.	Vulfrani epis.	13
Ort. so. 7. Occa 5. 18	c	16 Cal. Mart.	Valentini epi.	14
7	d	15 cal.	Faustini episc.	15
	e	14 cal.	Julianæ virgin.	16
15	f	13 cal.	Policronii episco.	17
4	g	12 cal.	Simeonis epis.	18
	A	11 cal.	Sabini & Juliani.	19
12	b	10 cal.	Mildredæ virg.	20
1	c	9 cal.	Septuag. novem mar.	21
	d	8 cal.	Cathedra Petri.	22
Locus bissexti. 9	e	7 cal.	Policarpi epis.	23
	f	6 cal.	*Matthiæ apost.*	24
17	g	5 cal.	Constantiæ virg.	25
6	*A*	4 cal.	Alexandri epis.	26
	b	3 cal.	Augustini epis.	27
14	c	Prid.	Oswaldi epis. & conf.	28

Incido glaciem Februs securi:
Necnon mitia culta stercorizo.
Se purgat nunc Agatha,
Nunc nudus prodibit Valens:
Qui ver nuntiabit Petro,
Matthiæ sortem.

and similar lines subjoined to each month, may yet have been taken from the *Precationes Christianæ.*]

Martius habet dies .31.

Aur. nu.	Luna vero .30.			Nu. die.	
3	d	Calend.	Davidis epis.	1	
	e	6 no.	Cedde epis.	2	
11	f	5 no.	Maurini & Asterii.	3	
	g	4 no.	Adriani mart.	4	
19	*A*	3 no.	Focæ & Eusebii.	5	
8	b	Prid.	Victoris mar.	6	
	c	Nonæ.	Perpetuæ.	7	
16	d	8 id.	Apollonii mart.	8	æquinoct. vernum.[1]
5	e	7 id.	Quadraginta mar.	9	
	f	6 id.	Agapit. mart.	10	
13	g	5 id.	*Sol in Ariete.*	11	Ort sol. 6.
2	*A*	4 id.	Gregorii epi. Rom.	12	Occa. 6.
	b	3 id.	Theodori mart.	13	
10	c	Prid.	Leonis epis. & Zacha	14	
	d	Idus.	Longini. Gabr. arch.	15	
18	e	17 Cal. Apr.	Hilar. & Taco.	16	
7	f	16 cal.	Gertrudis. Patricii.	17	
	g	15 cal.	Edwardi Regis.	18	
15	*A*	14 cal.	Joseph spon. Mariæ.	19	
4	b	13 cal.	Cuthberti epis.	20	
	c	12 cal.	Benedicti abbatis.	21	
12	d	11 cal.	Affrodosii epis.	22	
2	e	10 cal.	Theodori pres.	23	
	f	9 cal.	Pigmenii. *Vigil.*	24	
9	g	8 cal.	*Annunciat. Mariæ.*	25	
	A	7 cal.	Castorii mart.	26	
17	b	6 cal.	Dorotheæ virg.	27	
6	c	5 cal.	Ruperti epis.	28	
	d	4 cal.	Victorini mart.	29	
14	e	3 cal.	Quirini mart.	30	
3	f	Pridie.	Aldelmi epis.	31	

En sum Martius, qui puto gementes
Vites, nec minus arbores comosas.
Martius Adriano narrat,
Atque Gregorio:
Quod Gertrudis et Benedictus
Annuntiant virgini.

[[1] This ought to have been put four days later. See p. 231.]

Aprilis habet dies .30.

Aur. nu.	Luna vero .29.			Nu. die.
	g	Calend.	Theodoræ virg.	1
11	*A*	4 no.	Mariæ Ægypt.	2
	b	3 no.	Richardi conf.	3
19	c	Pridie.	Ambrosii episc.	4
8	d	Nonæ.	Martiniani episc.	5
16	e	8 id.	Sixti episc.	6
5	f	7 id.	Euphemiæ.	7
	g	6 id.	Egesippi & socior.	8
13	*A*	5 id.	Perpetui epis.	9
2	b	4 id.	Passio septem virg.	10
	c	3 id.	Guthlaci. *Sol in*	11
10	d	Prid.	Zeni epis. *Tauro.*	12
	e	Idus.	Eufemiæ virg.	13
18	f	18 Cal. Maii.	Tiburt mar.	14
7	g	17 cal.	Oswaldi archiepis.	15
	A	16 cal.	Isidori epis.	16
15	b	15 cal.	Aniceti epis. Rom.	17
4	c	14 cal.	Eleutherii.	18
	d	13 cal.	Alphegi mart.	19
12	e	12 cal.	Victoris mart.	20
1	f	11 cal.	Simeonis epis.	21
	g	10 cal.	Sotheris epis.	22
9	*A*	9 cal.	Georgii mart.	23
	b	8 cal.	Vulfridi confess.	24
17	c	7 cal.	*Marci Evang.*	25
6	d	6 cal.	Cleti epis. Rom.	26
	e	5 cal.	Anastasii epis. Rom.	27
14	f	4 cal.	Vitalis mart.	28
3	g	3 cal.	Petri Mediolan.	29
	A	Prid.	Dep. Erken. ep. *Vigil.*	30

Ort. sol. 5.
Occas. 7.

Aprilis patulæ nucis sub umbra
Post convivium dormio libenter.
Aprilis Ambrosio gaudet,
Cui Georgius Martyr
Prædicit mox futuram
Marci stationem.[1]

[1 An account of the *Stationes* or *Semi-jejunia* may be found in Bingham's Antiquities, b. xxi. c. 3.]

Maius habet dies .31.

Aur. nu.	Luna vero .30.			Nu. die.	
11	b	Calend.	*Philip. & Jacobi.*	1	
	c	6 no.	Athanasii epi.	2	
19	d	5 no.	Inventio crucis.	3	
8	e	4 no.	Christoferi.	4	
	f	3 no.	Godardi.	5	
16	g	Prid.	Johan. ante port. lat.	6	
5	*A*	Nonæ.	Johan. de Beverlaco.	7	
	b	8 id.		8	
13	c	7 id.	Transla. S. Hier.	9	
2	d	6 id.	Gordiani epis.	10	
	e	5 id.	Anthonii mart.	11	
10	f	4 id.	*Sol in Gemini.*	12	
	g	3 id.	Servasii confes.	13	
18	*A*	Prid.	Bonifacii mart.	14	
7	b	Idus.	Isidori mart.	15	
	c	17 Cal. Jun.	Brandani epi.	16	
15	d	16 cal.	Translatio Barnar.	17	
4	e	15 cal.	Dioscori mart.	18	Ort. sol. 4. Occa. 8.
	f	14 cal.	Dunstani epi.	19	
12	g	13 cal.	Bernardini.	20	
1	*A*	12 cal.	Helenæ Regi.	21	
	b	11 cal.	Julianæ virg.	22	
9	c	10 cal.	Desiderii mart.	23	
	d	9 cal.	Servul. mart.	24	
17	e	8 cal.	Aldelmi & Urba.	25	
6	f	7 cal.	Augustini angl. epi.	26	
	g	6 cal.	Bede pres.	27	
14	*A*	5 cal.	Germani epis.	28	
3	b	4 cal.	Maximi epi.	29	
	c	3 cal.	Felicis epis.	30	
11	d	Pridie.	Petronillæ virg.	31	

Maius nunc equito per arva lætus,
Atque hac glorior aucupatione.
Jacob crucem invenit.
Obtruncatur Pancratius.[2]
Jucundum ver jam præteriit,
Urbano redit æstas.

[[2] May the 12th was dedicated to S. Pancras.]

Junius habet dies .30.

Aur. nu.	Luna vero .29.			Nu. die.
	e	Calend.	Nichomed. Justin.	1
19	f	4 no.	Marcellini mart.	2
8	g	3 no.	Erasmi epis.	3
16	*A*	Prid.	Petrocii conf.	4
5	b	Nonæ.	Bonifacii epis.	5
	c	8 id.	Claudii epis.	6
13	d	7 id.	Pauli epis. Constan.	7
	e	6 id.	Medardi epis.	8
	f	5 id.	Primi & Felici. mar.	9
10	g	4 id.	Getulii mart.	10
	A	3 id.	Barnabæ apost.	11
18	b	Prid.	Basilidis. *Sol in*	12
7	c	Idus.	Antonii con. *Cancro.*	13
	d	18 Cal. Julii.	Exuperii epis.	14
15	e	17 cal.	Viti & Modest.	15
4	f	16 cal.	Ciriaci & Julitæ.	16
	g	15 cal.	Albani mart.	17
12	*A*	14 cal.	Botulphi confes.	18
1	b	13 cal.	Marci & Marcel.	19
	c	12 cal.	Gervasii & Proth.	20
9	d	11 cal.	Walburgæ virg.	21
	e	10 cal.	Paulini epis.	22
17	f	9 cal.	Etheldredæ. *Vigil.*	23
6	g	8 cal.	*Nat. Joh. Bapt.*	24
	A	7 cal.	Amandi epis.	25
14	b	6 cal.	Joh. & Pauli mar.	26
3	c	5 cal.	Crescentis.	27
	d	4 cal.	Leon. epi. Ro. *Vigil.*	28
11	e	3 cal.	*Petri & Pauli.*	29
	f	Prid.	Commemor. s. Pauli.	30

Solstit. Æstiv.[1]

Ort. so. Ante 4. Occas. Post. 8.

Æstivo meto Junius calore
Has lætas segetes diu cupitas.
Nichomedes Bonifacio
Fœnum reportat:
Vitus segetem mox promittit
Baptistæ atque Petro.

[[1] This should have been placed against the 15th day. See p. 231.]

Julius habet dies .31.

Aur. nu.		Luna vero .30.		Nu. die.	
19	g	Calend.	Octa. Joh. Bapt.	1	
8	*A*	6 no.	Visita. Mariæ.	2	
	b	5 no.	Gregorii epis.	3.	
16	c	4 no.	Translat. Martin.	4	
5	d	3 no.	Zoæ virg.	5	
	e	Pridie.	Oct. Pet. & Paul.	6	
13	f	Nonæ.	*Dies caniculares*	7	
2	g	8 id.	*incipiunt.*	8	Ort. sol 4. Occa. 8.
	A	7 id.	Cirilli epis.	9	
10	b	6 id.	Septem frat. mart.	10	
	c	5 id.	Benedicti ab.	11	
18	d	4 id.	Naboris & Felicis.	12	
7	e	3 id.	Privati mart.	13	
	f	Pridie.	Herac. ep. *Sol in*	14	
15	g	Idus.	Swith. &c. *Leone.*	15	
4	*A*	17 Cal. Aug.	Eustachii.	16	
	b	16 cal.	Kenelmi Regis.	17	
12	c	15 cal.	Arnulphi epis.	18	
1	d	14 cal.	Rufinæ & Justinæ.	19	
	e	13 cal.	Margaretæ virg.	20	
9	f	12 cal.	Praxedis virg.	21	
	g	11 cal.	Mariæ Magdalenæ.	22	
17	*A*	10 cal.	Appollinaris epi.	23	
6	b	9 cal.	Christine vir. *Vigil.*	24	
	c	8 cal.	*Jacobi apostoli.*	25	
14	d	7 cal.	Annæ matris Mariæ	26	
3	e	6 cal.	Septem dormien.	27	
	f	5 cal.	Sampsonis epis.	28	
11	g	4 cal.	Marthæ virg.	29	
19	*A*	3 cal.	Abdon & Sennes.	30	
	b	Prid.	Germani.	31	

Granum Julius aridis flagello
E spicis quatio, coquente sole.
Jam Maria affert messem,
Cyrillus metet:
Ut Cererem in horrea
Magdala Jacobusque reportent.

[[2] 1564 has *Spicas declino,* as in the following month. *Meto* is the reading of 1573, and, no doubt, the right reading.]

Augustus habet dies .31.

Aur. nu.	Luna vero .30.			Nu. die.
8	c	Calend.	Petri ad vincula.	1
16	d	4 no.	Stephani epis.	2
5	e	3 no.	Invent. S. Steph.	3
	f	Prid.	Justini pres.	4
13	g	Nonæ.	Mariæ de Nivis.	5
2	*A*	8 id.	Transfig. Dom.	6
	b	7 id.	Fest. nom. Jesu.	7
10	c	6 id.	Ciriaci & sociorum.	8
	d	5 id.	Romani mart.	9
18	e	4 id.	Laurentii mart.	10
7	f	3 id.	Tiburtii & Susan.	11
	g	Prid.	Claræ virg.	12
15	*A*	Idus.	Hyppoliti et socio.	13
4	b	19 Cal. Sept.	*Sol in Virgine.*	14
	c	18 cal.	Assumpt. Mar.	15
12	d	17 cal.	Rochi. *Dies canic.*	16
1	e	16 cal.	Oct. Lau. *exeunt.*	17
	f	15 cal.	Agapiti mart.	18
9	g	14 cal.	Magni mart.	19
	A	13 cal.	Ludovici epis.	20
17	b	12 cal.	Bernardi confes.	21
6	c	11 cal.	Anastasii mart.	22
	d	10 cal.	Timoth. &c. *Vigil.*	23
14	e	9 cal.	*Bartholomæi apo.*	24
3	f	8 cal.	Ludovici Regis.	25
	g	7 cal.	Zepherini episc.	26
11	*A*	6 cal.	Rufi mart.	27
19	b	5 cal.	Augustini epis.	28
	c	4 cal.	Decol. Joh B apt.	29
8	d	3 cal.	Felicis & Audacti.	30
	e	Prid.	Paulini epis.	31

Ort. so. 5.
Occa. 7.

Augustus vegetos cados coarcto,
Quam possum bene, circulis, papyro.
Petrus catenis stringitur,
Dum Laurentius et Maria
Ad cœlos vocant
Cum Bartholomæo Johannem.

September habet dies .30.

Aur. nu.	Luna vero .29.			Nu. die.	
16	f	Calend.	Ægidii ab.	1	
5	g	4 no.	Antonini mart.	2	
	A	3 no.	Lupi epis.	3	
13	b	Pridie.	Moysi proph.	4	
2	c	Nonæ.	Bertini abb.	5	
	d	8 id.	Eugenii conf.	6	
10	e	7 id.	Enurchi epi.	7	
	f	6 id.	Nativitas Mariæ.	8	
18	g	5 id.	Gorgonii mart.	9	
7	*A*	4 id.	Hilarii epis	10	
	b	3 id.	Prothi & Hyacin.	11	
15	c	Pridie.	Martiniani epis.	12	
4	d	Idus.	Syri & Juventii ep.	13	
	e	18 Cal. Oct.	Exalt. cr. *Sol in*	14	
12	f	17 cal.	Philippi ep. *Libra.*	15	
1	g	16 cal.	Edithæ virg.	16	
	A	15 cal.	Lamberti epis.	17	æquinoct. autum.
9	b	14 cal.	Victoris & Coro.	18	
	c	13 cal.	Januarii mart.	19	Ort. so. 6. Occa. 6.
17	d	12 cal.	Eustachii. *Vigil.*	20	
6	e	11 cal.	*Matthæi ap. & evan.*	21	
	f	10 cal.	Mauricii & socio.	22	
14	g	9 cal.	Teclæ virg.	23	
3	*A*	8 cal.	Andochii mart.	24	
	b	7 cal.	Firmini epis.	25	
11	c	6 cal.	Cipriani & Justi.	26	
19	d	5 cal.	Cosmæ & Dam.	27	
	e	4 cal.	Exuperii epis.	28	
8	f	3 cal.	*Michaelis arch.*	29	
	g	Pridie.	Hieronymi doct.	30	

Nigris impleo dolium racemis
September, bene vina concoquantur.
Ægidi, lætus gaude,
Maria nata est:
Crucem exaltant cuncti,
Matthæo volat obvius Michell.

October habet dies .31.

	Aur. nu.	Luna vero .30.			Nu. die.
	16	*A*	Calend.	Remigii & Bavon.	1
	5	b	6 no.	Leodegarii epis.	2
	13	c	5 no.	Candidi mart.	3
	2	d	4 no.	Francis conf.	4
		e	3 no.	Apollin. mart.	5
	10	f	Prid.	Fidis virg.	6
		g	Nonæ.	Marci & Marcel.	7
	18	*A*	8 id.	Pelagiæ virg.	8
Mich. Termi. incipit.	7	b	7 id.	Dionisii & soc.	9
		c	6 id.	Gereonis & soc.	10
	15	d	5 id.	Nichasii epis.	11
	4	e	4 id.	Wilfridi epis.	12
		f	3 id.	Trans. Edwardi.	13
	12	g	Prid.	Calixti. *Sol in Scorp.*	14
	1	*A*	Idus.	Vulfra. ep.	15
		b	17 Cal. Nov.	Luciani.	16
Ort. sol. 7. Occa. 5.	9	c	16 cal.	Etheldredæ virg.	17
		d	15 cal.	*Lucæ evang.*	18
	17	e	14 cal.	Fredeswide virg.	19
	6	f	13 cal.	Austrebertæ virg.	20
		g	12 cal.	Undecim mil. virg.	21
	14	*A*	11 cal.	Mariæ Salomæ.	22
	3	b	10 cal.	Romani epis.	23
		c	9 cal.	Maglorii epis.	24
	11	d	8 cal.	Crispini & Crispi.	25
	19	e	7 cal.	Evaristi ep.	26
		f	6 cal.	Florentii ma. *Vigil.*	27
	8	g	5 cal.	*Simonis & Judæ.*	28
		A	4 cal.	Narcisci epis.	29
	16	b	3 cal.	Germani Capua.	30
	5	c	Prid.	Quintini. *Vigil.*	31

October bove semino juvante,
Ut tellus ferat omnibus legumen.
Remigi, Franciscum mone,
Provideat duræ hyemi:
Lucas jam pluit, Severinus[1] flat,
Simon gelat.

[[1] S. Severinus' day was the 23rd.]

November habet dies .30.

Aur. nu.	Luna vero .29.			Nu. die.	
	d	Calend.	*Festum omnium sanct.*	1	
13	e	4 no.	Commemor. defun.	2	
2	f	3 no.	Wenefridæ virg.	3	
	g	Pridie.	Amantii & Vitalis.	4	
10	*A*	Nonæ.	Læti pres.	5	
	b	8 id.	Leonardi ab.	6	
18	c	7 id.	Willibrodi arch.	7	
7	d	6 id.	4. Coronatorum.	8	
	e	5 id.	Theodori.	9	
15	f	4 id.	Martini epi.	10	
4	g	3 id.	Martini epi. Rom.	11	
	A	Pridie.	Paterni mar. *Sol in*	12	
12	b	Idus.	Britii epis. *Sagit.*	13	
1	c	18 Cal. Dec.	Trans. Erken.	14	
	d	17 cal.	Machuti epis.	15	
9	e	16 cal.	Edmundi arch.	16	Ort. sol. 8. Occas. 4.
	f	15 cal.	Hugonis epis.	17	*Init. Reginæ Elizab.*
17	g	14 cal.	Dedic. Pet. & Pau.	18	
6	*A*	13 cal.	Elizabeth matr.	19	
	b	12 cal.	Edmundi regis.	20	
14	c	11 cal.	Præsent. Mariæ.	21	
3	d	10 cal.	Ceciliæ virg.	22	
	e	9 cal.	Clementis epis.	23	
11	f	8 cal.	Chrysogoni mart.	24	
19	g	7 cal.	Catherinæ virg.	25	
	A	6 cal.	Lini epis.	26	
8	b	5 cal.	Agricolæ & Vitalis.	27	
	c	4 cal.	Rufi mart.	28	Termi. Mich. desinit.
16	d	3 cal.	Saturnini. *Vigil.*	29	
5	e	Prid.	*Andreæ apost.*	30	

Pingues ditibus anseres November
Vendo, et ligna seco, favente luna.
Omnes sancti exultate,
Adest Martinus musto madidus:
Virgo præsentat se
Catherinæ et An.

December habet dies .31.				
Aur. nu.	Luna vero .30.			Nu. die.
	f	Calend.	Eligii epis.	1
13	g	4 no.	Libanii.	2
2	*A*	3 no.	Barbaræ virg.	3
10	b	Prid.	Osmundi epis.	4
	c	Nonæ.	Sabæ abb.	5
18	d	8 id.	Nicolai epis.	6
7	e	7 id.	Faræ virg.	7
	f	6 id.	Concept. Mariæ.	8
15	g	5 id.	Cipriani abb.	9
4	*A*	4 id.	Eulaliæ virg.	10
	b	3 id.	Damasi epis.	11
12	c	Prid.	Pauli epis. *Sol in*	12
1	d	Idus.	Lucie vir. *Capric.*	13
Solstitium Hyem.	e	19 Cal. Jan.	Othiliæ virg.	14
9	f	18 cal.	Valerii epis.	15
Ort. sol. post. 8. Occa. post. 3.	g	17 cal.	Melerii. *O sapientia!*	16
17	*A*	16 cal.	Lazari epis.	17
6	b	15 cal.	Graciani epis.	18
	c	14 cal.	Venesiæ virg.	19
14	d	13 cal.	Julii mar. *Vigil.*	20
3	e	12 cal.	*Thomæ apost.*	21
	f	11 cal.	Triginta mart.	22
11	g	10 cal.	Victoriæ virg.	23
19	*A*	9 cal.	40. Virgi. *Vigil.*	24
	b	8 cal.	*Nativitas Domi.*	25
8	c	7 cal.	*Steph. prothoma.*	26
	d	6 cal.	*Johan. apo. & evan.*	27
16	e	5 cal.	*Sanct. Innocent.*	28
5	f	4 cal.	Thomæ arch. Cant.	29
	g	3 cal.	Transl. Jacobi.	30
13	*A*	Prid.	Silvestri epis.	31

Lætus vivere nunc volo December,
Occido quoniam suem triumphans.
Jam vellit barbam Niclas,
Concipit Virgo, Lucia oculos cœcat,
Thomas credit,
Nascitur mundo Deus.

De Anno et ejus partibus.

Annus proprie est illud spatium temporis, quo peragrat sol totum Zodiacum, sive signiferum.

Annus habet { Menses solares .12. / Menses lunares .13. / Hebdomadas .52. et diem .1. / Dies .365.

Quum dicimus Annum habere dies .365. id de anno communi intelligi volumus.

Annus enim astronomicus continet dies .365. horas .6. et minuta .8. Et annus bissextilis .366. dies integros, de quo postea.

Mensis solaris est spatium temporis, quo sol unumquodque Zodiaci signum percurrit.

Mensis lunaris est spatium temporis a nascente luna usque ad deficientem: sive a primo aspectu novæ lunæ usque ad ultimum evanescentis.

Mensis vero usualis est certus numerus dierum cuilibet mensi in calendario ascriptus: juxta vulgi supputationem est spatium .28. dierum.

Hebdomada sive septimana est quarta pars mensis.

Dies est septima pars hebdomadæ. Et est duplex, naturalis et artificialis.

Naturalis dies est spatium .24. horarum, noctem simul cum die comparando.

Artificialis dies est spatium temporis ab ortu solis usque ad occasum.

Hora est .24. pars diei naturalis.

Minutum sive momentum est .60. pars horæ.

Dies partim a recepto usu Ecclesiæ, partim a Judæis et astrologis, nomina sortiti sunt: quorum diversitatem hæc tabella indicat.

Judæi.			Astrologi.	Christiani.	
Prima vel una Sabbati.			Solis.	Dies Dominicus.	
Secunda	Sabbati.	Dies	Lunæ.	Secunda	Feria.
Tertia			Martis.	Tertia	
Quarta			Mercurii.	Quarta	
Quinta			Jovis.	Quinta	
Sexta			Veneris.	Sexta	
Sabbatum.			Saturni.	Septima	

Quot dies singuli Menses habent.

Junius, Aprilis, September, et ipse November,
Ter denos teneant: reliquis superaddimus unum.
At Februus mensis solus tenet octo vicenos:
Sed, si bissextus fuerit, superadditur unus,
Postque diem Petri mox istam ponito lucem.

Aliter.

Ter denos September habet, totidemque November,
Junius, Aprilis & reliquis superadditur unus:
Sit nisi bissextus, vicenos Februus octo.

De Calendis, Nonis, et Idibus.

Singuli menses distributi sunt in Calendas, Nonas, et Idus, quæ his versibus continentur:

Prima dies mensis cujusquam dicta Calendæ,
Sex Nonas Maius, October, Julius, et Mars,
Quatuor at reliqui: dabit Idus quilibet octo:
Inde dies alios omnes dic esse Calendas,
Quas retro numerans dices a mense sequente.

De Nonis seorsim.

Martius, et Maius, Jul. Octoberque tenebunt
Senas, sed reliquis Nonas ascribe quaternas.

Hic meminisse rudiores oportet, Calendarum nominationem, præter primum mensis diem (cujus nominatio sibimetipsi remanet), in mensem rejiciendam esse sequentem: Nonarum autem Iduumque appellationem in eo manere mense, in quo signantur.

Ubi etiam notandum est, primo quoque die mensis dicendum, Calendis: et, ubi Nonæ vel Idus resident, dicendum itidem esse, Nonis, Idibus: reliquis vero, pridie, tertio, quarto, quinto, Calendas, Nonas, aut Idus, in casu quarto, retrorsum numerando usque ad eum diem, quo aut Calendis, aut Nonis, aut Idibus, dicimus.

Tabella in qua omnia ad oculum demonstrantur.

Menses.	Calendæ.	Nonæ.	Idus.	Dies.
Januarius.	19	4	8	31
Februarius.	16	4	8	28
Martius.	17	6	8	31
Aprilis.	18	4	8	30
Maius.	17	6	8	31
Junius.	18	4	8	30
Julius.	17	6	8	31
Augustus.	19	4	8	31
September.	18	4	8	30
October.	17	6	8	31
November.	18	4	8	30
December.	19	4	8	31

Signa Zodiaci circuli.

Signa Zodiaci, quæ sol suo ambitu lustrat, sunt .12. quorum sex sunt arctica sive septentrionalia, et sex antarctica seu australia.

Arctica.

Aries, Taurus, Gemini, Cancer, Leo, Virgo.

Antarctica.

Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces.

Quæ his versiculis memorantur:

Sunt Aries, Taurus, Gemini, Cancer, Leo, Virgo,
Libraque, Scorpio[1], Sagitt. Capricornio, Aquario, Pisces.

Signa quæque suas habent peculiares partes corporis, quibus dominari dicuntur; uti in sequenti tabella exprimitur:

Aries.		Caput.
Taurus.		Collum.
Gemini.		Scapulas, brachia, manus.
Cancer.	Respicit.	Pectus et pulmonem.
Leo.		Stomachum et renes.
Virgo.		Intestina et hepar.
Libra.		Umbilicum et interiora ventris.

[1 1573, Scorpius, arcitenens, Caper, hydria.]

Scorpio.		Pudenda.
Sagittarius.		Coxas.
Capricornus.	Respicit.	Genua.
Aquarius.		Tibias.
Pisces.		Pedes.

Versus.

Namque Aries capiti, Taurus cervicibus hæret,
Brachia sub Geminis, censentur pectora Cancro.
Te scapulæ, Nemæe, vocant, teque ilia, Virgo:
Libra colit clunes, et Scorpius inguine regnat.
Et femur Arcitenens, genua et Capricornus amavit.
Cruraque defendit Juvenis, vestigia Pisces.

Qualitates signorum.

Aries Leo Sagit.	calida et sicca.	Taurus Virgo Capric.	frigida et sicca.
Gemini Libra Aquarius.	calida et humida.	Cancer Scorpio Piscis.	frigida et humida.

Planetæ 7.

Cynthia, Mercurius, Venus et Sol, Mars, Jove, Satur.

E converso.

Saturnus, Jove, Mars, Sol, Cypria, Mercuri, Luna.

De quatuor partibus anni.

Præter superiorem anni divisionem, dividitur annus in quatuor alias partes: nempe, in Ver, Æstatem, Autumnum, et Hyemem.

Versus.

Ver virèt, immensis flagratque caloribus Æstas.
Temperat Autumnus, sed Hyems gelat, ac fera ningit.

Illarum qualitates.

Æstas sicca calens: Autumnus siccus et algens.
Friget et humet Hyems: calidum Ver sitit[1] humensque.

[1 1573, fervet et humet.]

Illarum initia.

Dat Clemens Hyemem, dat Petrus Ver cathedratus:
Æstuat Urbanus, Autumnat Bartholomæus.

Aliter.

Æstas a Geminis, Autumnus Virgine surgit:
Bruma Sagittifero, Ver Piscibus incipit esse.

Aliter

Zodiaci caput est Aries, et Veris, et anni,
Æstatis Cancer, Autumni pendula Libra,
Incipit ex imo pluvialis Hyems Capricorno.

His quatuor anni partibus assignantur et sua propria signa. Nempe:

	Aries.		Cancer.
Veri.	Taurus.	Æstati.	Leo.
	Gemini.		Virgo.
	Libra.		Capricor.
Autumno.	Scorpio.	Hyemi.	Aquarius.
	Sagit.		Pisces.

Quodlibet etiam horum temporum quadrantem fere anni, seu tres menses, occupat, ut:

	Martium.		Junium.
Ver.	Aprilem.	Æstas.	Julium.
	Maium.		Augustum.
	Septembrem.		Decembrem.
Autumnus.	Octobrem.	Hyems.	Januarium.
	Novembrem.		Februarium.

In quo signo Sol sit singulis mensibus.

Mense Martio Solem gestat Aries:
Aprili Taurus, Maio Gemini, Junio Cancer:
Julio Leo, Augusto Virgo, Septembri Libra:
Octobri Scorpius, Novembri Sagittarius:
Decembri Capricornus:
Januario Aquarius: Febr. Pisces.

Ingreditur autem Sol quælibet hæc signa, non in initio suorum mensium, sed .10. fere die, aut etiam aliquanto post.

Tabula de .4. partibus anni, elementis, humoribus, ætatibus, regionibus cœli, et ventis, una cum eorum qualitatibus.

	Calida et sicca.	Calida et humida.	Frigida et humida.	Frigida et sicca.
Part. An.	Æstas.	Ver.	Hyems.	Autumnus.
Element.	Ignis.	Aër.	Aqua.	Terra.
Humor.	Cholera.	Sanguis.	Phlegma.	Melancholia.
Ætates.	Pueritia.	Adolescentia.	Senectus.	Ætas decrepita.
Regi. Cœ.	Oriens.	Meridies.	Occidens.	Septentrio.
Venti.	Eurus.	Auster.	Zephyrus.	Boreas.

Versiculi de Ventis.

Asper ab axe ruit Boreas, fugit Eurus ab ortu ;
Auster amat medium solem, Zephyrusque cadentem.

De Bissexto, seu anno Bissextili.

Annus partiri per partes quatuor æquas
Cum poterit Domini, Bissextus adesse docetur.

Ubi diximus in initio, annum astronomicum continere .365. dies .6. horas, et .8. minuta, animadvertendum est, quod .6. illæ horæ quater collectæ integrum diem quarto quoque anno efficiant intercalandum. Qui[1] dies ita inserendus est in anno Bissextili, ut in fine mensis Februarii, videlicet sexto Calendarum, F. bis numeretur. Qua ratione, singulis annis Bissextilibus, Febr. uno die augetur. Et tum quidem prima ex duabus illius anni literis Dominicalibus servit usque ad diem .24. Febr. secunda vero inde usque ad anni finem.

Præterea .8. illa min. superius memorata post annos .120. unum constituunt et ipsa diem : qui non observatus cogit retrocedere solstitia et æquinoctia post singulos .120.[2] an. diem unum. Atque hic error nisi corrigatur, proferet nobis tandem ipsum Natalem Domini (qui fuit ab initio in ipso solstitio hiemali, a quo jam ferme dies 15[2] recessit) post aliquot sæcula usque in tempus vernum : natalemque Johannis in autumnum propellet : eritque festorum et temporum ordo tandem inversus atque præposterus.

[1 See pp. 323, 436 of the Liturgical Services of Queen Elizabeth.]
[2 Can these numbers be correct ?]

De[3] loco Bissexti versus.

Bissextum sextæ Martis tenuere Calendæ:
Posteriore die celebrantur festa Mathiæ.

De Novilunii investigatione.

Novilunium sic investigato. Quære in calendario aureum numerum ejus mensis, cujus Novilunium scire cupis, ac numera ab eo die, quo ille occurrit, retro seu sursum dies .5. et in ipso quinto die Novilunium esse intellige. Hos autem quinque dies solent per dictionem aliquam quinque syllabarum memorare, veluti: SANCTIFICETUR, vel NOVILUNIUM, vel SOL EST. IN CŒLIS. etc.

Solstitia .2.

Solstitium æstivum Viti est, Brumale Luciæ:
Æstivum Cancer, Brumale facit Capricornus.

Solstitium solis statio est: non quod cursum sol firmet, (rapitur enim æque celeri vertigine semper,) sed quia, dum ulterius non progreditur Tropicum suum describere, nec fertur altius supra hemisphærium nostrum, quasi stare in deflexu videatur.

Æquinoctia .2.

Lambert, Gregori, nox est æquata diei.
Signa Aries noctes æquant et Libra diebus.

Vocatur autem Æquinoctium, cum spatia diei noctisque inter se æqualia existant. Quod singulis annis bis accidit, in Vere atque Autumno. Unde Æquinoctium Vernum et Autumnale dicitur.

Dies Caniculares.

Octava Pe. Pau. Canis intrat, terminat oct. Lau.

Hoc est .8. die post Petri et Pauli festum sol Caniculam ingreditur, quod est .6. die Julii. Et .8. post festum Laurentii exit, quod est .17. Augusti. Secus[4] tamen habet Columella li. 10. et .17.

[3] The different directions about the intercalary day can hardly be reconciled one with another. See pp. 226, 230.]

[4] Septimo Cal. Augustas Canicula apparet, caligo æstuosa. Septimo Calend. Decembris Canicula occidit solis ortu, hiemat. Columella de Re Rustica, Lib. XI. pp. 428, 434. edit. 1595.]

De Intervallo.

Intervallum est tempus inter Natalem Christi, et Dominicam Quinquagesimæ, quam Esto mihi[1] vocant.

De diebus Concurrentibus.

Dies Concurrentes sunt ii, qui præter integras hebdomadas plerumque inter Natalem Domini et Dominicam Quinquagesimæ concurrunt, vel (ut aliis placet) qui inter Natalem Domini et Dominicam prox. sequentem interseruntur: sic dicti, quod cum præcedentis anni diebus currant. Et per literas Dominicales sic fere notari solent: A existente litera Dominicali Concurrens nullus habetur, B. vero, unus: C, duo: D, tres: E, quatuor: F, quinque: G, Sex.

Versiculi.

Unus Concurrens B: C duo: D tibi tres sunt:
Quatuor E signet: F quinque: G Sex: sed A nullum.

Verum de iis et nonnullis aliis tabulam subjiciemus, quam ad annum Domini .1600. extendimus: ad quem annum qui tum pervenerint, extendant (si placet) ulterius.

Tabula.

Anni Domin.	Aureus numer.	Literæ Domi.	Inter-vallum.	Dies Concur.	Septuagesima.	Pascha.	Indict. Roma.
1564	7	b A	7	1	30. Januarii.	2. Aprilis	7
65	8	g	9	6	18. Februarii.	22. Aprilis	8
66	9	f	8	5	10. Februarii.	14. Aprilis	9
67	10	e	6	4	26. Januarii.	30. Martii	10
68	11	d c	6	3	15. Februarii.	18. Aprilis	11
69	12	b	8	1	6. Februarii.	10. Aprilis	12
1570	13	A	9	0	22. Januarii.	26. Martii	13
71	14	g	8	6	11. Februarii.	15. Aprilis	14
72	15	f e	7	5	3. Februarii.	6. Aprilis	15
73	16	d	5	3	18. Januarii.	22. Martii	1
74	17	c	8	2	7. Februarii.	11. Aprilis	2
75	18	b	7	1	30. Januarii.	3. Aprilis	3
76	19	A g	10	0	19. Februarii.	22. Aprilis	4
77	1	f	7	5	3. Februarii.	7. Aprilis	5
78	2	e	6	4	26. Januarii.	30. Martii	6
79	3	d	9	3	15. Februarii.	19. Aprilis	7

[1 The office for Quinquagesima Sunday in the Salisbury Missal begins with a portion of the thirty-first Psalm:—Esto mihi in Deum protectorem.]

Anni Domin.	Aureus numer.	Literæ Domi.	Inter-vallum.	Dies Concur.	Septuagesima.	Pascha.	Indict. Roma.
1580	4	c b	7	2	31. Januarii.	3. Aprilis	8
81	5	A	6	0	22. Januarii.	26. Martii	9
82	6	g	8	6	11. Februarii.	15. Aprilis	10
83	7	f	6	5	27. Januarii.	31. Martii	11
84	8	e d	9	4	16. Februarii.	19. Aprilis	12
85	9	c	8	2	7. Februarii.	11. Aprilis	13
86	10	b	7	1	30. Januarii.	3. Aprilis	14
87	11	A	9	0	12. Februarii.	16. Aprilis	15
88	12	g f	7	6	4. Februarii.	7. Aprilis	1
89	13	e	6	4	26. Januarii.	30. Martii	2
1590	14	d	9	3	15. Februarii.	19. Aprilis	3
91	15	c	7	2	31. Januarii.	4. Aprilis	4
92	16	b A	6	1	23. Januarii.	26. Martii	5
93	17	g	8	6	11. Februarii.	15. Aprilis	6
94	18	f	6	5	27. Januarii.	31. Martii	7
95	19	e	9	4	16. Februarii.	20. Aprilis	8
96	1	d c	8	3	8. Februarii.	11. Aprilis	9
97	2	b	6	1	23. Januarii.	27. Martii	10
98	3	A	9	0	12. Februarii.	16. Aprilis	11
99	4	g	7	6	4. Februarii.	8. Aprilis	12
1600	5	f e	6	5	19. Januarii.	23. Martii	13

De inveniendo Paschate versus.

Post Martis Nonas, ubi sit nova luna, requiras,
Moxque dies Domini tertia Pascha tenet.

De festis Mobilibus.

Invento tempore Paschatis, reliquorum festorum, quæ Mobilia vocantur, tempora facile præfiniri possunt: quoniam eodem semper intervallo aut præcedunt Pascha, aut sequuntur, ut ex hac tabella patet.

Tabella.

Septuages.	antecedunt Pascha.	9	Hebdomad.
Sexages.		8	
Quinquag.		7	
Quadrages.		6	
Rogationes	sequuntur Pascha.	5	Hebdomad.
Pentecoste.		7	
Festum Trinit.		8	

Festum Ascens. Domini semper celebratur die Jovis in hebdomada Rogationum, seu Ambarvalium.

Dominica prima Adventus ea est, quæ Barbaræ diem prox. antecedit. Quam alii ad hunc modum exprimunt:

Post festum Lini semper erit Adventus Domini.

De festis Immobilibus.

Reliqua festa dicuntur Immobilia, quia singula eisdem tum diebus mensium, tum literis septenariis, perpetuo affixa sunt. De quibus in genere hi versus vulgo circumferuntur:

Sex sunt ad Puri, bis sex sunt usque Philippi.
Ad Jacobum totidem, novem sunt ad Michaëlem.
Sex ad Martini, sex ad Natalia Christi.
Adde dies octo, totus complebitur annus.

Quæ festa Apostolorum Jejuniis destinata.

Petrus cum Paulo, Jacobus cum Bartholomæo,
Thomas, Andreas, pariter cum Simone Judas,
Ut jejunemus nos admonet, atque Mathæus.

Jejunia .4. temporum.

Post Crucis et Cinerum, post Pente. postque Luciæ,
Mercurii, Veneris, et Sab. jejunia fient.

Certæ regulæ de anni Terminis (quos vocant) forensibus.

Paschæ Terminus semper incipit .18. die post festum Paschæ inclusive, et desinit die Lunæ proximo post fest. Ascens.

Trinitatis Ter. semper incipit die Veneris proximo post festum Trinitatis, et desinit .19. die post eundem diem Veneris inclusive.

Mich. Term. incipit .9. die October, nisi sit dies Dominicus; et desinit .28. Novemb. nisi sit itidem dies Dominicus.

Hilarii Ter. incipit .23. Januarii, nisi sit dies Domini; et desinit .12. Feb. nisi. etc.

Diebus Ascensionis, Johannis Baptistæ, Omnium Sanctorum, Purificationis Mariæ, et diebus Dominicis, judices in foro Westmonasterio non conveniunt, neque ullæ forenses lites tractantur.

Tabula[1] Œconomica, in qua quisque sui officii commonetur, in quocunque tandem vitæ sit genere.

Magistratus officium.

Omnis anima potestatibus sublimioribus subdita sit. Non est enim potestas nisi a Deo. Quæ autem sunt, a Deo ordinatæ sunt. Itaque qui resistit potestati, Dei ordinationi resistit. Qui autem resistunt, ipsi sibi damnationem acquirunt. Nam principes non sunt timori boni operis, sed mali. Vis autem non timere potestatem? Bonum fac, et habebis laudem ex illa. Si autem malum feceris, time. Non enim sine causa gladium portat: Dei enim minister est tibi in bonum, vindex in iram ei qui male agit. Roma. xiii. [1—5.] 1 Pet. ii. [13, 14.]

Subditorum officium.

Reddite, quæ sunt Cæsaris, Cæsari. Matth. xxii. [21.] et xvii. [25.] Omnis anima potestatibus sublimioribus. etc. Ideoque necessitate subditi estote, non solum propter iram, sed etiam propter conscientiam. Ideo enim et tributa præstatis; ministri enim Dei sunt in hoc ipsum servientes. Reddite ergo omnibus debita: cui tributum, tributum: cui vectigal, vectigal: cui honorem, honorem. Roma. xiii. [1—8.] Adhortor primum omnium fieri obsecrationes, orationes, interpellationes, gratiarum actiones, pro omnibus hominibus, pro regibus, et omnibus qui in sublimitate constituti sunt, ut quietam et tranquillam vitam agamus cum omni pietate et gravitate. 1 Tim. ii. [1, 2.] Admone illos principibus et potestatibus subditos esse, dicto obedire, ad omne bonum opus paratos esse, nemini convicium facere, non litigiosos esse. etc. Titi. iii. [1, 2.] Subjecti estote omni humanæ creaturæ propter *Dominum*, sive regi, tanquam præcellenti, sive ducibus, tanquam ab eo missis. etc. 1 Pet. ii. [13, 14.]

Episcoporum et Pastorum officium.

Oportet episcopum irreprehensibilem esse, unius uxoris virum, sobrium, modestum, bene moratum, hospitalem, ido-

[1 This *Tabula* forms a part of the *Precationes Christianæ*, and precedes the *Precationes*. See also Marshall's Primer, towards the beginning; Burton's Three Primers, pp. 70-72.]

neum ad docendum, Dei dispensatorem, non vinolentum, non percussorem, non turpis lucri cupidum, sed æquum, non pugnacem, non avarum, suæ domui bene præsidentem, filios habentem subditos cum omni gravitate: Non neophytum, tenacem fidelis sermonis, qui secundum doctrinam est, ut potens sit exhortari doctrina sana, et eos, qui contradicunt, arguere. 1 Tim. iii. [2—4, 6.] et Tit. i. [9.]

Quid debeant auditores Episcopis suis.

Dominus ordinavit his, qui evangelium annunciant, de evangelio vivere. 1 Cor. ix. [14.] Communicet doctori in omnibus bonis is, qui docetur verbum. Gal. vi. [6.] Qui bene præsunt presbyteri, duplici honore digni habeantur, maxime, qui laborant in verbo et doctrina. Dicit enim Scriptura, Non alligabis os bovi trituranti. Et, Dignus est operarius mercede sua. [1 Tim. v. 17, 18.] Obedite præpositis vestris, et cedite eis: ipsi enim vigilant, quasi rationem pro animabus vestris reddituri, ut cum gaudio hoc faciant, et non gementes: hoc enim non expedit vobis. Ebr. xiii. [17.]

Conjugum officium.

Viri habitent cum uxoribus secundum scientiam, quasi cum infirmiori vasculo muliebri, impartientes honorem tanquam cohæredibus gratiæ vitæ, ut non impediantur orationes vestræ. 1 Pet. iii. [7.] Et ne sitis amarulenti erga illas. Coloss. iii. [19.]

Mulieres viris suis subditæ sint, sicut Domino. etc. Ephe. v. [22.] quemadmodum Sara obediebat Abrahæ, dominum eum vocans; cujus factæ estis filiæ benefacientes, et non pertimentes omnem perturbationem. Ephe. vi. [5.] 1 Pet. iii. [6.]

Parentum erga liberos officium.

Vos, patres, nolite ad iracundiam provocare filios vestros, sed educate illos in disciplina et correptione Domini. Ephe. vi. [4.]

Liberorum erga parentes officium.

Filii, obedite parentibus vestris in Domino, hoc enim justum est. Honora patrem tuum et matrem tuam, quod est mandatum primum in promissione: ut bene sit tibi, et sis longævus super terram. Ephe. vi. [1—4.]

Servorum, Ancillarum, Mercenariorum, et Operariorum, officium erga dominos.

Servi, obedite dominis carnalibus cum timore et tremore, in simplicitate cordis vestri, sicut Christo: non ad oculum servientes, quasi hominibus placere studentes, sed ut servi Christi, facientes voluntatem Dei ex animo; cum benevolentia servientes [sicut] Domino, et non hominibus: scientes, quod unusquisque, quodcunque fecerit bonum, hoc reportabit a Domino, sive servus, sive liber. Ephe. vi. [5—9.] Coloss. iii. [22—24.]

Patrum et Matrum familias officium erga servos.

Et vos, domini, eadem facite illis, remittentes minas; scientes quod et vester Dominus est in cœlis, et personarum acceptio non est apud eum. Ephe. vi. [9.] Coloss. iii. [25.]

Adolescentes.

Adolescentes, subditi estote senioribus. Omnes mutuo subjecti sitis, et connectentes humilitatem: quia Deus superbis resistit, humilibus autem dat gratiam. Humiliamini igitur sub potenti manu Dei, ut vos exaltet in tempore visitationis. 1 Pet. v. [5, 6.]

Viduæ.

Quæ vere vidua est et desolata, speret in Deum, et instet obsecrationibus et orationibus nocte ac die. Nam quæ in deliciis vivit, mortua est. 1 Tim. v. [5, 6.]

Tota Congregatio.

Dilige proximum tuum sicut teipsum, nam in hoc verbo omnia præcepta sunt comprehensa. Rom. xiii. [9, 10.]

Et instate orationibus sedulo pro omnibus hominibus. 1 Tim. ii. [1.]

Dum tempus habemus, operemur bonum ad omnes, maxime autem ad domesticos fidei. Gal. vi. [10.]

Filioli mei, non diligamus verbo, neque lingua, sed opere et veritate. 1 Joh. iii. [18.]

Estote factores verbi, et non auditores tantum, fallentes vosmetipsos. Jaco. i. [22.]

1 Cor. ii. [9.]

Oculus non vidit, nec auris audivit, nec in cor hominis ascenderunt, quæ Deus præparavit diligentibus se.

Ad Jesum Christum precatio. J. Park[hursti][1].

Dulcis Iësu,
Cœlica nutu
Regna gubernans,
Et reparator
Totius orbis,
Quem mala noxa
Prima parentum
Perdidit olim,
Accipe vota
Sancta precantis,
Oro, benignus.
Flamine sacro
Corda tuorum
Consolidentur;
Ut bene vitam
(Vita manet dum)
Ducere possint.
Discute tetras,
Quæso, tenebras:
Lux et ubique
Luceat alma.
Pellito falsam,
Insere veram,
Relligionem.
Consceleratum
Perde Papismum;
Tollito sectas,
Seditiones:
Unanimemque
Redde popellum.
Annue votis,
Dulcis Iësu.

Ira[2] Dei adversus pios brevis.

Numinis ira brevis, bonitas pia gaudia præbet.
Est nox tristis? erit postera læta diçs.

Ad[3] Deum Opt. Max. precatio.

Dolos maligne qui struunt,
Nostramque vitam quæritant,
Ne prævalcant nobis, Deus.
Funes eorum rumpito:
Laqueos cruentos scindito:
Ab hostibus civilibus
Et exteris Britannicum
Regnum misericors libera.
Prænobiles viros bonos,

[1] See Johannis Parkhursti Ludicra, sive Epigrammata Juvenilia, Londini, 1573, p. 33. Most of these compositions by the bishop of Norwich seem, from the preface, to have been first published at the earnest entreaty of friends, '*Tiguri*, 1558,' but 'animo valde invito et reluctante.']

[2] Ibid. p. 179. Consolatur hoc exules Anglos. Psal. 30. [5.]]

[3] Ibid. p. 161. Scripsi in navi, transmarinas petens plagas.]

Prænobilesque fœminas[4],
Deum colentes, rictibus
Lupi, leones, tigrides,
Immanibus ne devorent.
Aures petitionibus
Præbe benignas, O Deus,
Propter tuum natum unicum.

Si[5] bonus esse velis, hoc unum velle memento:
Velle tuum noli, velle velisque Dei.

Cathechismus, hoc est, Instructio a singulis Infantibus perdiscenda, priusquam per Episcopum confirmentur.

Quæstio. Quo nomine vocaris?

Responsio. N. vel M.

Quæstio. Unde hoc nomen accepisti?

Responsio. A susceptoribus meis in Baptismo, in quo Christi membrum, divina progenies, et regni cœlestis cohæres fui effectus.

Quæstio. Dic, quid est, quod isti tui susceptores ibi pro te fecerunt?

Responsio. Tria meo nomine sunt polliciti:

Primo, ut diabolo, cum omnibus operibus et pompis ejus, renuntiarem; similiter, ut singulis hujus vitæ vanitatibus, cunctisque carnis voluptatibus, valedicerem: Secundo, ut universis fidei Christianæ articulis indubitanter crederem: Tertio, ut divina placita atque mandata servarem, ambularemque in eisdem cunctis diebus vitæ meæ.

Quæstio. Putasne tuum esse ea omnia tum credere, tum facere, quæ isti pro te olim sunt professi?

Responsio. Etiam certo. Et, assistente divino numine, sic faciam: Patrique nostro cœlesti gratias ago, ex intimo

[4 Two lines have been here omitted:
Elizabetham principem,
Suffolciæ et meam Ducem.
On several other occasions Parkhurst celebrates 'illustrissimam Principem Catharinam Ducem Suffolciæ, heram suam.']

[5 Ibid. p. 181. This distich is entitled,—Ad Christianum.]

cordis promanantes, quod per Dominum nostrum JESUM CHRISTUM ad istam salvationis dignitatem me vocare dignatus sit: atque a Deo Optimo Maximo precibus assiduis peto, ut ejus adjutus gratia jugiter in ea sim usque ad finem hujus meæ vitæ.

Quæstio. Potesne recitare articulos tuæ fidei? Audiam. Recita.

Responsio. Credo in Deum Patrem omnipotentem, creatorem cœli et terræ. Et in Jesum Christum Filium ejus unicum, Dominum nostrum. Qui conceptus est per Spiritum Sanctum, Natus ex Maria Virgine, Passus sub Pontio Pilato, Crucifixus, mortuus et sepultus est, Descendit ad inferos. Tertia die resurrexit a mortuis. Ascendit ad cœlos. Sedet ad dexteram Dei Patris omnipotentis: Inde venturus est judicare vivos et mortuos. Credo in Spiritum Sanctum, sanctam ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam æternam. Amen.

Quæstio. Quæ sunt præcipua, quæ in hiis fidei tuæ articulis docentur?

Responsio. Principio, in Deum Patrem, qui me totamque mundi machinam creavit, credere disco: Deinde, in Deum Filium, qui me totumque genus humanum redemit: Postremo, in Deum Spiritum Sanctum, qui me et omnes electos Dei sanctificavit.

Quæstio. Dicebas susceptores tuos pro te promisisse, fore ut mandata Dei servares. Dic mihi, quot sunt.

Responsio. Sunt numero decem.

Quæstio. Quæ sunt illa?

Responsio. Eadem, quæ Dominus loquutus est in vicesimo Exodi capite, ubi ait:

I. Ego sum Dominus Deus tuus, qui eduxi te de terra Ægypti, e domo servitutis. Non habebis Deos alienos coram me.

II. Non facies tibi sculptile, aut similitudinem rei alicujus in cœlo sursum, aut in terra deorsum, sive in aquis sub terra: non adorabis ea, neque coles. Ego sum Dominus Deus tuus fortis, zelotes, visitans iniquitatem patrum in filiis, in tertiam et quartam generationem eorum, qui oderunt me, et faciens misericordiam in millibus, qui diligunt me, et custodiunt præcepta mea.

III. Non assumes nomen Domini Dei tui in vanum: non enim

erit insons coram Domino, qui usurpaverit nomen Domini Dei sui frustra.

Memento, ut diem Sabbati sanctifices. Sex diebus operaberis, et facies omnia opera tua. Septimo autem die Sabbatum Domini Dei tui est: non facies omne opus in eo, tu et filius tuus, et filia tua, servus tuus, et ancilla tua, jumentum tuum, et advena qui est intra portas tuas. Sex enim diebus fecit Dominus cœlum et terram, et mare, et omnia quæ in eis sunt, et requievit die septimo. Idcirco benedixit Dominus diei septimo, et sanctificavit eum. IV.

Honora patrem tuum, et matrem tuam, ut sis longævus super terram, quam Dominus Deus tuus dabit tibi. V.

Non occides. VI.

Non mœchaberis. VII.

Non furtum facies. VIII.

Non loqueris contra proximum tuum falsum testimonium. IX.

Non concupisces domum proximi tui, nec desiderabis uxorem ejus, non servum, non ancillam, non bovem, non asinum, nec omnia quæ illius sunt. X.

Quæstio. Quæ sunt præcipua, quæ in istis præceptis discis?

Responsio. Duo ex his percipio; primo, officium meum erga Deum; deinde, erga proximum.

Quæstio. Quodnam est illud tuum officium erga Deum?

Responsio. Hoc est obsequium, quod debeam Deo præstare: Ut in eum credam, ut illum timeam, totoque corde, mente, et anima, insuper viribus universis, diligam. Ut ipsum colam, ipsi gratias agam, et in eo spem omnem collocem. Ut eundem invocem, nomenque ejus sanctum, cum sacrosancto ejus sermone, reverear, et illi cunctis diebus vitæ meæ subserviam.

Quæstio. Quid officii habes erga proximum?

Responsio. Ut eum perinde diligam atque meipsum. Ut singulis faciam, quod mihi fieri cupiam. Ut parentes honore et auxilio afficiam. Ut regiæ majestati, ejusque ministris omnibus, cum honore obediam. Ut memet pædagogis meis omnibus, didascalis, spiritualibus pastoribus et dominis, submittam. Ut omni humili reverentia præpositis meis omnibus memet subjiciam. Ut verbo factove nemini noceam. Ut verus et justus in omnibus actionibus meis reperiar. Ut in corde meo nullam malitiam odiumve foveam. Ut manus meas a furto et

fraude cohibeam: insuper, et linguam a maledicentia, mendacio, et obloquio, refrænem. Ut corpus meum in temperantia, sobrietate, et castitate, custodiam. Ut aliena non concupiscam: sed ut diligenter discam, fideliterque laborem, proprium acquirere victum, et meas partes agere in eo vitæ genere, ad quod me divina clementia vocaverit.

Quæstio. Mi fili, hoc sit tibi notum: Te tuo Marte hæc præstare non posse, neque in divinis mandatis ambulare, et numini inservire, si non fueris speciali ejus gratia adjutus. Audiam, igitur: potesne Dominicam recitare precationem?

Responsio. Pater noster, qui es in cœlis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. Sed libera nos a malo. Amen.

Quæstio. Quid petis a Deo in hac precatione Dominica?

Responsio. A Domino Deo, Patre nostro cœlesti, omnium bonorum datore, peto, ut, Spiritu suæ gratiæ mihi cunctisque populis misso, illum adoremus, illique serviamus, et debite obediamus. Præterea, Deo supplico, ut det nobis omnia, tum animæ tum corpori necessaria. Item, ut nobis propitius peccata nostra remittat, et ut in omnibus animæ et corporis periculis defendere et servare dignetur. Postremo, ut ab omni peccato et iniquitate nos servet, et ab inimico illo spirituali et æterna morte conservet. Hæc illum ex sua bonitate facturum spero, per Dominum nostrum Jesum Christum, et ideo dico, Amen.

ITA FIAT.

Orationes mane in aurora dicendæ, cum e lecto te erigis.

In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Oratio[1].

In nomine Domini nostri Jesu Christi surgo, qui me cum Patre et Spiritu Sancto creavit, et suo precioso sanguine ab æterna morte redemit: Ipse me regat, custodiat, bene-

[1 Hortulus Animæ, p. 105.]

dicat, in omne opus bonum deducat, et in eo dirigat atque confirmet: et post hanc miseram et caducam vitam perducat me in vitam illam beatam, et permanentem in secula seculorum. Amen.

Alia[2].

Gratias ago tibi, Domine Jesu Christe, quod hanc noctem mihi volueris esse prosperam, neque in peccatis meis me oppresseris, et in exitium dejeceris, sed pœnitentiæ melioris vitæ clementer reservaris. Teque precor, ut diem itidem hunc totum, et omnes dies vitæ meæ, mihi feliciter exoriri facias, beneque fortunes ad tuam gloriam et animæ meæ salutem: utque tu, qui es salus et vita mundi, lux vera occasum nesciens, sol æternus omnia vivificans, alens, exhilarans, digneris exoriri, et illucescere menti meæ, illamque calore amoris tui vivificare, pane vitæ alere, fonte aquæ vivæ potare, et exhilarare, ut in te, sole justitiæ, et luce æterna, positus pie et immaculate ambulem, nec usquam impingam in ullum peccatum, sed tuæ divinæ gratiæ perpetuo ductu perveniam ad vitam æternam. Amen.

Alia[3].

Deus mi, Pater mi, et Servator, qui gratia erga me tua effecisti, ut transacta nocte ad hunc diem pervenirem: fac etiam, ut ipsum totum in sanctissimi numinis tui cultu et veneratione consumam: nihil omnino aut cogitem, aut dicam, aut faciam, quod eo non tendat: ut tibi obsequar, et voluntati tuæ morem geram: quo scilicet actiones omnes meæ referantur ad gloriam tui, atque fratrum meorum salutem, dum exemplo meo ad te colendum instruentur. Atque ut mundum hunc ad vitæ externæ usus solis tui splendore illuminas; ita fulgore Spiritus tui mentem meam illustra, qui me in via justitiæ tuæ dirigat. Quamcunque ad rem applicem animum meum, is mihi semper sit propositus finis, ut tibi honorique tuo inserviam: omnem felicitatem a gratia et beneficentia tua sola expectem: nec quicquam omnino aggrediar,

[2] An enlargement of a Prayer in the *Precationes aliquot Erasmi*, p. 61, of which there is a translation in the Book of Christian Prayers. See also *Hortulus animæ*, p. 105, and p. 183 of this volume.]

[3] The preceding Prayer must have given occasion to this, which is likewise in the Orarium of 1560. See p. 130.]

quod tibi gratum non sit. Effice præterea, ut, dum hujus vitæ tuendæ causa laboro, et ea curo, quæ ad victum et cultum corporis pertinent, altius tamen erigam animum, ad beatam nempe et cœlestem vitam, quam filiis tuis promisisti. Nihilominus, tam animæ quam corporis protectorem te mihi exhibendo, adversus omnes Sathanæ insultus me confirmes ac munias, et ab omnibus periculis, quæ nobis assidue in hac vita impendent, liberes. Ad hæc, cum parum sit cœpisse, nisi perseverem, ideo a te peto, Domine, ne mihi in hodiernum diem tantum dux sis ac rector, sed usque ad vitæ finem me in tuam fidem suscipias, quo sub tuis auspiciis totus vitæ meæ cursus transigatur. Et quia proficiendum nobis est, gratiæ in me tuæ dona adauge indies, tantisper dum penitus adhæream Filio tuo, Jesu Christo, quem verum Solem, lucentem perpetuo in animis nostris, merito appellamus. Quæ tot tantaque beneficia ut abs te obtineam, obliviscere, quæso, delictorum meorum, eaque pro infinita misericordia tua remitte: quod te facturum promisisti iis, qui te ex animo invocaverint. Amen.

Alia.

Dignare me, Domine, die isto sine peccatis custodire. Dirige gressus et actus meos hodie per semitas justitiæ tuæ: sic tua justitia adesto fragilitati meæ, ut in nulla te re capitaliter offendam. Amen.

Oratio inter vestiendum.

Tua me, Domine Deus, cœlesti armatura hodie contra hostes meos indue, vestimentis sapientiæ et fortitudinis operi, circunda me lorica justitiæ, impone galeam salutis, da scutum fidei et gladium Spiritus, ut ambulem composite, tanquam filius lucis, in novitate vitæ: milesque armatus pugnem fortiter contra adversarios animæ meæ, mundi concupiscentias, carnis illectamenta, et Satanæ, serpentis antiqui, insidias; ut, peracto die, sincero corde, immaculatus et illæsus, gratias tibi agere queam per Jesum Christum, unicum servatorem et redemptorem nostrum. Amen.

Inter lavandum manus.

Ablue, Domine Deus, aqua tuæ divinæ gratiæ animum meum ab omnibus vitiorum sordibus et inquinamentis, quibus totus in conspectu tuo insordescit. Asperge illum hysopo veræ

pœnitentiæ et compunctionis, ut in limpidissimo gratiæ tuæ fonte lotus supra nivem dealbari, tibique exinde jugiter inservire, valeam, per Christum Dominum nostrum. Amen.

Pia[1] meditatio ante preces.

Omnipotens, æterne, ac cœlestis Pater, qui per Filium tuum unigenitum, Dominum nostrum Jesum Christum, precandi rationem discipulis præscripsisti tibi offerendam, et eandem post illos in nos derivasti, simulque docuisti te requirere oratores, qui in spiritu et veritate tibi supplicent: nos, miseri peccatores, absorpti mendacio, vacuique Spiritu, te oramus, Patrem cœlestem, per eundem Filium tuum, qui est veritas, ut propter illum in nos abunde effundas Spiritum Sanctum, qui nos in numerum filiorum adoptet, (quorum tu Pater es,) ut nostræ infirmitati subsidio sit, nos doceat, quid et quomodo juxta sanctam voluntatem tuam orandum, adeoque intra nos exclamet, Abba, Pater, animo meo dilectissime genitor; et sic desiderium et votum nostrum in conspectum tuum prodeat, in quo clementer exaudiamur per eundem Jesum Christum Dominum nostrum. Amen.

Preces Matutinæ ab una vel altera harum subsequentium sententiarum semper exordiantur.

Si impius egerit pœnitentiam a peccatis suis, omnium iniquitatum ejus, quas operatus est, non recordabor, dicit Dominus. *Ezech. xviii.* [21,22.]

Surgam, et ibo ad patrem meum, et dicam ei, Pater, peccavi in cœlum et coram te, jam non sum dignus vocari filius tuus. *Luc. xv.* [18, 19.]

Peccavimus Domino Deo nostro, nos et patres nostri ab adolescentia nostra, usque ad diem hanc, et non audivimus vocem Domini Dei nostri. *Hie. iii.* [25.]

Averte faciem tuam a peccatis nostris, Domine, et omnes iniquitates nostras dele. *Psal. li.* [9.]

Sacrificium Deo spiritus contribulatus; cor contritum et humiliatum, Deus, non despicies. *Ibidem* [17.]

[1 Precationes Christianæ, p. 185. The original title is:—Meditatio Orationi Dominicæ, et aliis precibus, præmittenda.]

Psal. cxliii. [2.] Ne intres in judicium cum servo tuo, Domine, quia non justificabitur in conspectu tuo omnis vivens.

Psal. cxliii. [8.] Auditam fac mihi mane misericordiam tuam, Domine, quia in te speravi.

Psal. xlii. [1.] Quemadmodum desiderat cervus ad fontes aquarum, ita desiderat anima mea ad te, Deus.

Pia Confessio in initio precum, tum Matutinarum, tum Vespertinarum, genibus flexis dicenda.

Omnipotens et clementissime Pater, tanquam oves perditæ peregrinati sumus, et a viis tuis aberravimus: Inventis et concupiscentiis cordis nostri nimium indulsimus: Sacrosanctas leges tuas violavimus: Quæ a nobis facienda fuerant, omisimus; et quæ facienda non fuerant, admisimus: In nobis nulla est salus: Quapropter, O Domine, propitius esto nobis, miserrimis peccatoribus: Parce, O Deus, peccata sua confitentibus: misericordiam concede resipiscentibus, juxta promissiones tuas humano generi in Christo Jesu, Domino nostro, benignissime revelatas. Amplius etiam concede nobis, O clementissime Pater, propter Filium tuum et servatorem nostrum, Jesum Christum, ut posthac pie, juste, sobrieque, vitam nostram instituamus, ad sanctissimi tui nominis gloriam. Amen.

Huic Confessioni addatur et hæc oratio.

Omnipotens Deus, Pater Domini nostri, Jesu Christi, qui non vis mortem peccatoris, sed potius ut recedat a malis suis moribus, et vivat: Nobis ex animo peccata nostra confitentibus, et sacrosancto evangelio tuo indubitanter credentibus, condona, quæso, atque absolve. Præterea, Spiritum tuum Sanctum nobis impertire digneris, ut quod hoc tempore agimus, id tibi totum placeat, et reliqua etiam vita nostra adeo pura sit in hoc mundo et sancta, ut in futuro gaudium consequamur æternum per Christum Dominum nostrum. Amen.

Oratio Dominica.

Pater noster, qui es in cœlis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. Sed libera nos a malo. Amen.

Domine, labia mea aperies.
Et os meum annunciabit laudem tuam.
Deus, in adjutorium meum intende.
Domine, ad adjuvandum me festina.
Gloria Patri, et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc, et semper, et in secula seculorum. Amen. Alleluya.

Psalmus .xciiii.[1]

Canticum excitans ad laudandum Deum.

Venite, exultemus Domino, jubilemus Deo, salutari nostro: præoccupemus faciem ejus in confessione, et in psalmis jubilemus ei.

Quoniam Deus magnus Dominus, et Rex magnus super omnes deos: quoniam non repellit Dominus plebem suam, quia in manu ejus sunt omnes fines terræ, et altitudines montium ipse conspicit.

Quoniam ipsius est mare, et ipse fecit illud, et aridam fundaverunt manus ejus: venite, adoremus, et procidamus ante Deum, ploremus coram Domino, qui fecit nos: quia ipse est Dominus Deus noster, nos autem populus ejus, et oves pascuæ ejus.

Hodie si vocem ejus audieritis, nolite obdurare corda vestra, sicut in exacerbatione secundum diem tentationis in deserto, ubi tentaverunt me patres vestri, probaverunt, et viderunt opera mea.

Quadraginta annis proximus[2] fui generationi huic, et dixi, Semper hii errant corde, ipsi vero non cognoverunt vias meas: quibus juravi in ira mea, si introibunt in requiem meam.

Gloria Patri. etc. Sicut erat. etc.

Antiphona.

Beati pauperes spiritu, quoniam ipsorum est regnum cœlorum. [Mat. v. 3, 4.]
Beati qui lugent, quoniam ipsi consolabuntur.

Hymnus[3].

Jam, lucis orto sidere,
Deum precemur supplices:
Ut in diurnis actibus
Nos servet a nocentibus.
Linguam refrænans temperet,
Ne litis horror insonet:
Visum fovendo contegat,
Ne vanitates hauriat.

[1 Great irregularity exists in the numbering of the Psalms; sometimes it is according to the Hebrew notation, at other times according to the notation of the Vulgate.]

[2 See p. 134, note 1.] [3 See p. 134, note 2.]

Sint pura cordis intima,
Absistat et vecordia.
Carnis terat superbiam
Potus cibique parcitas:
Ut, cum dies abscesserit,
Noctemque sors reduxerit,
Mundi per abstinentiam,
Ipsi canamus gloriam. Amen.

Psalmus .viii.

De laude, honore, et gloria Christi.

Domine, Dominus noster, quam admirabile est nomen tuum in universa terra!

Quoniam elevata est magnificentia tua super cœlos.

Ex ore infantium et lactentium perfecisti laudem propter inimicos tuos, ut destruas inimicum et ultorem.

Quoniam videbo cœlos tuos, opera digitorum tuorum, lunam et stellas quæ tu fundasti.

Quid est homo, quod memor es ejus? aut filius hominis, quoniam visitas eum?

Minuisti eum paulo minus ab angelis: gloria et honore coronasti eum, et constituisti eum super opera manuum tuarum.

Omnia subjecisti sub pedibus ejus, oves et boves universas, insuper et pecora campi;

Volucres cœli, et pisces maris, qui perambulant semitas maris.

Domine, Dominus noster, quam admirabile est nomen tuum in universa terra!

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc. etc.

Psalmus .xviii.

De gloria Dei, quæ in creaturis elucet, et de lege sacrosancta.

Cœli enarrant gloriam Dei, et opera manuum ejus annunciat firmamentum.

Dies diei eructat verbum, et nox nocti indicat scientiam.

Non sunt loquelæ neque sermones, quorum non audiantur voces eorum.

In omnem terram exivit sonus eorum: et in fines orbis terræ verba eorum.

Soli posuit tabernaculum suum: et ipse tanquam sponsus procedens de thalamo suo.

Exultavit ut gigas ad currendam viam: ab imo cœlo egressio ejus;

Et recursus ejus usque ad extremum ejus, nec est qui se abscondat a calore ejus.

Lex Domini immaculata, convertens animas: testimonium Domini fidele, sapientiam præstans parvulis.

Justitiæ Domini rectæ, lætificantes corda: præceptum Domini lucidum, illuminans oculos.

Timor Domini sanctus, permanet in seculum seculi: judicia Domini vera, justificata in semetipsa;

Desiderabilia super aurum, et lapidem preciosum multum, et dulciora super mel et favum.

Etenim servus tuus admonetur per ea: in custodiendis illis retributio multa.

Delicta quis intelligit? ab occultis meis munda me, et a superbiis parce servo tuo.

Si mei non fuerint dominati, tunc immaculatus ero, et emundabor a delicto maximo.

Et erunt ut complaceant eloquia oris mei: et meditatio cordis mei in conspectu tuo semper.

Dominus adjutor meus, et redemptor meus.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc.

Psalmus .xxiii.

De illorum innocentia, qui cœlum petituri sunt: et de Christi resurrectione.

Domini est terra, et plenitudo ejus, orbis terrarum, et universi qui habitant in eo.

Quia ipse super maria fundavit eum: et super flumina præparavit eum.

Quis ascendet in montem Domini? aut quis stabit in loco sancto ejus?

Innocens manibus et mundo corde: qui non accepit in vano animam suam, nec juravit in dolo proximo suo.

Hic accipiet benedictionem a Domino, et misericordiam a Deo salutari suo.

Hæc est generatio quærentium eum, quærentium faciem Dei Jacob.

Attollite portas principes vestras, et elevamini portæ æternales, et introibit Rex gloriæ.

Quis est iste Rex gloriæ? Dominus fortis et potens, Dominus potens in prælio.

Attollite portas principes vestras, et elevamini portæ æternales, et introibit Rex gloriæ.

Quis est iste Rex gloriæ? Dominus virtutum, ipse est Rex gloriæ.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc. Amen.

Antiphona.

Beati mites, quoniam ipsi hæreditabunt terram. [*Mat. v. 5, 6.*]

Beati qui esuriunt et sitiunt justitiam, quoniam ipsi saturabuntur.

Lectio prima. Ex Proverbiis Salomonis.

Timor Domini initium sapientiæ. Fili mi, si te lactaverint peccatores, ne acquiescas eis. Misericordia et veritas te non deserant. Circunda eas gutturi tuo, et describe in tabulis cordis tui, et invenies gratiam et disciplinam coram Deo et hominibus. Habe fiduciam in Domino ex toto corde tuo, et ne innitaris prudentiæ tuæ. In omnibus viis tuis cogita illum, et ipse diriget gressus tuos. Ne sis sapiens apud temetipsum. Disciplinam Domini, fili mi, ne abjicias, nec deficias cum ab eo corriperis. Quem enim diligit Dominus, corripit. Sex sunt quæ odit Dominus, et septimum detestatur anima ejus: [oculos sublimes,] linguam mendacem, manus effundentes innoxium sanguinem, cor machinans imaginationes pessimas, pedes veloces ad currendum ad malum, proferentem mendacia testem iniquum, et eum qui seminat inter fratres discordiam. Time Dominum, fili mi, et regem, et cum detractoribus non commiscearis. Jurationi non assuescat os tuum, multi enim casus in illa. Vir multum jurans replebitur iniquitate, et non recedet a domo ejus plaga.

In multiloquio non deerit peccatum: qui autem moderatur labia sua, prudentissimus est. Responsio mollis frangit iram. Sermo durus suscitat iram. Indignatio regis nuncius mortis, et vir sapiens placabit illam. Qui altam facit domum suam, quærit ruinam. Fœneratur Domino, qui miseretur pauperis, et vicissitudinem suam reddet ei. Facere misericordiam et judicium magis placet Domino quam victimæ. Qui obturat aurem suam ad clamorem pauperis, et ipse clamabit, et non exaudietur. Melius est nomen bonum, quam divitiæ multæ. Audi patrem tuum, qui genuit te, et ne contemnas, cum senuerit mater tua. Quæ viderunt oculi tui, ne proferas cito in jurgio, ne postea emendare non possis, cum dehonestaveris amicum tuum. Qui operatur terram suam, satiabitur panibus: qui autem sectatur otium, replebitur egestate. Virga atque correctio tribuit sapientiam: puer autem, qui dimittitur voluntati suæ, confundit matrem suam.

Hæc dicit Dominus, Convertimini ad me, et salvi eritis.

Hymnus Sancti Ambrosii et Augustini[1], continens laudem Dei Patris, et Filii, et Spiritus Sancti.

Te Deum laudamus: te Dominum confitemur.
Te æternum Patrem omnis terra veneratur.

[1 When saynte Ambrose had baptized hym [Augustine], he gaue

Tibi omnes angeli: tibi cœli, et universæ potestates,
Tibi Cherubin et Seraphin incessabili voce proclamant:
Sanctus, Sanctus, Sanctus: Dominus Deus Sabaoth.
Pleni sunt cœli et terra majestatis gloriæ tuæ.
Te gloriosus apostolorum chorus,
Te prophetarum laudabilis numerus,
Te martyrum candidatus laudat exercitus.
Te per orbem terrarum sancta confitetur ecclesia,
Patrem immensæ majestatis,
Venerandum tuum, verum, et unicum Filium,
Sanctum quoque paracletum Spiritum.
Tu Rex gloriæ, Christe.
Tu Patris sempiternus es Filius.
Tu, ad liberandum suscepturus hominem, non horruisti virginis uterum.
Tu, devicto mortis aculeo, aperuisti credentibus regna cœlorum.
Tu ad dexteram Dei sedes in gloria Patris.
Judex crederis esse venturus.
Te ergo quæsumus, famulis tuis subveni, quos precioso sanguine redemisti.
Æterna fac cum sanctis tuis in gloria numerari.
Salvum fac populum tuum, Domine, et benedic hæreditati tuæ;
Et rege eos, et extolle illos, usque in æternum.
Per singulos dies benedicimus te.
Et laudamus nomen tuum in seculum, et in seculum seculi.
Dignare, Domine, die isto sine peccato nos custodire.
Miserere nostri, Domine, miserere nostri.

thankynges to God and sayde. *Te deum laudamus.* And saynt Austyn answered. *Te dominum confitemur.* And then saynte Ambrose. *Te æternum patrem omnis terra veneratur.* And then saynte Austyn the nexte verse: and so fourthe. Mon. Ritual. Vol. II. p. 12, note 27. This, of course, is a mere legend, founded on the following passage from a *Sermo de Baptismo sancti Augustini,* formerly included among the works of S. Ambrose. Opera Omnia, Tom. III. p. 410, Basil. 1527:—Triumphare tamen visus est Augustinus, illa præsertim hora, in qua novum hominem sacro baptismate induimus, in quo una nobiscum divino quodam instinctu hymnum cantavimus de Christi fide. The authorship of the Hymn is very doubtful, though the general opinion is said to ascribe it to S. Ambrose.]

Fiat misericordia tua, Domine, super nos, quemadmodum speravimus in te.

In te, Domine, speravi; non confundar in æternum.

Laudes.

Deus, in adjutorium meum intende.
Domine, ad adjuvandum me festina.
Gloria Patri, et Filio. etc.
Sicut erat in principio. etc. Amen.

Antiphona.

[*Mat. v.* 7, 8.] *Beati misericordes, quoniam ipsi misericordiam consequentur.*

Beati mundo corde, quoniam ipsi Deum videbunt.

Psalmus xcix.

Oratio[1] ad impetrandum gratiam et scientiam Dei, ut laus ejus per totum orbem divulgetur.

Jubilate Deo, omnis terra: servite Domino in lætitia.

Introite in conspectu ejus in exultatione.

Scitote, quoniam Dominus ipse est Deus: ipse fecit nos, et non ipsi nos.

Populus ejus, et oves pascuæ ejus, introite portas ejus in confessione: atria ejus in hymnis: confitemini illi.

Laudate nomen ejus, quoniam suavis est Dominus: in æternum misericordia ejus: et usque in generatione et generationem veritas ejus.

Gloria Patri. etc.

Sicut erat. etc. Amen.

Daniel iii. [57—88.]

Canticum trium puerorum, qui in fornace perambulantes Deum magnificabant.

Benedicite omnia opera Domini Domino: laudate et superexaltate eum in secula.

Benedicite angeli Domini Domino: benedicite cœli Domino.

Benedicite aquæ omnes, quæ super cœlos sunt, Domino: benedicite omnes virtutes Domini Domino.

Benedicite sol et luna Domino: benedicite stellæ cœli Domino.

Benedicite imber et ros Domino: benedicite omnes Spiritus Dei Domino.

Benedicite ignis et æstus Domino: benedicite frigus et æstas Domino.

Benedicite rores et pruina Domino: benedicite gelu et frigus Domino.

[[1] On p. 140 this heading is prefixed to Psalm lxvii., for which Psalm c. has been here substituted.]

Benedicite glacies et nives Domino: benedicite noctes et dies Domino.

Benedicite lux et tenebræ Domino: benedicite fulgura et nubes Domino.

Benedicat terra Dominum: laudet et superexaltet eum in secula.

Benedicite montes et colles Domino: benedicite universa germinantia in terra Domino.

Benedicite fontes Domino: benedicite maria et flumina Domino.

Benedicite cete et omnia, quæ moventur in aquis, Domino: benedicite omnes volucres cœli Domino.

Benedicite omnes bestiæ et pecora Domino: benedicite filii hominum Domino.

Benedicat Israël Dominum: laudet et superexaltet eum in secula.

Benedicite sacerdotes Domini Domino: benedicite servi Domini Domino.

Benedicite spiritus et animæ justorum Domino: benedicite sancti et humiles corde Domino.

Benedicite, Anania, Azaria, Misael, Domino: laudate et superexaltate eum in secula.

Benedicamus[2] Patrem et Filium cum Sancto Spiritu: laudemus et superexaltemus eum in secula.

Benedictus es, Domine, in firmamento cœli: et laudabilis, et gloriosus, et superexaltatus in secula. Amen.

Psalmus .cxlviii.

Omnes creaturæ ad Dei laudem excitantur.

Laudate Dominum de cœlis: laudate eum in excelsis.

Laudate eum, omnes angeli ejus: laudate eum, omnes virtutes ejus.

Laudate eum, sol et luna: laudate eum, omnes stellæ et lumen.

Laudate eum, cœli cœlorum: et aquæ omnes, quæ super cœlos sunt, laudent nomen Domini.

Quia ipse dixit, et facta sunt; ipse mandavit, et creata sunt.

Statuit ea in æternum, et in seculum seculi: præceptum posuit, et non præteribit.

Laudate Dominum de terra, dracones, et omnes abyssi.

Ignis, grando, nix, glacies, spiritus procellarum, quæ faciunt verbum ejus.

Montes, et omnes colles: ligna fructifera, et omnes cedri.

Bestiæ et universa pecora, serpentes et omnes volucres pennatæ.

Reges terræ et omnes populi, principes et omnes judices terræ.

Juvenes et virgines, senes cum junioribus, laudent nomen Domini: quia exaltatum est nomen ejus solius.

Confessio ejus super cœlum et terram: et exaltavit cornu populi sui.

Hymnus omnibus sanctis ejus: filiis Israel, populo appropinquanti sibi.

Gloria Patri. etc. Sicut erat. etc.

[2 See p. 26, note 2.]

Antiphona.

[*Mat. v.* 9, 10.] *Beati pacifici, quoniam hii Filii Dei vocabuntur. Beati qui persecutionem patiuntur propter justitiam, quoniam illorum est regnum cœlorum.*

Lectio secunda ex .iii. cap. Evangelii Johannis [16-22,] et ex .iiii. capite [11-18, 19-21.] Epistolæ ejusdem.

Sic Deus dilexit mundum, ut Filium suum unigenitum daret, ut omnis, qui credit in eum, non pereat, sed habeat vitam æternam. Non enim misit Deus Filium suum in mundum, ut judicet mundum, sed ut salvetur mundus per ipsum. Qui credit in eum, non judicatur: qui autem non credit, jam judicatus est, quia non credidit in nomine unigeniti Filii Dei. Hoc est autem judicium, quia lux venit in mundum, et dilexerunt homines magis tenebras quam lucem: erant enim eorum mala opera. Omnis enim, qui male agit, odit lucem, et non venit ad lucem, ut non arguantur opera ejus: Qui autem facit veritatem, venit ad lucem, ut manifestentur opera ejus, quia in Deo sunt facta. Charissimi, si [sic] Deus dilexit nos, et nos debemus alterutrum diligere. Deum nemo vidit unquam. Si diligamus invicem, Deus in nobis manet, et charitas ejus in nobis perfecta est. In hoc cognoscimus, quoniam in eo manemus, et ipse in nobis, quoniam de Spiritu Sancto suo dedit nobis. Et nos vidimus, et testamur, quoniam Pater misit Filium suum salvatorem mundi. Quisquis confessus fuerit, quod Jesus est Filius Dei, Deus in eo manet, et ipse in Deo. Et nos cognovimus, et credidimus charitati, quam habet Deus in nobis. Deus charitas est, et qui manet in charitate, in Deo manet, et Deus in eo. In hoc perfecta est charitas Dei nobiscum, ut fiduciam habeamus in die judicii: quia, sicut ille est, et nos sumus in hoc mundo. Nos ergo diligamus Deum, quoniam Deus prior dilexit nos. Si quis dixerit, quoniam diligo Deum, et fratrem suum oderit, mendax est. Qui enim non diligit fratrem suum, quem videt, Deum, quem non videt, quomodo potest diligere? Et hoc mandatum habemus a Deo, ut, qui diligit Deum, diligat et fratrem suum.

Hæc dicit Dominus Deus: Resipiscite, et credite evangelio.

Hymnus.

Consors Paterni luminis,
Lux ipse lucis et Dies:

Christe, qui noctem discutis[1],
Assiste postulantibus.
Aufer tenebras mentium,
Fuga catervas dæmonum:
Expelle somnolentiam,
Ne pigritantes obruat.
Sic, Christe, nobis omnibus
Indulgeas credentibus;
Ut prosit exorantibus,
Quod præcinentes psallimus. Amen.

Canticum Zachariæ.

Gratiarum actio ob præstitum Dei promissum.

Benedictus Dominus Deus Israel, quia visitavit, et fecit redemptionem plebis suæ: *Lucæ. i.* [68–79.]

Et erexit cornu salutis nobis, in domo David, pueri sui:

Sicut locutus est per os sanctorum, qui a seculo sunt, prophetarum ejus:

Salutem ex inimicis nostris: et de manu omnium, qui oderunt nos:

Ad faciendam misericordiam cum patribus nostris: et memorari testamenti sui sancti:

Jusjurandum, quod juravit ad Abraham patrem nostrum: daturum se nobis,

Ut sine timore, de manu inimicorum nostrorum liberati, serviamus illi

In sanctitate et justitia coram ipso omnibus diebus nostris.

Et tu, puer, propheta Altissimi vocaberis: præibis enim ante faciem Domini, parare vias ejus:

Ad dandam scientiam salutis plebi ejus, in remissionem peccatorum eorum,

Per viscera misericordiæ Dei nostri: in quibus visitavit nos oriens ex alto:

Illuminare his, qui in tenebris et in umbra mortis sedent, ad dirigendos pedes nostros in viam pacis.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc. Amen.

[1 See p. 145, note 2.]

Credo in Deum Patrem omnipotentem. etc.

Domine, miserere nobis.

Christe, miserere nobis.

Domine, miserere nobis.

Pater noster, qui es in cœlis. etc.

Versiculus. Et ne nos inducas in tentationem.

Responsio. Sed libera nos a malo.

Versiculus. Ostende nobis, Domine, misericordiam tuam.

Responsio. Et salutare tuum da nobis.

Versiculus. Domine, salvam fac Reginam.

Responsio. Et exaudi nos, cum invocamus te.

Versiculus. Sacerdotes tui induantur justitia.

Responsio. Et sancti tui exultent.

Versiculus. Salvum fac populum tuum, Domine.

Responsio. Et benedic hæreditati tuæ.

Versiculus. Da pacem, Domine, in diebus nostris.

Responsio. Quia non est alius, qui pugnat pro nobis, nisi tu, Domine, Deus noster.

Versiculus. Cor mundum crea in nobis, Deus.

Responsio. Et Spiritum Sanctum tuum ne auferas a nobis.

Oremus.

Omnipotens Deus, qui dedisti nobis Filium tuum, ut esset et sacrificium pro peccato, et exemplum novæ et æternæ vitæ, da ut gratis a mentibus hoc inæstimabile beneficium agnoscentes, exempla vitæ ipsius sanctissimæ perpetuo imitari studeamus. Per eundem nostrum Jesum Christum, Filium tuum: qui vivit et regnat, in unitate Spiritus Sancti, Deus. Per omnia secula seculorum. Amen.

Pro Regina.

Domine, Pater cœlestis, Rex regum, et Dominator dominantium, omnium principum gubernator et rector, intimis votis te supplices quæsumus, Reginam nostram Elizabetham benigno vultu respicias, eique singulari gratia et Spiritu Sancto ita semper assistere[1] digneris, ut voluntatem tuam ubique exequatur, et secundum saluberrimam normam mandatorum tuorum omnem vitam transigat. Accumula in illam cœlestia tua dona,

[1 See p. 102, note 3.]

ut diu [et] feliciter nobis imperet, hostes fortiter devincat, tandemque tecum in cœlesti gloria vivat in æternum. Qui vivis et regnas Deus per omnia secula seculorum. Amen.

Pro Pace.

Deus, auctor pacis, et concordiæ amator, quem nosse vivere, cui servire regnare est, protege ab omnibus impugnationibus supplices tuos, ut, qui in defensione tua confidimus, nullius hostilitatis arma timeamus. Per Christum Dominum nostrum. Amen.

Domine, sancte Pater, omnipotens æterne Deus, qui nos ad principium hujus diei pervenire fecisti, tua nos hodie serva virtute, et concede, ut hoc die ad nullum declinemus peccatum, nec ullum incurramus periculum, sed semper ad tuam justitiam faciendam omnis nostra actio tuo moderamine dirigatur, per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat, in unitate Spiritus Sancti, Deus, per omnia secula seculorum. Amen.

Benedicamus Domino.

Deo gratias.

Litania.

Pater de cœlis, Deus, miserere nobis, miseris peccatoribus.

Pater de cœlis, Deus, miserere. etc.

Fili, redemptor mundi, Deus, miserere nobis, miseris peccatoribus.

Fili, redemptor mundi, Deus, miserere nobis, miseris peccatoribus.

Spiritus Sancte, Deus, a Patre et Filio procedens, miserere nobis, miseris peccatoribus.

Spiritus Sancte, Deus, a Patre. etc.

Sancta, beata, et gloriosa Trinitas, tres personæ, unus Deus, miserere nobis, miseris peccatoribus.

Sancta, beata, et gloriosa. etc.

Ne memineris, Domine, iniquitatum nostrarum, vel parentum nostrorum, neque vindictam sumas de peccatis nostris: parce, Domine, parce populo tuo, quem redemisti precioso sanguine tuo, et ne in perpetuum irascaris nobis.

Parce nobis, Domine.

Ab omni peccato, malo, et infortunio, ab insidiis diaboli, ab ira tua, et æterna damnatione.

Libera nos, Domine.

A cœcitate cordis, superbia, ambitione, hypocrisi, ira, odio, malitia, et discordia.

Libera nos, Domine.

A fornicatione, et aliis omnibus peccatis mortalibus, et a tentationibus carnis, mundi, et diaboli.

Libera nos, Domine.

A fulgure et tempestate, a plaga et pestilentia, fame, bello, homicidio, et morte subitanea.

Libera nos, Domine.

Ab omni seditione et conspiratione, a falsis et hæreticis dogmatibus, a duritia cordis, et contemptu verbi et mandati tui.

Libera nos, Domine.

Per mysterium sanctæ incarnationis, nativitatis, circumcisionis, baptismi, jejunii, et tentationis tuæ.

Libera nos, Domine.

Per agonem et sanguineum sudorem, per crucem et passionem, per preciosam mortem et sepulturam, per gloriosam resurrectionem, et ascensionem tuam in cœlos, et adventum Spiritus Sancti.

Libera nos, Domine.

In tempore tribulationis et prosperitatis nostræ, in hora mortis, et in die judicii.

Libera nos, Domine.

Te rogamus, O Deus, nos peccatores exaudias, ut Ecclesiam tuam sanctam catholicam regere et gubernare digneris.

Te rogamus, audi nos.

Ut famulam tuam Elizabetham, reginam et gubernatricem nostram clementissimam, in vera tui adoratione, in justitia et sanctitate vitæ, confirmare et custodire digneris.

Te rogamus, audi nos.

Ut ejus mentem in tua fide, tui amore et timore, quæ semper in te confidat, et in omnibus honorem et gloriam tuam quærat et promoveat, dirigere digneris.

Te rogamus, audi nos.

Ut eam servare et defendere, et ei victoriam contra omnes hostes suos concedere, digneris.

Te rogamus, audi nos.

Ut episcopos, pastores, et ministros ecclesiæ, vera cognitione et recto intellectu verbi tui illuminare digneris, ita ut tam doctrina, quam vita, illud promoveant.

Te rogamus, audi nos.

Ut consiliarios regios, et totam nobilitatem regni, gratia, sapientia, et intellectu, illustrare digneris.

Te rogamus, audi nos.

Ut magistratibus nostris benedicere digneris, eisque gratiam conferre, ut exequantur justitiam, et custodiant veritatem.

Te rogamus, audi nos.

Ut populo tuo universo benedicere, eumque servare, digneris.

Te rogamus, audi nos.

Ut omnibus gentibus unitatem, pacem, et concordiam, donare digneris.

Te rogamus, audi nos.

Ut mentes nostras ad verum amorem et timorem tui inflammare, et ad mandatorum tuorum observantiam inclinare, velis.

Te rogamus, audi nos.

Ut populo incrementum gratiæ, quo verbum tuum humiliter audiat, et puro corde amplectatur, et fructus Spiritus proferat, donare digneris.

Te rogamus, audi nos.

Ut errantes et deceptos in viam veritatis revocare digneris.

Te rogamus, audi nos.

Ut stantes confirmare, imbecilles sustentare, et cadentes erigere, ac Sathanam sub pedibus nostris conculcare, velis.

Te rogamus, audi nos.

Ut defendas, juves, consoleris, omnes in periculis, necessitatibus, et molestiis constitutos.

Te rogamus, audi nos.

Ut peregrinantibus terra marique, parturientibus, ægrotantibus, et infantibus, captivis et incarceratis, succurrere velis.

Te rogamus, audi nos.

Ut pupillis et orphanis, viduis, desolatis et oppressis, prospicere digneris.

Te rogamus, audi nos.

Ut omnibus hominibus miserearis.

Te rogamus, audi nos.

Ut inimicis et persecutoribus nostris ignoscas, et eorum corda ad pœnitentiam convertere velis.

Te rogamus, audi nos.

Ut fructus terræ dare et conservare digneris, quo suo tempore pie eis utamur.

Te rogamus, audi nos.

Ut veram pœnitentiam et remissionem peccatorum nobis largiri, negligentias et ignorantias nobis condonare, gratiam Sancti Spiritus et emendationem vitæ nobis donare, digneris.

Te rogamus, audi nos.

Fili Dei, te rogamus, audi nos.

Fili Dei, te rogamus, audi nos.

Agnus Dei, qui tollis peccata mundi:

Dona nobis pacem.

Agnus Dei, qui tollis peccata mundi:

Miserere nobis.

Christe, audi nos.		Christe, audi nos.
Kyrie, eleyson.		*Kyrie, eleyson.*
Christe, eleyson.	Resp.	*Christe, eleyson.*
Kyrie, eleyson.		*Kyrie, eleyson.*

Pater noster, qui es in cœlis, sanctificetur nomen tuum. etc.

Et ne nos inducas in temptationem.

Sed libera nos a malo.

Domine, non secundum peccata nostra facias nobis:
Neque secundum iniquitates nostras retribue nobis.

Oremus.

Deus, misericors Pater, qui contritorum non despicis gemitum, et mœrentium non spernis affectum, adesto precibus nostris, quas tibi in angoribus nostris effundimus, easque clementer suscipere dignare; ut, quicquid contra nos diabolicæ atque humanæ moliuntur adversationes, ad nihilum redigatur, et consilio tuæ pietatis elidatur, ut nos tui servi, nullis infestationibus læsi, in ecclesia tua sancta tibi gratias referamus: per Jesum Christum, Dominum nostrum.

Exsurge, Domine, adjuva nos, et libera nos, propter nomen tuum.

Deus, auribus nostris audivimus, patres nostri annunciaverunt nobis opera admiranda, quæ operatus es in diebus eorum, et in diebus antiquis.

Exsurge, Deus, adjuva nos, et libera nos, propter honorem tuum.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc. Amen.

Ab inimicis nostris libera nos, Christe.

Respice clementer afflictiones nostras.

Aspice dolorem cordis nostri.

Propitius esto peccatis populi tui.

Benigne audi orationes nostras.

O fili David, miserere nobis.

Et nunc et semper dignare exaudire nos, O Christe.

Christe, exaudi nos. Exaudi nos clementer, Domine, Jesu Christe.

Ostende nobis, Domine, misericordiam tuam:

Sicut speravimus in te.

Oremus.

Infirmitates nostras, quæsumus, Domine, benigne respice, et propter gloriam nominis tui mala omnia, quæ juste pro peccatis nostris meremur, a nobis clementer averte: et præsta, ut in cunctis adversitatibus omnem nostram fiduciam collocemus in misericordia tua, et tibi semper in puritate vitæ serviamus ad gloriam tui nominis: per unicum mediatorem nostrum et advocatum, Jesum Christum, Dominum nostrum. Amen.

Pro Regina.

O Domine, Pater noster cœlestis, qui maximus potentissimusque es Rex regum, et Dominus dominantium, omnium principum solus et unicus moderator et gubernator, qui ab excelso et summo throno tuo omnes mundi incolas intueris, suppliciter te rogamus, ut reginam nostram Elizabetham clementer et benigno vultu respicere digneris, et eam tui Sancti Spiritus gratia ita adimplere, ut semper ad tuam voluntatem perficiendam dedita in viis tuis ambulet. Accumula in eam cœlestia tua dona: vitam illi felicem et diuturnam largire, ut diu feliciterque regnet, hostes omnes superet suos, et post hanc vitam gloria perfruatur æterna. Per Christum Dominum nostrum. Amen.

Omnipotens, sempiterne Deus, qui facis mirabilia magna solus, prætende super famulos tuos, pontifices et ministros, et super cunctas congregationes illis commissas, Spiritum gratiæ salutaris, et ut in veritate tibi complaceant, perpetuum eis rorem tuæ benedictionis infunde: per advocatum et mediatorem nostrum, Jesum Christum. Amen.

Precatio Divi Chrysostomi.

Omnipotens, sempiterne Deus, qui nobis gratiam dedisti, ut hoc tempore unanimiter congregati preces nostras ad te

offeramus, quique polliceris, ubi duo vel tres congregati fuerint in tuo nomine, te eorum supplicationes clementer exauditurum: petimus, ut vota et preces tuorum famulorum, prout tibi videbitur eorum saluti maxime expedire, perficias, et præsta nobis in hac vita tuæ veritatis cognitionem, et in futura vitam æternam. Amen.

2 Corinth. xiii. [14.]

Gratia Domini nostri, Jesu Christi, caritas Dei, et communicatio Sancti Spiritus, sit semper cum omnibus nobis. Amen.

Pro pluvia petenda tempore necessitatis.

Deus, Pater cœlestis, qui per Filium tuum unigenitum promisisti universis tuum regnum et ejus justitiam quærentibus omnia huic vitæ necessaria, da nobis, quæsumus, in hac nostra necessitate pluviam et imbres tempestivos, ut terræ fructus ad corporis nostri consolationem, et tui nominis honorem, recipere possimus. Per Jesum Christum, Dominum nostrum. Amen.

Pro aëris serenitate.

Domine Deus, qui propter peccata populi semel submersisti mundum universum, octo hominibus solum exceptis, et postea, singulari ductus misericordia, promisisti illum nunquam rursus submergendum; supplices te rogamus, etsi ob iniquitates nostras has pluvias et aquarum inundationes sumus commeriti, digneris tamen nos ad veram pœnitentiam convertere, et talem nobis tribuere cœli serenitatem, ut terræ fructus tempore opportuno recipiamus, tuoque hoc supplicio admoniti vitam nostram emendare discamus, atque ob tuam in nos clementiam tuas laudes et honores perpetuo celebrare valeamus. Per Jesum Christum, Dominum nostrum. Amen.

Tempore caritatis et famis.

Deus, Pater cœlestis, cujus beneficio pluvia decidit, terra fit frugifera, animantia crescunt, et pisces multiplicantur: intuere, quæsumus, afflictiones populi tui, et largire, ut hæc penuria caritasque annonæ, quam nunc justissime propter peccata nostra patimur, bonitate misericordiæ tuæ vertatur in copiam et abundantiam. Hæc nobis, clementissime Pater, concede propter amorem Jesu Christi, Domini nostri, cui tecum et Sancto Spiritui laus, honor, et gloria, in omnem æternitatem. Amen.

Tempore belli.

Omnipotens Deus, Rex regum, et omnium gubernator, cujus potentiæ nulla creatura resistere potest, cui proprium est peccatores punire, et eorum misereri, qui vere agunt pœnitentiam; serva et libera nos, suppliciter te petimus, a manu inimicorum, reprime eorum superbiam, minue malitiam, dissipa illorum machinationes et astutias, ut nos tuis armis muniti semper servemur ab omnibus periculis, ad te glorificandum, qui es unicus victoriæ largitor: propter merita unigeniti Filii tui, Domini nostri, Jesu Christi. Amen.

Tempore pestis, mortalitatis, sive morbi.

Omnipotens Deus, qui tempore regis David, in ira tua, septuaginta millia hominum pestis morbo sustulisti, et tamen, tuæ misericordiæ memor, conservasti reliquos; miserere nostri miserorum, qui nunc variis morbis et gravi mortalitate affligimur, ut quemadmodum angelos tuos a supplicio inferendo cessare jussisti, ita quoque nunc et hanc pestem a nobis amovere digneris. Per Jesum Christum, Dominum nostrum. Amen.

Deus, cui proprium est misereri semper et parcere, suscipe has precationes nostras, ut quos delictorum catena misere constringit, clementia tuæ misericordiæ libere absolvat: propter merita Jesu Christi, nostri mediatoris unici. Amen.

Preces Vespertinæ.

Sententiæ.

Tibi, O Domine, Deus noster, misericordia et propitiatio, quia recessimus a te, et non audivimus vocem Domini, Dei nostri, ut ambularemus in lege tua, quam posuisti nobis. *Daniel ix.* [9, 10.]

Tibi, Domine, justitia, nobis autem confusio faciei, quoniam peccavimus, iniquitatem fecimus, impie egimus, et declinavimus a mandatis atque judiciis tuis. *Ibidem.* [7, 5.]

Non in justificationibus nostris prosternimus preces ante faciem tuam, sed in miserationibus tuis multis, O Deus. *Ibidem.* [18.]

Exaudi, Domine, placare, Domine, attende, et ne moreris propter temetipsum, Deus meus. *Ibidem.* [19.]

Corripe nos, Domine, veruntamen in judicio, et non [in] furore tuo, ne forte ad nihilum redigas nos. *Hier. x.* [24.] *Psal. vi.* [1].

In multitudine misericordiæ tuæ introibo in domum tuam: adorabo ad templum sanctum tuum in timore tuo. *Psal. v.* [8.]

Confessio.

Omnipotens et clementissime Pater, tanquam oves perditæ peregrinati sumus. etc. ut in initio Precum matutinarum.

Precatio.

Omnipotens Deus, Pater Domini nostri, Jesu Christi. etc.
Pater noster, qui es in cœlis. etc.
Domine, labia mea aperies.
Et os meum. etc.
Deus, in adjutorium. etc.
Domine, ad adjuvandum. etc.
Gloria Patri. etc.
Sicut erat. etc. Amen.

Hymnus[1].

Rerum Creator omnium,
Te poscimus hoc vesperi,
Defende nos per gratiam
Ab hostis nostri fraudibus.
Nullo ludamur, Domine,
Vel somnio, vel phasmate:
In te cor nostrum vigilet,
Nec dormiat in crimine.
Summe Pater, per Filium
Largire quod te poscimus:
Cui per Sanctum Spiritum
Æterna detur gloria. Amen.

Psalmus .xii.

Oratio contra tentationem.

Usquequo, Domine, oblivisceris me in finem? usquequo avertis faciem tuam a me?

Quamdiu ponam consilia in anima mea, dolorem in corde meo per diem?

Usquequo exaltabitur inimicus meus super me? respice, et exaudi me, Domine, Deus meus.

Illumina oculos meos, ne unquam obdormiam in morte, nequando dicat inimicus meus, Prævalui adversus eum.

Qui tribulant me, exultabunt, si motus fuero: ego autem in misericordia tua speravi.

Exultavit cor meum in salutari tuo: cantabo Domino, qui bona tribuit mihi, et psallam nomini Domini altissimi.

Gloria Patri. etc. Sicut erat. etc. Amen.

[1 See p. 156, note 1.]

Psalmus .xiv.

Pie viventes ingredientur vitam æternam.

Domine, quis habitabit in tabernaculo tuo? aut quis requiescet in monte sancto tuo?

Qui ingreditur sine macula, et operatur justitiam:

Qui loquitur veritatem in corde suo: et qui non egit dolum in lingua sua:

Nec fecit proximo suo malum: et opprobrium non accepit adversus proximos suos.

Ad nihilum deductus est in conspectu ejus malignus: timentes autem Dominum glorificat.

Qui jurat proximo suo, et non decipit: qui pecuniam suam non dedit ad usuram, et munera super innocentem non accepit.

Qui facit hæc, non movebitur in æternum.

Psalmus .xlii.

Oratio ut liberemur ab hostibus.

Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

Et introibo ad altare Dei, ad Deum, qui lætificat juventutem meam.

Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

Gloria Patri. etc.

Sicut erat. etc. Amen.

Antiphona.

Qui dicit se Deum nosse, et mandata ejus non servat, mendax est, et veritas non est in eo. [1 *Johan. ii.* 4.]

Lectio prima ex quarto capite Tobiæ.

Tobias senior, cum putaret se moriturum, vocavit ad se Tobiam filium suum, dixitque ei: Audi, fili mi, verba oris mei, et ea in corde tuo, quasi fundamentum, construe. Cum acceperit Deus animam meam, corpus meum sepelito, et honorem habebis matri tuæ omnibus diebus vitæ ejus. Memor enim esse debes, quæ et quanta pericula passa sit propter te in utero suo. Cum autem et ipsa compleverit tempus vitæ suæ, sepelias eam circa me. Omnibus autem diebus vitæ tuæ in mente habeto Deum, et cave, ne aliquando peccato consentias, nec prætermittas præcepta Domini Dei nostri. Ex substantia tua fac eleemosynam, et noli avertere faciem tuam ab ullo paupere: ita enim fiet, ut nec a te avertatur facies Domini. Quomodo potueris, ita esto misericors. Si multum

tibi fuerit, abundanter tribue: si exiguum tibi fuerit, etiam exiguum libenter impartiri stude. Præmium enim bonum tibi thesaurizas in die necessitatis. Attende tibi, fili mi, ab omni fornicatione, [et,] præter uxorem tuam, nunquam patiaris crimen scire. Superbiam nunquam in tuo sensu, aut in tuo verbo, dominari permittas: in ipsa enim initium sumpsit omnis perditio. Quicunque tibi aliquid operatus fuerit, statim ei mercedem restitue, et merces mercenarii tui apud te omnino non remaneat. Quod ab alio oderis fieri tibi, vide ne tu aliquando alteri facias. Panem tuum cum esurientibus et egenis comede, et de vestimentis tuis nudos tege. Consilium semper a sapiente perquire. Omni tempore benedic Deum, et pete ab eo, ut vias tuas dirigat, et omnia consilia tua in ipso permaneant. Noli timere, fili mi: pauperem quidem vitam agimus, sed multa bona habebimus, si timuerimus Deum, et recesserimus ab omni peccato, et fecerimus bene. Hæc dicit Dominus Deus: Convertimini ad me, et salvi eritis.

Canticum Mariæ exultantis, et laudantis bonitatem Dei.

Magnificat anima mea Dominum.

Et exultavit spiritus meus: in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna, qui potens est, et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies timentibus eum.

Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

Deposuit potentes de sede, et exaltavit humiles.

Esurientes implevit bonis: et divites dimisit inanes.

Suscepit Israel puerum suum: recordatus misericordiæ suæ;

Sicut locutus est ad patres nostros Abraham: et semini ejus in secula.

Gloria Patri. etc. Sicut erat. etc. Amen.

Laudes[1].

Converte nos, Deus, salutaris noster.

Et averte iram tuam a nobis.

Deus, in adjutorium meum intende.

Domine, ad adjuvandum me festina.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc. Amen.

[1 What is here meant by *Laudes* it is impossible to say, since no part of the Evening service was ever so styled. See p. 139, note 1.]

Psalm .cxii.

Hic instigamur ad laudandum et glorificandum Deum.

Laudate, pueri, Dominum: laudate nomen Domini.

Sit nomen Domini benedictum, ex hoc nunc, et usque in seculum.

A solis ortu usque ad occasum, laudabile nomen Domini.

Excelsus super omnes gentes Dominus: et super cœlos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat, et humilia respicit in cœlo et in terra?

Suscitans a terra inopem, et de stercore erigens pauperem;

Ut collocet eum cum principibus, cum principibus populi sui.

Qui habitare facit sterilem in domo, matrem filiorum lætantem.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc. Amen.

Psalm .cxxxiv.

Laudandus Deus ob admiranda opera et beneficia.

Laudate nomen Domini, laudate, servi, Dominum:

Qui statis in domo Domini: in atriis domus Dei nostri.

Laudate Dominum, quoniam bonus Dominus: psallite nomini ejus, quoniam suave;

Quoniam Jacob elegit sibi Dominus: Israel in possessionem sibi.

Quia ego cognovi, quod magnus est Deus, et Deus noster præ omnibus diis.

Omnia quæcunque voluit, Dominus fecit in cœlo et in terra, et in mari, et in omnibus abyssis.

Educens nubes ab extremo terræ: fulgura in pluviam fecit.

Qui producit ventos de thesauris suis: qui percussit primogenita Ægypti ab homine usque ad pecus.

Et misit signa et prodigia in medio tui, Ægypte, in Pharaonem, et in omnes servos ejus.

Qui percussit gentes multas: et occidit reges fortes:

Seon regem Amorreorum, et Og regem Basan, et omnia regna Chanaan.

Et dedit terram eorum hæreditatem: hæreditatem Israel populo suo.

Domine, nomen tuum in æternum: Domine, memoriale tuum in generationem et generationem.

Quia judicabit Dominus populum suum: et in servis suis deprecabitur.

Simulacra gentium argentum et aurum: opera manuum hominum.

Os habent, et non loquentur: oculos habent, et non videbunt.

Aures habent, et non audient: neque enim est spiritus in ore ipsorum.

Similes illis fiant, qui faciunt ea, et omnes qui confidunt in eis.

Domus Israel, benedicite Domino, domus Aaron, benedicite Domino.

Domus Levi, benedicite Domino: qui timetis Dominum, benedicite Domino.

Benedictus Dominus ex Sion, qui habitat in Hierusalem.

Gloria Patri, et Filio. etc.

Sicut erat in principio, et nunc, et semper, et in secula seculorum. Amen.

Psalmus .cxxxvii.

Laus Dei simul et gratiarum actio.

Confitebor tibi, Domine, in toto corde meo, quoniam audisti verba oris mei.

In conspectu angelorum psallam tibi: adorabo ad templum sanctum tuum, et confitebor nomini tuo,

Super misericordia tua, et veritate tua: quoniam magnificasti super omne nomen sanctum tuum.

In quacunque die invocavero te, exaudi me: multiplicabis in anima mea virtutem.

Confiteantur tibi, Domine, omnes reges terræ, quia audierunt omnia verba oris tui;

Et cantent in viis Domini, quoniam magna est gloria Domini.

Quoniam excelsus Dominus, et humilia respicit: et alta a longe cognoscit.

Si ambulavero in medio tribulationis, vivificabis me, et super iram inimicorum meorum extendisti manum tuam: et salvum me fecit dextera tua.

Dominus retribuet pro me: Domine, misericordia tua in seculum: opera manuum tuarum ne despicias.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc. Amen.

Antiphona.

John. xiii. [34, 35.] *Mandatum novum do vobis: Ut diligatis invicem, sicut ego dilexi vos. In hoc cognoscent omnes, quia discipuli mei estis, si dilectionem habueritis ad invicem.*

Lectio .ii. ex .xii. [9-21.] et .xiii. capite [12-14.] epistolæ Pauli ad Romanos.

Dilectio sit inter vos non simulata: sitis odio prosequentes quod malum est, et adhærentes ei quod bonum est: per fraternam caritatem ad mutuo vos diligendos propensi: honore alius alium prævenientes, studio non pigri, spiritu ferventes, tempori servientes, spe gaudentes, in afflictione patientes, precationi instantes, necessitatibus sanctorum communicantes, hospitalitatem sectantes. Bene loquamini de iis, qui vos insectantur: bene loquamini, inquam, et ne male precemini. Gaudete cum gaudentibus, et flete cum flentibus, eodem animo alii in alios affecti, non arroganter de vobis ipsis sentientes, sed humilibus vos accommodantes. Ne sitis arrogantes apud vosmetipsos, neque cuiquam malum pro malo reddatis, providentes bona non tantum coram Deo, sed etiam coram homi-

nibus: si fieri potest, quantum in vobis est, cum omnibus hominibus in pace viventes: non vosmetipsos ulciscentes, dilecti, quin potius date locum iræ: scriptum est enim, Mihi ultio, ego rependam, dicit Dominus. Si igitur esurit inimicus tuus, pasce eum: si sitit, da illi potum: hoc enim si feceris, carbones ignis coacervabis in caput illius. Ne vincaris a bono, sed potius vince bono malum. Abjiciamus igitur opera tenebrarum, et induamur arma lucis: tanquam in die composite ambulemus, non in comessationibus et ebrietatibus, non in cubilibus ac lasciviis, non [in] contentione et æmulatione: sed induimini Dominum Jesum Christum, et carnis curam ne agatis ad concupiscentias. *Rom. xiii.*

Hæc dicit Dominus: Pœnitentiam agite, quoniam appropinquat regnum cœlorum.

Antiphona.

Tu in nobis es, Domine, et nomen sanctum tuum invocatum est super nos: ne derelinquas nos, Domine, Deus noster. [*Hier. xiv.* 9.]

Hymnus[1].

Christe, qui lux es et dies,
Noctis tenebras detegis,
Lucisque lumen crederis,
Lumen beatum prædicans:
Precamur, sancte Domine,
Defende nos in hac nocte:
Sit nobis in te requies:
Quietam noctem tribue.
Ne gravis somnus irruat,
Nec hostis nos surripiat:
Nec caro, illi consentiens,
Nos tibi reos statuat.
Oculi somnum capiant,
Cor ad te semper vigilet,
Dextera tua protegat
Famulos, qui te diligunt.
Defensor noster, aspice,
Insidiantes reprime,

[[1] By the Salisbury Breviary this Hymn was to be used 'ad Completorium.']

Guberna tuos famulos,
Quos sanguine mercatus es.
Memento nostri, Domine,
In gravi isto corpore:
Qui es defensor animæ,
Adesto nobis, Domine.
Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu paraclito,
Et nunc, et in perpetuum. Amen.

Canticum Simeonis justi.

Luc. ii. [29—33.] Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace:

Quia viderunt oculi mei salutare tuum,

Quod parasti ante faciem omnium populorum:

Lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

Gloria Patri, et Filio. etc.

Sicut erat in principio, et nunc, et semper, et in secula seculorum. Amen.

Credo in Deum, Patrem omnipotentem. etc.

Domine, miserere nobis.

Christe, miserere nobis.

Domine, miserere nobis.

Pater noster, qui es in cœlis. etc.

Versiculus. Et ne nos inducas in tentationem.

Responsio. Sed libera nos a malo.

Versiculus. Ostende nobis, Domine, misericordiam tuam.

Responsio. Et salutare tuum da nobis.

Versiculus. Domine, salvam fac reginam.

Responsio. Et exaudi nos in die, qua invocaverimus te.

Versiculus. Sacerdotes tui induantur justitiam.

Responsio. Et sancti tui exultent.

Versiculus. Salvum fac populum tuum, Domine.

Responsio. Et benedic hæreditati tuæ.

Versiculus. Da pacem, Domine, in diebus nostris.

Responsio. Quia non est alius, qui pugnat pro nobis, nisi tu, Domine, Deus noster.

Versiculus. Cor mundum crea in nobis, Deus.

Responsio. Et Spiritum Sanctum tuum ne auferas a nobis.

Oremus.

Domine, Jesu Christe, cui proprium est misereri, quique purus ac mundus es absque ulla peccati macula: gratia tua nos imbue, ut te sequamur misericordiam proximis nostris præstando, et nunquam non puro ac mundo corde simus erga te, ut post hanc vitam te intueamur in æterna gloria. Qui vivis et regnas Deus per omnia secula seculorum. Amen.

Pro Regina.

Omnipotens Deus, cujus regnum est æternum et potentia infinita, miserere universæ Ecclesiæ, et sic dirige cor electæ famulæ tuæ, Elizabethæ reginæ nostræ, ut cognoscat se esse famulam tuam, et ante omnia quærat gloriam et honorem tuum: et ut nos ei subjecti, agnoscentes, ut decet, eam a te habere imperium, fideliter ei serviamus, eam honoremus, et obsequamur ipsi cum omni submissione, in te, et propter te, juxta præceptum tuum. Per Christum Dominum nostrum.

Pro Pace.

Deus, a quo sancta desideria, recta consilia, et justa sunt opera, da servis tuis illam, quam mundus dare non potest, pacem, ut et corda nostra mandatis tuis dedita, et, hostium sublata formidine, tempora sint tua protectione tranquilla. Per Christum Dominum nostrum. Amen.

Omnipotens[1] Domine Deus, ex cujus ordine et voluntate jam nox et tenebræ appetunt, tuam clementiam deprecamur, ut nos misericorditer in tutelam tuam accipias, ne in nos principes tenebrarum aliquid potestatis habeant: et, cum dormiendum pro corporis necessitate sit, nihilominus cor et animus noster ad te semper vigilent, et effice ne in conspectu tuo filii noctis et tenebrarum, sed diei et lucis, perpetuo inveniamur. Qui vivis et regnas Deus per omnia secula seculorum. Amen.

Lucem tuam nobis, Domine, concede, ut, depulsis cordium tenebris, pervenire possimus ad lumen, quod est Christus. Amen.

Benedicamus Domino.
Deo gratias.

[1 See p. 154, note 1.]

Preces dicendæ, cum itur cubitum.

In nomine Patris, et Filii, et Spiritus Sancti. Amen.
Pater noster, qui es in cœlis. &c.

Hymnus.

Salvator mundi, Domine,
Qui nos salvasti hodie:
In hac nocte nos protege,
Et salva omni tempore.
Adesto nunc propitius,
Et parce supplicantibus:
Tu dele nostra crimina,
Tu tenebras illumina.
Ne mentem somnus opprimat,
Nec hostis nos surripiat:
Nec ullis caro, petimus,
Commaculetur sordibus.
Te, reformator sensuum,
Votis precamur cordium,
Ut puri castis mentibus
Surgamus a cubilibus.
Gloria[1] tibi, Domine,
Qui natus es de virgine,
Cum Patre et Sancto Spiritu,
In sempiterna secula. Amen.

Oratio[2].

Gratias ago tibi, Pater omnipotens, æterne Deus, qui, pro infinita bonitate tua, me indignum famulum tuum dignatus es hoc die ab hostium meorum, tam corporis, quam animæ, insidiis salvum et incolumem custodire. Teque precor, ut quicquid hodie cogitando, loquendo, vel faciendo, contra præcepta et mandata tua deliqui, id totum mihi ex paterna benignitate tua remittas atque condones. Ad hæc te rogo atque obtestor, ut et hanc mihi noctem velis salutarem esse, meque

[1 No Doxology is added in the Orarium of 1560. See p. 153. On the contrary, the Salisbury Breviary has the Doxology, as before, on p. 270.]

[2 This Prayer has been formed on one in a devotional work, entitled, *Viridarium Spirituale.* See Precationum Piarum Enchiridion, Antwerpiæ 1573, p. 62, and Hortulus animæ, p. 103.]

ab omni periculo corporis et animæ tua eadem bonitate et gratia clementer tueri et conservare, ut oculi mei tranquille dormiant, corpus secure quiescat, et animus ad te semper vigilet, ne usquam suggillatori Sathanæ consentiat. Per Christum Dominum nostrum. Amen.

Illumina, quæsumus, Domine Deus, tenebras nostras, et totius hujus noctis insidias tu a nobis repelle propitius. Per Christum Dominum nostrum. Amen.

Ecce non dormitabit, neque dormiet, qui custodit Israel. *Psal. cxx.* [4—7.]
Dominus custodit te, Dominus protectio tua.
Per diem sol non uret te, neque luna per noctem.
In pace in id ipsum dormiam et requiescam.

Noctu si forte expergisceris, ad hunc modum tecum meditare.

In noctibus extollam manus meas in sancta, et benedicam Domino.

Media nocte surgam ad confitendum tibi, Domine, super judicia justificationis tuæ.

Memor ero nocte nominis tui Domine; doce me custodire legem tuam.

Memor ero tui, O Deus, super stratum meum, quia fuisti adjutor meus.

Pater noster, qui es in cœlis. &c.

Ex Psal. l.

Averte faciem tuam, Domine, a peccatis meis, et omnes iniquitates meas dele.

Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua, et Spiritum Sanctum tuum ne auferas a me.
Ab insidiis diaboli libera me, Domine.
A nocturno malo defende me, Domine.
In hora mortis succurre mihi, Domine.

Oratio.

Illumina oculos meos, Domine, ne unquam obdormiam in morte: ne quando dicat inimicus meus, Prævalui adversus eum.

Cum ad somnum te rursum componis, dic.

Salva me, Domine, vigilantem, custodi me dormientem, ut vigilem in Christo, et requiescam in pace. Amen.

In manus tuas, Domine, commendo spiritum meum: conserva me, Domine, Deus veritatis.

Psalmi, Lectiones, et Preces Selectæ, de Nativitate, Passione, Resurrectione, et Ascensione Christi, ac etiam de Missione Spiritus Sancti, et Sancta Trinitate: in festis Natalis Domini, Parasceves, Paschæ, Ascensionis, Pentecostes, et Trinitatis, necnon aliis (quibus visum fuerit) temporibus, recitandæ.

De Nativitate Domini nostri Jesu Christi.

Psal. [1]xxxiv.

Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob.

Remisisti iniquitatem plebis tuæ: operuisti omnia peccata eorum.

Mitigasti omnem iram tuam: avertisti ab ira indignationis tuæ.

Converte nos, Deus salutaris noster: et averte iram tuam a nobis.

Nunquid in æternum irasceris nobis? aut extendes iram tuam a generatione in generationem?

Deus, tu conversus vivificabis nos: et plebs tua lætabitur in te.

Ostende nobis, Domine, misericordiam tuam: et salutare tuum da nobis.

Audiam, quid loquatur in me Dominus Deus: quoniam loquetur pacem in plebem suam,

Et super sanctos suos: et in eos qui convertuntur ad cor.

Veruntamen prope timentes eum salutare ipsius: ut inhabitet gloria in terra nostra.

Misericordia et veritas obviaverunt sibi: justitia et pax osculatæ sunt.

Veritas de terra orta est: et justitia de cœlo prospexit.

Etenim Dominus dabit benignitatem: et terra nostra dabit fructum suum.

Justitia ante eum ambulabit: et ponet in via gressus suos. Gloria Patri. &c.

Psal. cix.

Dixit Dominus Domino meo: Sede a dextris meis:

Donec ponam inimicos tuos scabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: ex utero ante luciferum genui te.

Juravit Dominus, et non pœnitebit eum: Tu es sacerdos in æternum, secundum ordinem Melchisedech.

Dominus a dextris tuis confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas, conquassabit capita in terra multorum.

De torrente in via bibet: propterea exaltabit caput.

Gloria Patri, et Filio. &c.

Sicut erat in principio. &c.

Psalmus .cxxxi.

Memento, Domine, David: et omnis mansuetudinis ejus:

Sicut juravit Domino: votum vovit Deo Jacob:

Si introiero in tabernaculum domus meæ: si ascendero in lectum strati mei:

Si dedero somnum oculis meis: et palpebris meis dormitationem:

Et requiem temporibus meis: donec inveniam locum Domino, tabernaculum Deo Jacob.

Ecce audivimus eam in Effrata: invenimus eam in campis silvæ.

Introibimus in tabernaculum ejus: adorabimus in loco, ubi steterunt pedes ejus.

Surge, Domine, in requiem tuam: tu, et arca sanctificationis tuæ.

Sacerdotes tui induantur justitiam: et sancti tui exultent.

Propter David, servum tuum: non avertas faciem Christi tui.

Juravit Dominus David veritatem, et non frustrabitur eam: De fructu ventris tui ponam super sedem tuam.

Si custodierint filii tui testamentum meum: et testimonia mea hæc, quæ docebo eos;

Et filii eorum, usque in seculum: sedebunt super sedem tuam.

Quoniam elegit Dominus Sion: elegit eam in habitationem sibi.

Hæc requies mea in seculum seculi: hic habitabo, quoniam elegi eam.

Viduam ejus benedicens benedicam: pauperes ejus saturabo panibus.

Sacerdotes ejus induam salutari: et sancti ejus exultatione exultabunt.

Illuc producam cornu David: paravi lucernam Christo meo.

Inimicos ejus induam confusione: super ipsum autem efflorebit sanctificatio mea.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc.

Lectio desumpta ex primo [26-36] et .ii. capite [6-21] Lucæ evangelistæ.

Missus est angelus Gabriel a Deo in civitatem Galileæ, cui nomen Nazareth, ad virginem desponsatam viro, cui nomen erat Joseph, de domo David, et nomen virginis Maria. Ingressus angelus ad eam dixit: Ave, gratia plena: Dominus tecum: benedicta tu in mulieribus. Quæ cum audisset, turbata est in sermone ejus, et cogitabat, qualis esset illa salutatio. Et ait angelus ei: Ne timeas, Maria: invenisti gratiam apud Deum: ecce concipies in utero, et paries filium, et vocabis nomen ejus Jesum. Hic erit magnus, et Filius Altissimi vocabitur, et dabit illi Dominus Deus sedem David patris ejus, et regnabit in domo Jacob in æternum, [et regni ejus non erit finis.] Dixit autem Maria ad angelum: Quomodo fiet istud, quoniam virum non cognosco? Et respondens angelus

dixit: Spiritus Sanctus superveniet in te, et virtus Altissimi obumbrabit tibi: ideoque et quod nascetur ex te sanctum vocabitur Filius Dei. &c.

Lucæ ii. Quum autem completi essent dies, ut pareret, in civitate Bethleem peperit filium suum primogenitum, et pannis eum involvit, et reclinavit eum in præsepi, quia non erat eis locus in diversorio. Et pastores erant in eadem regione vigilantes, et custodientes vigilias noctis super gregem suum. Et ecce angelus Domini stetit juxta illos, et claritas Dei circumfulsit illos, et timuerunt timore magno. Et dixit illis angelus: Nolite timere: ecce enim evangelizo vobis gaudium magnum, quod erit omni populo: quia natus est hodie vobis Salvator, qui est Christus Dominus, in civitate David. Et hoc vobis signum: invenietis infantem pannis involutum, et positum in præsepi. Et subito facta est cum angelo multitudo militiæ cœlestis, laudantium Deum, et dicentium: Gloria in altissimis Deo, et in terra pax hominibus bonæ voluntatis.

Et factum est, ut discesserunt ab eis angeli in cœlum, pastores loquebantur adinvicem: Transeamus usque in Bethleem, et videamus hoc verbum, quod factum est, quod fecit Dominus, et ostendit nobis. Et venerunt festinantes, et invenerunt Mariam, et Joseph, et infantem positum in præsepi: videntes autem cognoverunt de verbo, quod dictum erat illis de puero hoc. Et omnes, qui audierant, mirati sunt de his, quæ dicta erant a pastoribus ad ipsos. Maria autem conservabat omnia verba hæc, conferens in corde suo. Et reversi sunt pastores glorificantes et laudantes Deum in cunctis, quæ audierant et viderant, sicut dictum est ad illos.

John i. [14.] Verbum caro factum est, et habitavit in nobis: et conspeximus gloriam ejus, gloriam velut Unigeniti a Patre, plenum gratiæ et veritatis.

Oremus.

Omnipotens Deus, qui unigenitum Filium tuum nobis dedisti, ut nostram naturam assumeret, et per operationem Sancti Spiritus de pura et immaculata virgine nasceretur: præsta, quæsumus, ut nos, regenerati, filiique tui per adoptionem et gratiam facti, tuo Sancto Spiritu quotidie renovemur. Per Christum Dominum nostrum. Amen.

De Passione Domini.

Psalm. ii.

Quare fremuerunt gentes: et populi meditati sunt inania?

Astiterunt reges terræ, et principes convenerunt in unum, adversus Dominum, et adversus Christum ejus.

Dirumpamus vincula eorum: et projiciamus a nobis jugum ipsorum.

Qui habitat in cœlis irridebit eos: et Dominus subsannabit eos.

Tunc loquetur ad eos in ira sua: et in furore suo conturbabit eos.

Ego autem constitutus sum rex ab eo super Sion, montem sanctum ejus: prædicans præceptum ejus.

Dominus dixit ad me, Filius meus es tu: ego hodie genui te.

Postula a me, et dabo tibi gentes hæreditatem tuam: et possessionem tuam terminos terræ.

Reges eos in virga ferrea: et tanquam vas figuli confringes eos.

Et nunc, reges, intelligite: erudimini, qui judicatis terram.

Servite Domino in timore: et exultate ei cum tremore.

Apprehendite disciplinam, nequando irascatur Dominus: et pereatis de via justa.

Cum exarserit in brevi ira ejus: beati omnes, qui confidunt in eo.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc.

Psalm. xxi.

Deus, Deus meus, respice in me: quare me dereliquisti? longe a salute mea verba delictorum meorum.

Deus meus, clamabo per diem, et non exaudies: et nocte, et non ad insipientiam mihi.

Tu autem in sancto habitas: Laus Israel.

In te speraverunt patres nostri: speraverunt, et liberasti eos.

Ad te clamaverunt, et salvi facti sunt: in te speraverunt, et non sunt confusi.

Ego autem sum vermis, et non homo: opprobrium hominum, et abjectio plebis.

Omnes videntes me deriserunt me: locuti sunt labiis, et moverunt caput.

Speravit in Domino, eripiat eum: salvum faciat eum, quoniam vult eum.

Quoniam tu es, qui extraxisti me de ventre: spes mea ab uberibus matris meæ: in te projectus sum ex utero.

De ventre matris meæ Deus meus es tu: ne discesseris a me.

Quoniam tribulatio proxima est: quoniam non est, qui adjuvet.

Circundederunt me vituli multi: tauri pingues obsederunt me.

Aperuerunt super me os suum: sicut leo rapiens et rugiens.

Sicut aqua effusus sum: et dispersa sunt omnia ossa mea.

Factum est cor meum tanquam cera liquescens in medio ventris mei.

Aruit tanquam testa virtus mea, et lingua mea adhæsit faucibus meis: et in pulverem mortis deduxisti me.

Quoniam circumdederunt me canes multi: concilium malignantium obsedit me.

Foderunt manus meas, et pedes meos: dinumeraverunt omnia ossa mea.

Ipsi vero consideraverunt, et inspexerunt me: diviserunt sibi vestimenta mea: et super vestem meam miserunt sortem.

Tu autem, Domine, ne elongaveris auxilium tuum a me: ad defensionem meam conspice.

Erue a framea, Deus, animam meam: et de manu canis unicam meam.

Salva me ex ore leonis: et a cornibus unicornium humilitatem meam.

Narrabo nomen tuum fratribus meis: in medio ecclesiæ laudabo te.

Qui timetis Dominum, laudate eum: universum semen Jacob, glorificate eum.

Timeat eum omne semen Israel: quoniam non sprevit, neque despexit, deprecationem pauperis.

Nec avertit faciem suam a me: et cum clamarem ad eum, exaudivit me.

Apud te laus mea in ecclesia magna: vota mea reddam in conspectu timentium eum.

Edent pauperes, et saturabuntur: et laudabunt Dominum, qui requirunt eum: vivent corda eorum in seculum seculi.

Reminiscentur, et convertentur ad Dominum, universi fines terræ.

Et adorabunt in conspectu ejus universæ familiæ gentium.

Quoniam Domini est regnum: et ipse dominabitur gentium.

Manducaverunt, et adoraverunt, omnes pingues terræ: in conspectu ejus cadent omnes, qui descendunt in terram.

Et anima mea illi vivet: et semen meum serviet ipsi.

Annuntiabitur Domino generatio ventura: et annunciabunt cœli justitiam ejus populo, qui nascetur, quem fecit Dominus.

Gloria Patri. etc.

Psal. lxxxvii.

Domine, Deus salutis meæ: in die clamavi et nocte coram te.

Intret in conspectu tuo oratio mea: inclina aurem tuam ad precem meam.

Quia repleta est malis anima mea: et vita mea inferno appropinquavit.

Æstimatus sum cum descendentibus in lacum: factus sum sicut homo sine adjutorio, inter mortuos liber;

Sicut vulnerati dormientes in sepulchris, quorum non es memor amplius: et ipsi de manu tua repulsi sunt.

Posuerunt me in lacu inferiori: in tenebrosis, et in umbra mortis.

Super me confirmatus est furor tuus: et omnes fluctus tuos induxisti super me.

Longe fecisti notos meos a me: posuerunt me abominationem sibi.

Traditus sum, et non egrediebar: oculi mei languerunt præ inopia.

Clamavi ad te, Domine: tota die expandi ad te manus meas.

Nunquid mortuis facies mirabilia? aut medici suscitabunt, et confitebuntur tibi?

Nunquid narrabit aliquis in sepulchro misericordiam tuam: et veritatem tuam in perditione?

Nunquid cognoscentur in tenebris mirabilia tua: et justitia tua in terra oblivionis?

Et ego ad te, Domine, clamavi: et mane oratio mea prævenit te.

Ut quid, Domine, repellis orationem meam: avertis faciem tuam a me?

Pauper sum ego, et in laboribus a juventute mea: exaltatus autem, humiliatus sum, et conturbatus.

In me transierunt iræ tuæ: et terrores tui conturbaverunt me.

Circundederunt me sicut aqua tota die: circundederunt me simul.

Elongasti a me amicum et proximum: et notos meos a miseria.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper: et in secula seculorum. Amen.

Lectio, quæ continet historiam Passionis, desumpta ex decimo octavo et decimo nono capite evangelii secundum Johannem.

Egressus est Jesus cum discipulis suis trans torrentem Cedron, ubi erat hortus, in quem introivit ipse, et discipuli ejus. Sciebat autem et Judas, qui tradebat eum, locum, quia frequenter Jesus convenerat illuc cum discipulis suis. Judas ergo, cum accepisset cohortem, et a pontificibus et Pharisæis ministros, venit illuc cum laternis, et facibus, et armis. Jesus itaque sciens omnia, quæ ventura erant super eum, processit, et dixit eis: Quem quæritis? Responderunt ei: Jesum Nazarenum. Dicit eis Jesus: Ego sum. Stabat autem et Judas, qui tradebat eum, cum ipsis. Ut ergo dixit eis, Ego sum; abierunt retrorsum, et ceciderunt in terram. Iterum ergo interrogavit eos: Quem quæritis? Illi dixerunt, Jesum Nazarenum. Respondit Jesus: Dixi vobis, quia ego sum: si ergo me quæritis, sinite hos abire. Ut impleretur sermo, quem dixit: Quos dedisti mihi, non perdidi ex eis quenquam. Simon ergo Petrus, habens gladium, eduxit eum, et percussit pontificis servum, et abscidit auriculam ejus dexteram. Erat autem nomen servo Malchus. Dixit ergo Jesus Petro: Mitte gladium tuum in vaginam. Calicem, quem dedit mihi Pater, non vis ut bibam illum? Cohors autem, et tribunus, et ministri Judæorum, comprehenderunt Jesum, et ligaverunt eum, et adduxerunt eum

ad Annam primum: erat enim socer Caiphæ, qui erat pontifex anni illius: erat autem Caiphas, qui consilium dederat Judæis, Quia expedit unum hominem mori pro populo. Sequebatur autem Jesum Simon Petrus, et alius discipulus. Discipulus autem ille erat notus pontifici, et introivit cum Jesu in atrium pontificis: Petrus autem stabat ad ostium foris. Exivit ergo discipulus alius, qui erat notus pontifici, et dixit ostiariæ, et introduxit Petrum. Dicit ergo Petro ancilla ostiaria: Nunquid et tu ex discipulis es hominis istius? Dicit ille: Non sum. Stabant autem servi et ministri ad prunas, quia frigus erat, et calefaciebant se. Erat autem cum eis et Petrus stans et calefaciens se. Pontifex ergo interrogavit Jesum de discipulis suis, et de doctrina ejus. Respondit ei Jesus: Ego palam locutus sum mundo: ego semper docui in Synagoga, et in templo, quo omnes Judæi conveniunt: et in occulto locutus sum nihil. Quid me interrogas? Interroga eos, qui audierunt, quid locutus sim ipsis: ecce hii sciunt, quæ dixerim ego. Hæc autem cum dixisset, unus assistens ministrorum dedit alapam Jesu, dicens: Sic respondes pontifici? Respondit [ei] Jesus: Si male locutus sum, testimonium perhibe de malo: si autem bene, quid me cædis? Misit eum Annas ligatum ad Caipham pontificem. Erat autem Simon Petrus stans, et calefaciens se. Dixerunt ergo ei: Nunquid et tu ex discipulis ejus es? Negavit ille, et dixit: Non sum. Dicit ei unus ex servis pontificis, cognatus ejus, cujus abscidit Petrus auriculam: Nonne ego te vidi in horto cum illo? Iterum autem negavit Petrus, et statim gallus cantavit. Adducunt ergo Jesum a Caipha in prætorium: erat autem mane, et ipsi non introierunt in prætorium, ut non contaminarentur, sed ut manducarent pascha. Exivit ergo Pilatus ad eos foras, et dixit: Quam accusationem affertis adversus hominem hunc? Responderunt, et dixerunt ei: Si non esset hic malefactor, non tibi tradidissemus eum. Dixit ergo eis Pilatus: Accipite eum vos, et secundum legem vestram judicate eum. Dixerunt ergo ei Judæi: Nobis non licet interficere quemquam: ut sermo Jesu impleretur, quem dixit, significans qua morte esset moriturus. Introivit ergo iterum in prætorium Pilatus, et vocavit Jesum, et dixit ei: Tu es rex Judæorum? Respondit Jesus: A temetipso hoc dicis, an alii tibi dixerunt de me? Respondit Pilatus: Nunquid ego Judæus sum? Gens tua et pontifices tradiderunt te mihi. Quid feeisti? Respondit Jesus: Regnum meum non est de hoc mundo: si ex hoc mundo

esset regnum meum, ministri mei utique decertarent, ut non traderer Judæis: nunc autem regnum meum non est hinc. Dixit itaque ei Pilatus: Ergo rex es tu? Respondit Jesus: Tu dicis, quia rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimonium perhibeam veritati. Omnis, qui est ex veritate, audit vocem meam. Dicit ei Pilatus: Quid est veritas? Et cum hoc dixisset, iterum exivit ad Judæos, et dixit eis: Ego nullam invenio in eo causam. Est autem consuetudo vobis, ut unum dimittam vobis in pascha: Vultis ergo dimittam vobis regem Judæorum? Clamaverunt [ergo] rursum omnes, dicentes: Non hunc, sed Barrabam. Erat autem Barrabas latro. Tunc ergo apprehendit Pilatus Jesum, et flagellavit John .xix. eum. Et milites, plectentes coronam de spinis, imposuerunt capiti ejus; et veste purpurea circundederunt eum, et dicebant: Ave, rex Judæorum. Et dabant ei alapas. Exivit iterum Pilatus, et dicit eis: Ecce adduco vobis eum foras, ut cognoscatis, quia in eo nullam invenio causam. Exivit ergo Jesus foras, portans coronam spineam et purpureum vestimentum. Et Pilatus dicit eis: Ecce homo. Cum ergo vidissent eum pontifices et ministri, clamabant, dicentes: Crucifige, crucifige eum. Dicit eis Pilatus: Accipite eum vos, et crucifigite. Ego enim non invenio in eo causam. Responderunt ei Judæi: Nos legem habemus, et secundum legem debet mori, quia Filium Dei se fecit. Cum ergo audisset Pilatus hunc sermonem, magis timuit: et ingressus est prætorium iterum, et dicit ad Jesum: Unde es tu? Jesus autem responsum non dedit ei. Dicit ergo ei Pilatus: Mihi non loqueris? Nescis, quia potestatem habeo crucifigere te, et potestatem habeo dimittere te? Respondit Jesus: Non haberes potestatem adversus me ullam, nisi tibi datum esset desuper. Propterea, qui me tradidit tibi, majus peccatum habet. Et exinde quærebat Pilatus dimittere eum. Judæi autem clamabant, dicentes: Si hunc dimittis, non es amicus Cæsaris. Omnis enim, qui se regem facit, contradicit Cæsari. Pilatus autem, cum audisset hos sermones, adduxit foras Jesum: et sedit pro tribunali, in loco qui dicitur Lithostrotos, Hebraice autem Gabbatha. Erat autem parasceve Paschæ, hora quasi sexta, et dicit Judæis: Ecce rex vester. Illi autem clamabant: Tolle, tolle, crucifige eum. Dicit eis Pilatus: Regem vestrum crucifigam? Responderunt pontifices: Non habemus regem nisi Cæsarem.

Tunc ergo tradidit eis illum, ut crucifigeretur. Suscepe-

runt autem Jesum, et eduxerunt eum. Et bajulans sibi crucem, exivit in eum qui dicitur Calvariæ locum, Hebraice autem Golgotha: ubi crucifixerunt eum, et cum eo alios duos, hinc et hinc, medium autem Jesum. Scripsit autem et titulum Pilatus, et posuit super crucem. Erat autem scriptum: Jesus Nazarenus, rex Judæorum. Hunc ergo titulum multi Judæorum legerunt, quia prope civitatem erat locus, ubi crucifixus erat Jesus. Et erat scriptum Græce, Latine, et Hebraice. Dicebant ergo Pilato pontifices Judæorum: Noli scribere, Rex Judæorum; sed quia ipse dixit, Rex sum Judæorum. Respondit Pilatus: Quod scripsi, scripsi. Milites ergo, cum crucifixissent eum, acceperunt vestimenta ejus, et fecerunt quatuor partes, unicuique militi partem, et tunicam: erat autem tunica inconsutilis, desuper contexta per totum. Dixerunt ergo adinvicem: Non scindamus eam, sed sortiamur de illa, cujus sit. Ut scriptura impleretur, dicens: Partiti sunt vestimenta mea sibi, et super vestem meam miserunt sortem. Et milites quidem hæc fecerunt.

Stabant autem juxta crucem Jesu mater ejus, et soror matris ejus, Maria uxor Cleophæ, et Maria Magdalene. Cum vidisset ergo Jesus matrem, et discipulum stantem, quem diligebat, dicit matri suæ: Mulier, ecce filius tuus. Deinde dicit discipulo: Ecce mater tua. Et ex illa hora accepit eam discipulus in suam. Postea, sciens Jesus, quia omnia consummata sunt; ut consummaretur scriptura, dixit: Sitio. Vas autem erat positum aceto plenum. Illi autem spongiam, plenam aceto, hyssopo circumponentes, obtulerunt ori ejus. Cum ergo accepisset Jesus acetum, dixit: Consummatum est. Et inclinato capite tradidit spiritum. Judæi ergo (quoniam parasceve erat), ut non remanerent in cruce corpora sabbato, (erat enim magnus dies ille sabbati,) rogaverunt Pilatum, ut frangerentur eorum crura, et tollerentur. Venerunt ergo milites, et primi quidem fregerunt crura, et alterius qui crucifixus est cum eo. Ad Jesum autem cum venissent, ut viderunt eum jam mortuum, non fregerunt ejus crura: sed unus militum lancea latus ejus aperuit, et continuo exivit sanguis et aqua. Et qui vidit, testimonium perhibuit, et verum est testimonium ejus. Et ille scit, quia vera dicit, ut et vos credatis. Facta sunt enim hæc, ut scriptura impleretur: Os non comminuetis ex eo. Et iterum alia scriptura dicit: Videbunt in quem transfixerunt. Post hæc autem rogavit Pilatum Joseph ab Arimathæa (eo quod esset discipulus Jesu, occultus autem propter metum Judæorum) ut

tolleret corpus Jesu. Et permisit Pilatus. [Venit ergo, et tulit corpus Jesu.] Venit autem et Nicodemus, qui venerat ad Jesum nocte primum, ferens mixturam myrrhæ et aloës, quasi libras centum. Acceperunt autem corpus Jesu, et ligaverunt illud linteis cum aromatibus, sicut mos est Judæis sepelire. Erat autem in loco, ubi crucifixus est, hortus, et in horto monumentum novum, in quo nondum quisquam positus erat. Ibi ergo propter parasceven Judæorum, quia juxta erat monumentum, posuerunt eum.

1 Petri .ii. [21, 22.]

Christus passus est pro nobis, nobis relinquens exemplum, ut sequamur vestigia ipsius; qui peccatum non fecit, nec dolus inventus est in ore ejus.

Oremus.

Omnipotens, sempiterne Deus, qui Salvatorem nostrum tradi manibus nocentium, et crucis pro nobis subire pœnam, voluisti: concede propitius, ut et patientiæ ipsius sequi documenta, et resurrectionis ejus habere consortia, valeamus. Per eundem Christum Dominum nostrum. Amen.

Alia Oratio[1].

Omnipotens Deus, et cœlestis Pater, quem nulla nostra dignitas, sed misericordia tua sola, commovit, ut Filium tuum unigenitum ad nostram naturam suscipiendam in mundum demitteres, uti sacramentum in ea redemptionis et salutis nostræ perficeret; cujusque sola benignitate effectum est, ut cœlestis Filius tuus tam multas ærumnas, tam graves calamitates et diras miserias sustineret; ab amico et discipulo Juda proderetur, proditoris in modum caperetur, abduceretur, falso accusaretur, injuste condemnaretur, crudeliter verberaretur et flagellaretur, conviciis denique contumeliosissimis jactatus, morte omnium acerbissima atque ignominiosissima afficeretur: atque hæc omnia nostra causa, Pater cœlestis, effecisti, non modo ad justam iram indignationemque tuam placandam, (quam tum primorum parentum offensa commeriti sumus, tum sanctorum mandatorum tuorum prævaricatione quotidie commeremur,) sed etiam ut in gratiam tecum favoremque redeamus, ut donis tuis cœlestibus imbuamur, ut omnes vitæ nostræ dies tibi

[1 This Prayer, though under a somewhat different form, is also in the Orarium of 1560. See p. 180.]

in sanctitate et justitia serviamus; ut gratuito denique passionis carissimi Filii tui beneficio, et sanctissimi sanguinis pretio, participes fiamus infinitæ et inexplicabilis gloriæ tuæ: pro immensa hac bonitate tua ingentes tibi laudes offerimus, benignissime Pater; precamurque, ut effundas super nos Spiritum Sanctum tuum, gubernesque corda nostra, ut clare videamus, et constanter fidamus huic affluenti bonitati tuæ, utque omnem fiduciam spemque salutis in illo ponamus, quem tu unicum redemptorem et servatorem nostrum esse voluisti. Effice denique sic nos mortem carissimi Filii tui in repudiando propulsandoque peccato profiteri, ut liquido pateat nos cum illo in novitate vitæ, justitia, innocentia, et vera sanctitate, resurgere, quo post hunc vitæ cursum cum illo in sempiterna gloria regnare possimus. Per Dominum nostrum Jesum Christum. Amen.

De Resurrectione Domini.

Psalm. .xxix.

Exaltabo te, Domine, quoniam suscepisti me: nec delectasti inimicos meos super me.

Domine, Deus meus, clamavi ad te: et sanasti me.

Domine, eduxisti ab inferno animam meam: salvasti me a descendentibus in lacum.

Psallite Domino, sancti ejus: et confitemini memoriæ sanctitatis ejus.

Quoniam ira in indignatione ejus: et vita in voluntate ejus.

Ad vesperum demorabitur fletus: et ad matutinum lætitia.

Ego autem dixi in abundantia mea: Non movebor in æternum.

Domine, in voluntate tua præstitisti decori meo virtutem.

Avertisti faciem tuam a me: et factus sum conturbatus.

Ad te, Domine, clamabo: et ad Deum meum deprecabor.

Quæ utilitas in sanguine meo: dum descendo in corruptionem?

Nunquid confitebitur tibi pulvis: aut annuntiabit veritatem tuam?

Audivit Dominus, et misertus est mei: Dominus factus est adjutor meus.

Convertisti planctum meum in gaudium mihi: concidisti saccum meum et circumdedisti me lætitia:

Ut cantet tibi gloria mea, et non compungar: Domine, Deus meus, in æternum confitebor tibi.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc.

Psalm. .lvi.

Miserere mei, Deus, miserere mei: quoniam in te confidit anima mea.

Et in umbra alarum tuarum sperabo, donec transeat iniquitas.

Clamabo ad Deum altissimum: Deum, qui benefecit mihi.

Misit de cœlo, et liberavit me: dedit in opprobrium conculcantes me.

Misit Deus misericordiam suam, et veritatem suam: et eripuit animam meam de medio catulorum leonum: dormivi conturbatus.

Filii hominum, dentes eorum arma et sagittæ: et lingua eorum gladius acutus.

Exaltare super cœlos, Deus: et in omnem terram gloria tua.

Laqueum paraverunt pedibus meis: et incurvaverunt animam meam.

Foderunt ante faciem meam foveam, et inciderunt in eam.

Paratum cor meum, Deus, paratum cor meum: cantabo, et psalmum dicam.

Exsurge, gloria mea, exsurge, psalterium et cithara: exsurgam diluculo.

Confitebor tibi in populis, Domine: et psalmum dicam tibi in gentibus.

Quoniam magnificata est usque ad cœlos misericordia tua: et usque ad nubes veritas tua.

Exaltare super cœlos, Deus: et super omnem terram gloria tua.

Gloria Patri, et Filio. etc.

Sicut erat. etc. Amen.

Psalm. .xcvii.

Cantate Domino canticum novum: quia mirabilia fecit.

Salvavit sibi dextera ejus: et brachium sanctum ejus.

Notum fecit Dominus salutare suum: in conspectu gentium revelavit justitiam suam.

Recordatus est misericordiæ suæ: et veritatis suæ domui Israel.

Viderunt omnes termini terræ salutare Dei nostri.

Jubilate Domino, omnis terra: cantate, et exultate, et psallite.

Psallite Domino in cithara, in cithara, et voce psalmi: in tubis ductilibus, et voce tubæ corneæ.

Jubilate in conspectu regis, Domini: moveatur mare, et plenitudo ejus: orbis terrarum, et qui habitant in eo.

Flumina plaudent manu, simul montes exultabunt a conspectu Domini: quoniam venit judicare terram.

Judicabit orbem terrarum in justitia: et populos in æquitate.

Gloria Patri. etc. Sicut erat. etc.

Lectio ex .xx. cap. evang. Johannis, quæ continet historiam Resurrectionis Domini.

Uno die sabbatorum Maria Magdalene venit mane, cum adhuc tenebræ essent, ad monumentum, videtque lapidem sublatum a monumento. Currit ergo, et venit ad Simonem Petrum, et ad alterum illum discipulum, quem amabat Jesus, et dicit illis: Sustulerunt Dominum e monumento, et nescimus, ubi posuerunt eum. Exiit ergo Petrus, et ille alius discipulus, et venerunt ad monumentum. Currebant autem duo simul, et ille alius discipulus præcucurrit citius Petro, venitque prior ad monumentum. Et cum se inclinasset, vidit posita

linteamina; non tamen introivit. Venit ergo Simon Petrus, sequens eum, et introivit in monumentum, et vidit linteamina posita, et sudarium, quod fuerat super caput ejus, non cum linteaminibus positum, sed separatim involutum in unum locum. Tunc ergo introivit et ille alius discipulus, qui venerat prior ad monumentum, viditque, et credidit. Nondum enim noverant scripturam, quod oportuisset eum a mortuis resurgere. Abierunt ergo rursus discipuli ad semetipsos. Maria autem stabat ad monumentum foris, plorans. Dum ergo fleret, inclinavit se in monumentum, et vidit [duos] angelos amictos albis, sedentes, unum ad caput, et alterum ad pedes, illic, ubi posuerant corpus Jesu. Dicunt ei illi: Mulier, quid ploras? Dicit eis: Sustulerunt Dominum meum, nec scio, ubi posuerunt eum. Hæc cum dixisset, conversa est retrorsum, et vidit Jesum stantem, nec sciebat, quod Jesus esset. Dicit ei Jesus: Mulier, quid ploras? Quem quæris? Illa existimans, quod hortulanus esset, dicit ei: Domine, si tu asportasti eum, dicito mihi, ubi posueris eum, et ego eum tollam. Dicit ei Jesus: Maria. Conversa illa dicit ei: Rabboni, quod dicitur Magister. Dicit ei Jesus: Noli me tangere. Nondum enim ascendi ad Patrem meum; sed vade ad fratres meos, et dic eis, Ascendo ad Patrem meum, et Patrem vestrum; et Deum meum, et Deum vestrum. Venit Maria Magdalene, annuncians discipulis, quod vidisset Dominum, et ea dixisset sibi. Cum ergo vespera esset die illo, qui erat unus sabbatorum, et fores essent clausæ, ubi erant discipuli, congregati propter metum Judæorum, venit Jesus, stetitque in medio, et dicit eis: Pax vobis. Et cum hæc dixisset, ostendit eis manus ac latus suum. Gavisi sunt ergo discipuli, viso Domino. Dixit ergo eis iterum: Pax vobis. Sicut misit me Pater, ita et ego mitto vos. Hæc cum dixisset, flavit in eos, et dicit eis: Accipite Spiritum Sanctum. Quorumcunque remiseritis peccata, remittuntur eis; quorumcunque retinueritis, retenta sunt. Thomas autem unus ex duodecim, qui dicitur Didymus, non erat cum eis, quando venit Jesus. Dixerunt ergo ei alii discipuli: Vidimus Dominum. Ille autem dixit eis: Nisi videro in manibus ejus vestigium clavorum, et mittam digitum meum in vestigium clavorum, et mittam manum meam in latus ejus, non credam. Et post dies octo iterum erant discipuli ejus intus, et Thomas cum eis. Venit Jesus, januis clausis, et stetit in medio, et dixit: Pax vobis. Deinde dicit Thomæ: Infer

digitum tuum huc, et vide manus meas; et admove manum tuam, et immitte in latus meum; et noli esse incredulus, sed credens. Respondit Thomas, et dixit ei: Dominus meus, et Deus meus. Dicit ei Jesus: Quia vidisti me, Thoma, credidisti: beati, qui non viderunt, et crediderunt.

Christus, resurgens a mortuis, jam non amplius moritur; mors illi ultra non dominabitur. Ita existimate, vos ipsos mortuos quidem esse peccato, viventes autem Deo. Rom. vi. [9, 11.]

Precatio.

Deus, qui per Unigeniti tui gloriosam resurrectionem æternitatis nobis aditum, devicta morte, reserasti, præsta, quæsumus, ut vota nostra, quæ præveniendo aspiras, etiam adjuvando prosequaris. Per eundem Jesum Christum Dominum nostrum. Amen.

De Ascensione Domini.

Psalmus .xlvi.

Omnes gentes, plaudite manibus: jubilate Deo in voce exultationis.

Quoniam Dŏminus excelsus, terribilis: Rex magnus super omnem terram.

Subjecit populos nobis: et gentes sub pedibus nostris.

Elegit nobis hæreditatem suam: speciem Jacob, quem dilexit.

Ascendit Deus in jubilo: et Dominus in voce tubæ.

Psallite Deo nostro, psallite: psallite Regi nostro, psallite.

Quoniam Rex omnis terræ Deus: psallite sapienter.

Regnabit Deus super gentes: Deus sedet super sedem sanctam suam.

Principes populorum congregati sunt cum Deo Abraham: quoniam dii fortes terræ vehementer elevati sunt.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc. Amen.

Psalm. .lxvii.

Exsurgat Deus, et dissipentur inimici ejus: et fugiant, qui oderunt eum, a facie ejus.

Sicut deficit fumus, deficiant: sicut fluit cera a facie ignis, sic pereant peccatores a facie Dei.

Et justi epulentur, et exultent in conspectu Dei: et delectentur in lætitia.

Cantate Deo, psalmum dicite nomini ejus: iter facite ei, qui ascendit super occasum: Dominus nomen illi.

Exultate in conspectu ejus: turbabuntur a facie ejus, patris orphanorum, et judicis viduarum.

Deus in loco sancto suo: Deus, qui inhabitare facit unius moris in domo:

Qui educit vinctos in fortitudine: similiter eos, qui exasperant, qui habitant in sepulchris.

Deus, cum egredereris in conspectu populi tui: cum pertransires in deserto:

Terra mota est, etenim cœli distillaverunt a facie Dei Sinai: a facie Dei Israel.

Pluviam voluntariam segregabis, Deus, hæreditati tuæ, et infirmata est: tu vero perfecisti eam.

Animalia tua habitabunt in ea: parasti in dulcedine tua pauperi, Deus.

Dominus dabit verbum evangelizantibus: virtute multa.

Rex virtutum, dilecti, dilecti: et speciei domus dividere spolia.

Si dormiatis inter medios cleros, pennæ columbæ deargentatæ: et posteriora dorsi ejus in pallore auri.

Dum discernit Cœlestis reges super eam, nive dealbabuntur in Selmon: mons Dei, mons pinguis.

Mons coagulatus, mons pinguis: ut quid suspicamini montes coagulatos?

Mons, in quo beneplacitum est Deo habitare in eo: etenim Dominus habitabit in finem.

Currus Dei decem millibus multiplex, millia lætantium: Dominus in eis, in Sinai in sancto.

Ascendisti in altum, cepisti captivitatem: accepisti dona in hominibus.

Etenim non credentes: inhabitare Dominum Deum.

Benedictus Dominus quotidie: prosperum iter faciet nobis Deus salutarium nostrorum.

Deus noster, Deus salvos faciendi: et Domini, Domini, exitus mortis.

Veruntamen Deus confringet capita inimicorum suorum: verticem capilli perambulantium in delictis suis.

Dixit Dominus, Ex Basan convertam: convertam in profundum maris:

Ut intingatur pes tuus in sanguine: lingua canum tuorum ex inimicis ab ipso.

Viderunt ingressus tuos, Deus: ingressus Dei mei, Regis mei, qui est in sancto.

Prævenerunt principes conjuncti psallentibus: in medio juvencularum tympanistriarum.

In ecclesiis benedicite Deo: Domino de fontibus Israël.

Ibi Benjamin adolescentulus: in mentis excessu.

Principes Juda, duces eorum: principes Zabulon, et principes Nephthalim.

Manda, Deus, virtuti tuæ: confirma hoc, Deus, quod operatus es in nobis.

A templo tuo in Hierusalem: tibi offerent reges munera.

Increpa feras arundinis: congregatio taurorum in vaccis populorum, ut excludant eos, qui probati sunt argento.

Dissipa gentes, quæ bella volunt: venient legati ex Ægypto: Æthiopia præveniet manus ejus Deo.

Regna terræ, cantate Deo: psallite Domino:

Psallite Deo, qui ascendit super cœlum cœli: ad orientem.

Ecce dabit voci suæ vocem virtutis: date gloriam Deo super Israel: magnificentia ejus, et virtus ejus, in nubibus.

Mirabilis Deus in sanctis suis: Deus Israel ipse dabit virtutem et fortitudinem plebi suæ: benedictus Deus.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc. Amen.

Psalmus .xcvi.

Dominus regnavit, exultet terra: lætentur insulæ multæ.

Nubes et caligo in circuitu ejus: justitia et judicium correctio sedis ejus.

Ignis ante ipsum præcedet: et inflammabit in circuitu inimicos ejus.

Alluxerunt fulgura ejus orbi terræ: vidit, et commota est, terra.

Montes, sicut cera, fluxerunt a facie Domini: a facie Domini omnis terra.

Annunciaverunt cœli justitiam ejus: et viderunt omnes populi gloriam ejus.

Confundantur omnes, qui adorant sculptilia: et qui gloriantur in simulacris suis.

Adorate eum, omnes angeli ejus: audivit, et lætata est, Sion.

Et exultaverunt filiæ Judæ: propter judicia tua, Domine.

Quoniam tu Dominus altissimus super omnem terram: nimis exaltatus es super omnes Deos.

Qui diligitis Dominum, odite malum: custodit Dominus animas sanctorum suorum; de manu peccatoris liberabit eos.

Lux orta est justo: et rectis corde lætitia.

Lætamini justi in Domino: et confitemini memoriæ sanctificationis ejus.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc.

Lectio ex .xvi. cap. [14-20] Marci, et primo capite [10, 11] Actuum Apostolorum.

Apparuit Jesus undecim discipulis, et exprobravit illis incredulitatem suam, et cordis duritiem, quod his, qui ipsum vidissent resuscitatum, non credidissent; et dicebat eis: Ite in mundum universum, et prædicate evangelium omni creaturæ: qui crediderit et baptizatus fuerit, salvus erit: qui vero non crediderit, condemnabitur. Porro signa eos, qui crediderint, hæc subsequentur: Per nomen meum dæmonia ejicient, linguis loquentur novis, serpentes tollent, et, si quid lethale biberint, non nocebit eis: super ægrotos manus imponent, et

bene habebunt. Itaque Dominus quidem, postquam locutus fuisset eis, receptus est in cœlum, et consedit a dextris Dei.

Actuum .i. Cumque defixis essent in cœlum oculis, eunte illo, ecce viri duo astiterunt illis amicti vestibus albis, qui et dixerunt: Viri Galilæi, quid statis intuentes in cœlum? Hic Jesus, qui assumptus est a vobis in cœlum, sic veniet, quemadmodum vidistis eum euntem in cœlum. Illi vero egressi prædicaverunt ubique, Domino cooperante, et sermonem confirmante per signa subsequentia.

Joh. xvi. [28.] Exivi a Patre, et veni in mundum: iterum relinquo mundum, et vado ad Patrem.

Precatio.

Deus, Rex gloriæ, qui unigenitum Filium tuum, redemptorem nostrum, ad dexteram tuam in glorioso æternæ vitæ regno exaltasti, concede, quæsumus, ut qui eum ad cœlos ascendisse credimus, ipsi quoque mente in cœlestibus habitemus. Per eundem Dominum nostrum, Jesum Christum. Amen.

De Missione Spiritus Sancti.

Psalm .xlvii.

Magnus Dominus, et laudabilis nimis: in civitate Dei nostri, in monte sancto ejus.

Fundatur exultatione universæ terræ mons Sion, latera aquilonis: civitas Regis magni.

Deus in domibus ejus cognoscetur: cum suscipiet eam.

Quoniam ecce reges terræ congregati sunt: convenerunt in unum.

Ipsi videntes sic admirati sunt, conturbati sunt, commoti sunt: tremor apprehendit eos.

Ibi dolores ut parturientis: in spiritu vehementi conteres naves Tharsis.

Sicut audivimus, sic vidimus in civitate Domini virtutum, in civitate Dei nostri: Deus fundavit eam in æternum.

Suscepimus, Deus, misericordiam tuam: in medio templi tui.

Secundum nomen tuum, Deus, sic et laus tua in fines terræ: justitia plena est dextera tua.

Lætetur mons Sion, et exultent filiæ Judæ: propter judicia tua, Domine.

Circundate Sion, et complectimini eam: narrate in turribus ejus.

Ponite corda vestra in virtute ejus: et distribuite domos ejus, ut enarretis in progenie altera.

Quoniam hic est Deus, Deus noster in æternum, et in seculum seculi: ipse reget nos in secula.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc. Amen.

Psalm .ciii.

Benedic, anima mea, Domino: Domine, Deus meus, magnificatus es vehementer.

Confessionem et decorem induisti: amictus lumine, sicut vestimento.

Extendens cœlum, sicut pellem: qui tegis aquis superiora ejus.

Qui ponis nubem ascensum tuum: qui ambulas super pennas ventorum.

Qui facis angelos tuos spiritus: et ministros tuos ignem urentem.

Qui fundasti terram super stabilitatem suam: non inclinabitur in seculum seculi.

Abyssus, sicut vestimentum, amictus ejus: super montes stabunt aquæ.

Ab increpatione tua fugient: a voce tonitrui tui formidabunt.

Ascendunt montes, et descendunt campi: in locum, quem fundasti eis.

Terminum posuisti, quem non transgredientur: neque convertentur operire terram.

Qui emittis fontes in convallibus: inter medium montium pertransibunt aquæ.

Potabunt omnes bestiæ agri: expectabunt onagri in siti sua.

Super ea volucres cœli habitabunt, de medio petrarum dabunt voces.

Rigans montes de superioribus suis: de fructu operum tuorum satiabitur terra.

Producens fœnum jumentis: et herbam servituti hominum.

Ut educas panem de terra: et vinum lætificet cor hominis.

Ut exhilaret faciem in oleo: et panis cor hominis confirmet.

Saturabuntur ligna campi, et cedri Libani quas plantavit: illic passeres nidificabunt.

Herodii domus dux est eorum: montes excelsi cervis, petra refugium herinaciis.

Fecit lunam in tempora: sol cognovit occasum suum.

Posuisti tenebras, et facta est nox: in ipsa pertransibunt omnes bestiæ silvæ.

Catuli leonum rugientes, ut rapiant: et quærant a Deo escam sibi.

Ortus est sol, et congregati sunt: et in cubilibus suis collocabuntur.

Exibit homo ad opus suum: et ad operationem suam usque ad vesperum.

Quam magnificata sunt opera tua, Domine! omnia in sapientia fecisti: impleta est terra possessione tua.

Hoc mare magnum et spatiosum manibus: illic reptilia, quorum non est numerus.

Animalia pusilla cum magnis: illic naves pertransibunt.

Draco iste, quem formasti ad illudendum ei: omnia a te expectant, ut des illis escam in tempore.

Dante te illis, colligent: aperiente te manum tuam, omnia implebuntur bonitate.

Avertente autem te faciem, turbabuntur: auferes spiritum eorum, et deficient: et in pulverem suum revertentur.

Emitte Spiritum tuum, et creabuntur: et renovabis faciem terræ.

Sit gloria Domini in seculum: lætabitur Dominus in operibus suis.

Qui respicit terram, et facit eam tremere: qui tangit montes, et fumigant.

Cantabo Domino in vita mea: psallam Deo meo, quamdiu sum.

Jucundum sit ei eloquium meum: ego vero delectabor in Domino.

Deficiant peccatores a terra, et iniqui ita ut non sint: benedic, anima mea, Domino.

Gloria Patri. etc. Sicut erat. etc.

Psalm .cxliv.

Exaltabo te, Deus, meus Rex: et benedicam nomini tuo in seculum, et in seculum seculi.

Per singulos dies benedicam tibi: et laudabo nomen tuum in seculum, et in seculum seculi.

Magnus Dominus, et laudabilis nimis: et magnitudinis ejus non est finis.

Generatio et generatio laudabit opera tua: et potentiam tuam pronunciabunt.

Magnificentiam gloriæ sanctitatis tuæ loquentur: et mirabilia tua narrabûnt.

Et virtutem terribilium tuorum dicent: et magnitudinem tuam narrabunt.

Memoriam abundantiæ suavitatis tuæ eructabunt: et in justitia tua exultabunt.

Miserator et misericors Dominus: patiens et multum misericors.

Suavis Dominus universis: et miserationes ejus super omnia opera ejus.

Confiteantur tibi, Domine, omnia opera tua: et sancti tui benedicant tibi.

Gloriam regni tui dicent: et potentiam tuam loquentur;

Ut notam faciant filiis hominum potentiam tuam: et gloriam magnificentiæ regni tui.

Regnum tuum regnum omnium seculorum: et dominatio tua in omni generatione et generationem.

Fidelis Dominus in omnibus verbis suis: et sanctus in omnibus operibus suis.

Allevat Dominus omnes, qui corruunt: et erigit omnes elisos.

Oculi omnium in te sperant, Domine: et tu das escam illorum in tempore opportuno.

Aperis tu manum tuam: et imples omne animal benedictione.

Justus Dominus in omnibus viis suis: et sanctus in omnibus operibus suis.

Prope est Dominus omnibus invocantibus eum: omnibus invocantibus eum in veritate.

Voluntatem timentium se faciet: et deprecationem eorum exaudiet, et salvos faciet eos.

Custodit Dominus omnes diligentes se: et omnes peccatores disperdet.

Laudationem Domini loquetur os meum: et benedicat omnis caro nomini sancto ejus in seculum, et in seculum seculi.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in secula seculorum. Amen.

Lectio ex .ii. capite [1-22] Actuum Apostolorum.

Et cum complerentur dies Pentecostes, erant omnes unanimiter in eodem loco: et factus est repente de cœlo sonitus, tanquam impetu venientis flatus vehementis, et replevit totam domum, ubi erant sedentes. Et visæ sunt illis dissectæ linguæ, velut igneæ, seditque super singulos eorum: ac repleti sunt omnes Spiritu Sancto, cœperuntque loqui aliis linguis, prout Spiritus ille dabat eloqui illis. Erant autem Hierosolymis habitantes Judæi, viri religiosi, ex omni natione earum, quæ sub cœlo sunt. Is rumor cum increbuisset, convenit multitudo, et confusa est, quod audiret unusquisque lingua sua illos loquentes. Stupebant autem omnes, ac mirabantur, dicentes inter sese: Nonne ecce omnes isti, qui loquuntur, Galilæi sunt? Et quomodo nos audimus eos sua quisque lingua, in qua nati sumus? Parthi, et Medi, et Elamitæ, et habitatores Mesopotamiæ, Judææque, et Cappadociæ, Ponti et Asiæ, Phrygiæ et Pamphyliæ, Ægypti et partium Libyæ, ejus quæ est finitima Cyrenæ, et advenæ Romani, Judæique et proselyti, Cretes et Arabes, audimus eos loquentes nostris linguis magnifica Dei.

Stupebant autem omnes, ac mirabantur inter se, dicentes: Quidnam vult hoc esse? Alii autem irridentes dicebant: Musto expleti sunt isti. Stans autem Petrus cum undecim, extulit vocem suam, ac loquutus est eis: Viri Judæi, et qui habitatis Hierosolymis universi, hoc vobis notum sit, et auribus percipite verba mea. Non enim, sicut vos existimatis, hi ebrii sunt, cum sit hora diei tertia. Sed hoc est, quod dictum est per prophetam Johel: Et erit in novissimis diebus, dicit Deus, effundam de Spiritu meo super omnem carnem: et prophetabunt filii vestri et filiæ vestræ, et juvenes vestri visiones videbunt, et seniores vestri somnia somniabunt. Et quidem super servos meos, et super ancillas meas, in diebus illis effundam de Spiritu meo, et prophetabunt: et dabo prodigia in cœlo superne, et signa in terra inferne, sanguinem, et ignem, et vaporem fumi. Sol convertetur in tenebras, et luna in sanguinem, antequam veniet dies ille Domini, magnus atque illustris. Et futurum est, ut omnis, quicunque invocaverit nomen Domini, servetur. *Joel. ii.* [28–32.]

Expedit vobis, ut ego vadam: si enim non abiero, Consolator ille non veniet ad vos: sin autem abiero, mittam eum ad vos. Et cum venerit ille, qui est Spiritus veritatis, ducet vos in omnem veritatem. *Johan. xvi.* [7, 13.]

Precatio.

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti, da nobis in eodem Spiritu recta sapere, et de ejus semper sancta consolatione gaudere: per merita Servatoris nostri Jesu Christi, qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti, Deus, per omnia secula seculorum. Amen.

Veni, Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende. Per Jesum Christum Dominum nostrum. Amen.

De Sancta Trinitate.

Psalm .lxvi.

Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri:

Ut cognoscamus in terra viam tuam, in omnibus gentibus salutare tuum.

Confiteantur tibi populi, Deus: confiteantur tibi populi omnes.

Lætentur et exultent gentes: quoniam judicas populos in æquitate, et gentes in terra dirigis.

Confiteantur tibi populi, Deus: confiteantur tibi populi omnes: terra dedit fructum suum.

Benedicat nos Deus, Deus noster, benedicat nos Deus: et metuant eum omnes fines terræ.

Gloria Patri et Filio. etc.

Sicut erat in principio. etc. Amen.

Psalm .cxlv.

Lauda, anima mea, Dominum: laudabo Dominum in vita mea: psallam Deo meo, quamdiu fuero.

Nolite confidere in principibus: in filiis hominum, in quibus non est salus.

Exibit spiritus ejus, et revertetur in terram suam: in illa die peribunt omnes cogitationes eorum.

Beatus, cujus Deus Jacob adjutor ejus: spes ejus in Domino Deo ipsius, qui fecit cœlum et terram: mare, et omnia quæ in eis sunt.

Qui custodit veritatem in seculum: facit judicium injuriam patientibus: dat escam esurientibus.

Dominus solvit compeditos: Dominus illuminat cæcos:

Dominus erigit elisos: Dominus diligit justos:

Dominus custodit advenas: pupillum et viduam suscipiet: et vias peccatorum disperdet.

Regnabit Dominus in secula, Deus tuus, Sion: in generatione et generationem.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc. Amen.

Symbolum Athanasii.

Quicunque vult salvus esse: ante omnia opus est, ut teneat catholicam fidem.

Quam nisi quisque integram inviolatamque servaverit: absque dubio in æternum peribit.

Fides autem catholica hæc est, ut unum Deum in Trinitate: et Trinitatem in unitate veneremur.

Neque confundentes personas: neque substantiam separantes.

Alia est enim persona Patris: alia Filii, alia Spiritus Sancti.

Sed Patris, et Filii, et Spiritus Sancti, una est divinitas: æqualis gloria, coæterna majestas.

Qualis Pater, talis Filius: talis Spiritus Sanctus.

Increatus Pater, increatus Filius: increatus Spiritus Sanctus.

Immensus Pater, immensus Filius: immensus Spiritus Sanctus.

Æternus Pater, æternus Filius: æternus Spiritus Sanctus.

Et tamen non tres æterni: sed unus æternus.

Sicut non tres increati, nec tres immensi: sed unus increatus, et unus immensus.

Similiter omnipotens Pater, omnipotens Filius: omnipotens Spiritus Sanctus.

Et tamen non tres Omnipotentes: sed unus Omnipotens.

Ita Deus Pater, Deus Filius: Deus Spiritus Sanctus.

Et tamen non tres Dii: sed unus est Deus.

Ita Dominus Pater, Dominus Filius: Dominus Spiritus Sanctus.

Et tamen non tres Domini: sed unus est Dominus.

Quia sicut singillatim unamquamque personam Deum ac Dominum confiteri Christiana veritate compellimur: ita tres Deos ac Dominos dicere catholica religione prohibemur.

Pater a nullo est factus: nec creatus, nec genitus.

Filius a Patre solo est: non factus, nec creatus, sed genitus.

Spiritus Sanctus a Patre, et Filio: non factus, nec creatus, nec genitus, sed procedens.

Unus ergo Pater, non tres Patres: unus Filius, non tres Filii: unus Spiritus Sanctus, non tres Spiritus Sancti.

Et in hac Trinitate nihil prius, aut posterius: nihil majus, aut minus.

Sed totæ tres personæ: coæternæ sibi sunt, et coæquales.

Ita ut per omnia, sicut jam supradictum est: et unitas in Trinitate, et Trinitas in unitate veneranda sit.

Qui vult ergo salvus esse: ita de Trinitate sentiat.

Sed necessarium est ad æternam salutem: ut incarnationem quoque Domini nostri, Jesu Christi, fideliter credat.

Est ergo fides recta, ut credamus et confiteamur: quia Dominus noster, Jesus Christus, Dei Filius, Deus et homo est.

Deus est ex substantia Patris ante secula genitus: et homo est ex substantia matris in seculo natus.

Perfectus Deus, perfectus homo: ex anima rationali, et humana carne subsistens.

Æqualis Patri secundum divinitatem: minor Patre secundum humanitatem.

Qui licet Deus sit, et homo: non duo tamen, sed unus est Christus.

Unus autem, non conversione divinitatis in carnem: sed assumptione humanitatis in Deum.

Unus omnino, non confusione substantiæ: sed unitate personæ.

Nam sicut anima rationalis, et caro, unus est homo: ita Deus, et homo, unus est Christus.

Qui passus est pro salute nostra, descendit ad inferos: tertia die resurrexit a mortuis.

Ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos.

Ad cujus adventum omnes homines resurgere habent cum corporibus suis: et reddituri sunt de factis propriis rationem.

Et qui bona egerunt, ibunt in vitam æternam: qui vero mala, in ignem æternum.

Hæc est fides catholica, quam nisi quisque fideliter firmiterque crediderit: salvus esse non poterit.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in secula seculorum. Amen.

Lectio ex .v. capite [1-15] primæ epistolæ Johannis.

Omnis, qui credit Jesum esse Christum, ex Deo natus est. Et omnis, qui diligit eum, qui genuit, diligit et eum, qui natus est ex eo. In hoc cognoscimus, quod diligamus filios Dei, cum Deum diligimus, et præcepta ejus servamus. Hæc est enim caritas Dei, ut præcepta ejus servemus: et præcepta ejus gravia non sunt. Quoniam omne, quod natum est ex Deo, vincit mundum: et hæc est victoria, quæ vincit mundum, fides nostra. Quis est, qui vincit mundum, nisi qui credit, quod Jesus est Filius Dei? Hic est, qui venit per aquam et sanguinem, Jesus Christus: non per aquam solum, sed per aquam et sanguinem. Et Spiritus est, qui testificatur, quoniam Spiritus est veritas. Quoniam tres sunt, qui testimonium dant in cœlo, Pater, Sermo, et Spiritus Sanctus: et hi tres unum sunt. Et tres sunt, qui testimonium dant in terra, Spiritus, et aqua, et sanguis: et hi tres unum sunt. Si testimonium hominum accipimus, testimonium Dei majus est: quoniam hoc est testimonium Dei, quod testificatus est de Filio suo. Qui credit in Filium Dei, habet testimonium in seipso. Qui non credit Deo, mendacem fecit eum; quia non credit in testimonium, quod testificatus est Deus de Filio suo. Et hoc est testimonium, quod vitam æternam dedit nobis Deus, et

hæc vita in Filio ejus est. Qui habet Filium, habet vitam: qui non habet Filium Dei, vitam non habet. Hæc scripsi vobis, qui creditis in nomine Filii Dei, ut sciatis, quod vitam habetis æternam, et ut credatis in nomine Filii Dei. Et hæc est fiducia, quam habemus ad eum: quod, si quid petierimus secundum voluntatem ejus, audit nos. Et si scimus, quod audit nos, quicquid petierimus, scimus, quod habemus petitiones, quas postulavimus ab eo.

Tres sunt, qui testimonium dant in cœlo, Pater, Verbum, et Spiritus Sanctus: et hi tres unum sunt. *1. John. v.* [7.]

Precatio.

Omnipotens, sempiterne Deus, qui dedisti nobis, famulis tuis, in confessione veræ fidei æternæ Trinitatis gloriam agnoscere, et in potentia majestatis adorare unitatem, quæsumus, ut ejusdem fidei firmitate ab omnibus semper muniamur adversis: qui vivis et regnas Deus, per omnia secula seculorum. Amen.

Septem Psalmi, quos vulgo vocant pœnitentiales, una cum succinctis orationibus Psalmi uniuscujusque summam breviter complectentibus.

Psalmus .vi.

Peccator morbum curari ac hostes prosterni exoptat.

Domine, ne in furore tuo arguas me, neque in ira tua corripias me.

Miserere mei, Domine, quoniam infirmus sum: sana me, Domine, quoniam conturbata sunt ossa mea.

Et anima mea turbata est valde; sed tu, Domine, usquequo?

Convertere, Domine, et eripe animam meam: salvum me fac propter misericordiam tuam.

Quoniam non est in morte, qui memor sit tui: in inferno autem quis confitebitur tibi?

Laboravi in gemitu meo: lavabo per singulas noctes lectum meum: lachrymis meis stratum meum rigabo.

Turbatus est a furore oculus meus, inveteravi inter omnes inimicos meos.

Discedite a me, omnes qui operamini iniquitatem: quoniam exaudivit Dominus vocem fletus mei.

Exaudivit Dominus deprecationem meam: Dominus orationem meam suscepit.

Erubescant, et conturbentur vehementer omnes inimici mei: convertantur, et erubescant valde velociter.

Gloria Patri. etc. Sicut erat. etc. Amen.

Oratio.

Domine, qui in terribili et tremenda majestate tua genus humanum judicaturus advenies, miserere nobis, miserrimis peccatoribus, in hac vita, ne in die iræ, furoris, et vindictæ, ad æterna supplicia condemnemur. Dignare etiam te de rigore justitiæ ad dulcorem misericordiæ convertere, ut et de potestate tenebrarum animas nostras eripias, atque in omnibus infirmitatibus et gemitibus nostris tua semper gratia muniamur. Per Christum Dominum nostrum. Amen.

Psalmus .xxxi.

Quomodo lugenda peccata, orandus Deus, et in ipso exultandum.

Beati, quorum remissæ sunt iniquitates, et quorum tecta sunt peccata.

Beatus vir, cui non imputavit Dominus peccatum, nec est in spiritu ejus dolus.

Quoniam tacui, inveteraverunt ossa mea, dum clamarem tota die.

Quoniam die ac nocte gravata est super me manus tua: conversus sum in ærumna mea, dum configitur spina.

Delictum meum cognitum tibi feci, et injustitiam meam non abscondi.

Dixi, Confitebor adversum me injustitiam meam Domino, et tu remisisti impietatem peccati mei.

Pro hac orabit ad te omnis sanctus in tempore opportuno.

Veruntamen in diluvio aquarum multarum ad eum non approximabunt.

Tu es refugium meum a tribulatione, quæ circundedit me: exultatio mea, erue me a circundantibus me.

Intellectum tibi dabo, et instruam te in via hac, qua gradieris: firmabo super te oculos meos.

Nolite fieri sicut equus et mulus, in quibus non est intellectus.

In chamo et freno maxillas eorum constringe, qui non approximant ad te.

Multa flagella peccatoris; sperantem autem in Domino misericordia circundabit.

Lætamini in Domino, et exultate, justi: et gloriamini, omnes recti corde.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio. etc. Amen.

Oratio.

Quæsumus, Domine, intellectum sapientiæ tuæ divinæ nobis tribuere digneris: nosque in via hac peregrinationis nostræ armis justitiæ tam benigne instrue, figendo in nos

oculos gratiæ et misericordiæ tuæ, qui confitemur injustitias nostras: ut, obtectis per veniam et clementiam tuam peccatis, nec imputatis ultra delictis, sic justificati, una cum sanctis et electis tuis in omnem æternitatem exultemus. Per Christum Dominum nostrum. Amen.

Psalmus .xxxvii.

Peccator peccatorum pondere pressus implorat opem Dei, cujus misericordiæ sese committit.

Domine, ne in furore tuo arguas me, neque in ira tua corripias me.

Quoniam sagittæ tuæ infixæ sunt mihi: et confirmasti super me manum tuam.

Non est sanitas in carne mea a facie iræ tuæ: non est pax ossibus meis a facie peccatorum meorum:

Quoniam iniquitates meæ supergressæ sunt caput meum: et sicut onus grave gravatæ sunt super me.

Putruerunt et corruptæ sunt cicatrices meæ a facie insipientiæ meæ.

Miser factus sum, et curvatus sum usque in finem: tota die contristatus ingrediebar:

Quoniam lumbi mei impleti sunt illusionibus: et non est sanitas in carne mea.

Afflictus sum, et humiliatus sum nimis: rugiebam a gemitu cordis mei.

Domine, ante te omne desiderium meum: et gemitus meus a te non est absconditus.

Cor meum conturbatum est, dereliquit me virtus mea: et lumen oculorum meorum et ipsum non est mecum.

Amici mei, et proximi mei, adversum me appropinquaverunt, et steterunt.

Et qui juxta me erant, de longe steterunt: et vim faciebant, qui quærebant animam meam.

Et qui inquirebant mala mihi, locuti sunt vanitates, et dolos tota die meditabantur.

Ego autem tanquam surdus non audiebam: et sicut mutus non aperiens os suum:

Et factus sum sicut homo non audiens, et non habens in ore suo redargutiones.

Quoniam in te, Domine, speravi: tu exaudies me, Domine, Deus meus.

Quia dixi: Nequando supergaudeant mihi inimici mei, et dum commoventur pedes mei, super me magna locuti sunt.

Quoniam ego in flagella paratus sum: et dolor meus in conspectu meo semper.

Quoniam iniquitatem meam annunciabo, et cogitabo pro peccato meo.

Inimici autem mei vivunt, et confirmati sunt super me: multiplicati sunt, qui oderunt me inique.

Qui retribuunt mala pro bonis, detrahebant mihi: quoniam sequebar bonitatem.

Ne derelinquas me, Domine, Deus meus: ne discesseris a me.
Intende in adjutorium meum, Domine, Deus salutis meæ.
Gloria Patri, et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc, et semper, et in secula seculorum. Amen.

Oratio.

Domine, ne in furore tuo excandescenti arguas nos, neque cum reprobis in æternum damnes. Agnoscimus culpam, et precamur veniam. Reminiscentia peccatorum nos affligit, cor conturbatum est, non est sanitas in carne nostra. Ne derelinquas nos, Domine, Deus noster, neque subtrahas gratiam tuam a nobis: sed intende in adjutorium nostrum, auctor salutis nostræ, Jesu Christe, qui es benedictus in secula. Amen.

Psalmus 1.

Peccator agnoscit ac dolet sceleratam vitam, quærit purgari, implorat Spiritum Dei, ut renovetur ac confirmetur.

Miserere mei, Deus, secundum magnam misericordiam tuam.
Et secundum multitudinem miserationum tuarum dele iniquitatem meam.
Amplius lava me ab iniquitate mea: et a peccato meo munda me.
Quoniam iniquitatem meam ego cognosco: et peccatum meum contra me est semper.
Tibi soli peccavi, et malum coram te feci: ut justificeris in sermonibus tuis, et vincas cum judicaris.
Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea.
Ecce enim veritatem dilexisti: incerta et occulta sapientiæ tuæ manifestasti mihi.
Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.
Auditui meo dabis gaudium, et lætitiam: et exultabunt ossa humiliata.
Averte faciem tuam a peccatis meis: et omnes iniquitates meas dele.
Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis.
Ne projicias me a facie tua: et Spiritum Sanctum tuum ne auferas a me.
Redde mihi lætitiam salutaris tui, et Spiritu principali confirma me.
Docebo iniquos vias tuas, et impii ad te convertentur.
Libera me de sanguinibus, Deus, Deus salutis meæ: et exultabit lingua mea justitiam tuam.
Domine, labia mea aperies, et os meum annunciabit laudem tuam.
Quoniam si voluisses, sacrificium dedissem utique: holocaustis non delectaberis.
Sacrificium Deo spiritus contribulatus: cor contritum et humilitatum, Deus, non despicies.

Benigne fac, Domine, in bona voluntate tua Sion, ut ædificentur muri Hierusalem.

Tunc acceptabis sacrificium justitiæ, oblationes et holocausta: tunc imponent super altare tuum vitulos.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in secula seculorum. Amen.

Oratio.

Dele, quæso, iniquitates nostras, Domine, secundum magnam misericordiam tuam. Munda et lava nos super candorem nivis a peccatis nostris, quibus malum coram te fecimus. Cor nostrum contritum et humiliatum non despicias, Domine, sed innova in visceribus nostris Spiritum Sanctum tuum: quo laudem tuam annuntiare possimus, et recto principalique Spiritu tuo confirmati, in cœlestem Hierusalem tandem perveniamus. Per Christum Dominum nostrum. Amen.

Psalmus .ci.

Querela pii ad Deum ab impiis graviter vexati.

Domine, exaudi orationem meam, et clamor meus ad te veniat.

Non avertas faciem tuam a me, in quacunque die tribulor, inclina ad me aurem tuam.

In quacunque die invocavero te, velociter exaudi me.

Quia defecerunt sicut fumus dies mei: et ossa mea sicut cremium aruerunt.

Percussus sum ut fœnum, et aruit cor meum: quia oblitus sum comedere panem meum.

A voce gemitus mei adhæsit os meum carni meæ.

Similis factus sum pelicano solitudinis: factus sum sicut nycticorax in domicilio.

Vigilavi, et factus sum sicut passer solitarius in tecto.

Tota die exprobrabant mihi inimici mei: et qui laudabant me, adversum me jurabant:

Quia cinerem tanquam panem manducabam: et potum meum cum fletu miscebam,

A facie iræ indignationis tuæ, quia elevans allisisti me.

Dies mei sicut umbra declinaverunt: et ego sicut fœnum arui.

Tu autem, Domine, in æternum permanes, et memoriale tuum in generatione et generationem.

Tu exsurgens, Domine, misereberis Sion: quia tempus miserendi ejus, quia venit tempus.

Quoniam placuerunt servis tuis lapides ejus: et terræ ejus miserebuntur.

Et timebunt gentes nomen tuum, Domine, et omnes reges terræ gloriam tuam.

Quia ædificavit Dominus Sion: et videbitur in gloria sua.

Respexit in orationem humilium: et non sprevit precem eorum.

Scribantur hæc in generatione altera, et populus, qui creabitur, laudabit Dominum.

Quia prospexit de excelso sancto suo: Dominus de cœlo in terram aspexit:

Ut audiret gemitus compeditorum: ut solveret filios interemptorum:

Ut annuncient in Sion nomen Domini, et laudem ejus in Hierusalem:

In conveniendo populos in unum: et reges, ut serviant Domino.

Respondit ei in via virtutis suæ: paucitatem dierum meorum nuncia mihi.

Ne revoces me in dimidio dierum meorum: in generatione et generationem anni tui.

Initio tu, Domine, terram fundasti, et opera manuum tuarum sunt cœli.

Ipsi peribunt, tu autem permanes: et omnes sicut vestimentum veterascent;

Et sicut opertorium mutabis eos, et mutabuntur: tu autem idem ipse es, et anni tui non deficient.

Filii servorum tuorum habitabunt: et semen eorum in seculum dirigetur.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc. Amen.

Oratio.

Benigne Salvator, sinum tuæ pietatis nobis aperi, ut hæreditatem cœlestem, quam amisimus per culpam, recuperemus per pœnitentiam. Subinde præsta, ut dignis resipiscentiæ fructibus peccata, quæ fecimus, salubriter abstergamus; utque nomen tuum tam pie revereamur, ut et tu clementer respicias orationes nostras, et nos semenque nostrum tandem ad æternam vitam aspiremus, gratia et misericordia Domini nostri, Jesu Christi. Amen.

Psalmus .cxxix.

Peccator ob peccata mulctatus petit solvi a peccato et peccati pœna.

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

Fiant aures tuæ intendentes: in vocem deprecationis meæ.

Si iniquitates observaveris, Domine, Domine, quis sustinebit?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

A custodia matutina usque ad noctem speret Israel in Domino.

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israel ex omnibus iniquitatibus ejus.

Gloria Patri, et Filio. etc. Sicut erat. etc. Amen.

Oratio.

De profundis cordis clamamus ad te, Domine, ut de profundis peccatorum liberes nos. Quia apud te solum verum Deum est propitiatio, et reconciliatio nostra. Ne observes itaque iniquitates nostras, qui speramus in misericordia tua, quique redempti sumus precioso sanguine tuo, Domine, Deus noster. Amen.

Psalmus .cxlii.

Justus malis affectus orat, ut eripiatur a malis.

Domine, exaudi orationem meam: auribus percipe obsecrationem meam in veritate tua: exaudi me in tua justitia.

Et non intres in judicium cum servo tuo: quia non justificabitur in conspectu tuo omnis vivens.

Quia persecutus est inimicus animam meam: humiliavit in terra vitam meam.

Collocavit me in obscuris, sicut mortuos seculi: et anxiatus est super me spiritus meus: in me turbatum est cor meum.

Memor fui dierum antiquorum: meditatus sum in omnibus operibus tuis, et in factis manuum tuarum meditabar.

Expandi manus meas ad te: anima mea sicut terra sine aqua tibi.

Velociter exaudi me, Domine: defecit spiritus meus.

Non avertas faciem tuam a me, et similis ero descendentibus in lacum.

Auditam fac mihi mane misericordiam tuam, quia in te speravi.

Notam fac mihi viam in qua ambulem, quia ad te levavi animam meam.

Eripe me de inimicis meis, Domine, ad te confugi: doce me facere voluntatem tuam, quia Deus meus es tu.

Spiritus tuus bonus deducet me in terram rectam: propter nomen tuum, Domine, vivificabis me in æquitate tua.

Educes de tribulatione animam meam: et in misericordia tua disperdes omnes inimicos meos.

Et perdes omnes, qui tribulant animam meam: quoniam ego servus tuus sum.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in secula seculorum. Amen.

Oratio.

Non avertas, Domine, tanquam offensus faciem misericordiæ tuæ a nobis pœnitentibus, neque intres [in] judicium nobiscum, in cujus conspectu nullus mortalium justificabitur: sed velociter exaudi, et adjuva nos, qui in te solo speramus, et ad te fontem gratiæ levamus animas nostras. Educ, quæso, de tribulatione animam nostram. Auditam fac nobis mane

misericordiam tuam. Notam etiam fac nobis viam tuam, ut in ea itinere recto ambulantes ad patriam cœlestem tandem feliciter perveniamus, propter nomen tuum quod Jesus est. Amen.

Conclusio[1] Psalmorum pœnitentialium.

Ne reminiscaris, Domine, iniquitatum nostrarum antiquarum, sed misericordia tua præveniat nos: sumus enim miserrimi. Adjuva nos, Deus, servator noster, et propter gloriam nominis tui libera nos. Esto nobis propitius, et propter nomen tuum condona nobis peccata nostra. Ne dicant impii, Ubi est Deus eorum? Nos autem populus tuus, et oves pascuæ tuæ. Semper gratias agemus tibi: a generatione in generationem promulgabimus laudem tuam. Tibi honor et gloria in æternum. Amen.

Psalmi aliquot selecti, qui quotidianæ orationi maxime idonei videntur.

Psalm .iii.

Pro ope divina in adversis.

Domine, quid multiplicati sunt, qui tribulant me! multi insurgunt adversum me.

Multi dicunt animæ meæ: Non est salus ipsi in Deo ejus.

Tu autem, Domine, susceptor meus es: gloria mea, et exaltans caput meum.

Voce mea ad Dominum clamavi: et exaudivit me de monte sancto suo.

Ego dormivi, et soporatus sum: et exsurrexi, quia Dominus suscepit me.

Non timebo millia populi circundantis me: exsurge, Domine, salvum me fac, Deus meus.

Quoniam tu percussisti omnes adversantes mihi sine causa: dentes peccatorum contrivisti.

Domini est salus: et super populum tuum benedictio tua.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in secula seculorum. Amen.

[1 This is the title in 1573: 1564 has *Conclusio Psalmi pœnitentialis.* See p. 118, note 1. On p. 166 the title is *Antiphona.*]

Psalmus .xxiiii.

Oratio in tribulatione.

Ad te, Domine, levavi animam meam: Deus meus, in te confido, non erubescam.

Neque irrideant me inimici mei: etenim universi, qui sustinent te, non confundentur.

Confundantur omnes iniqua agentes supervacue.

Vias tuas, Domine, demonstra mihi: et semitas tuas edoce me.

Dirige me in veritate tua, et doce me: quia tu es Deus salvator meus, et te sustinui tota die.

Reminiscere miserationum tuarum, Domine: et misericordiarum tuarum, quæ a seculo sunt.

Delicta juventutis meæ: et ignorantias meas ne memineris.

Secundum misericordiam tuam memento mei tu: propter bonitatem tuam, Domine.

Dulcis et rectus Dominus: propter hoc legem dabit delinquentibus in via.

Diriget mansuetos in judicio: docebit mites vias suas.

Universæ viæ Domini misericordia et veritas: requirentibus testamentum ejus, et testimonia ejus.

Propter nomen tuum, Domine, propitiaberis peccato meo: multum est enim.

Quis est homo, qui timet Dominum? legem statuit ei in via quam elegit.

Anima ejus in bonis demorabitur: et semen ejus hæreditabit terram.

Firmamentum est Dominus timentibus eum: et testamentum ipsius, ut manifestetur illis.

Oculi mei semper ad Dominum: quoniam ipse evellet de laqueo pedes meos.

Respice in me, et miserere mei: quia unicus et pauper sum ego.

Tribulationes cordis mei multiplicatæ sunt: de necessitatibus meis erue me.

Vide humilitatem meam, et laborem meum: et dimitte universa delicta mea.

Respice inimicos meos, quoniam multiplicati sunt: et odio iniquo oderunt me.

Custodi animam meam, et erue me: non erubescam, quoniam speravi in te.

Innocentes et recti adhæserunt mihi: quia sustinui te.

Libera, Deus, Israel ex omnibus tribulationibus suis.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in secula seculorum. Amen.

Psalmus .xxx.

Oratio viri afflicti.

In te, Domine, speravi: non confundar in æternum: in justitia tua libera me.

Inclina ad me aurem tuam; accelera, ut eruas me.

Esto mihi in Deum protectorem, et in domum refugii: ut salvum me facias.

Quoniam fortitudo mea, et refugium meum, es tu: et propter nomen tuum deduces me, et enutries me.

Educes me de laqueo, quem absconderunt mihi: quoniam tu es protector meus.

In manus tuas commendo spiritum meum: redemisti me, Domine, Deus veritatis.

Gloria Patri. etc. Sicut erat. etc. Amen.

Psalmus .xxxiii.

Laus Dei, et gratiarum actio.

Benedicam Dominum in omni tempore: semper laus ejus in ore meo.

In Domino laudabitur anima mea: audiant mansueti, et lætentur.

Magnificate Dominum mecum: et exaltemus nomen ejus in id ipsum.

Exquisivi Dominum, et exaudivit me: et ex omnibus tribulationibus meis eripuit me.

Accedite ad eum, et illuminamini: et facies vestræ non confundentur.

Iste pauper clamavit, et Dominus exaudivit eum: et ex omnibus tribulationibus ejus salvavit eum.

Immittet angelus Domini in circuitu timentium eum: et eripiet eos.

Gustate, et videte quoniam suavis est Dominus: beatus vir, qui sperat in eo.

Timete Dominum, omnes sancti ejus: quoniam non est inopia timentibus eum.

Divites eguerunt, et esurierunt: inquirentes autem Dominum non minuentur omni bono.

Venite, filii, audite me: timorem Domini docebo vos.

Quis est homo, qui vult vitam: diligit dies videre bonos?

Prohibe linguam tuam a malo: et labia tua ne loquantur dolum.

Diverte a malo, et fac bonum: inquire pacem, et persequere eam.

Oculi Domini super justos: et aures ejus ad preces eorum.

Vultus autem Domini super facientes mala: ut perdat de terra memoriam eorum.

Clamaverunt justi, et Dominus exaudivit eos: et ex omnibus tribulationibus eorum liberavit eos.

Juxta est Dominus his, qui tribulato sunt corde: et humiles spiritu salvabit.

Multæ tribulationes justorum: et de omnibus his liberabit eos Dominus.

Custodit Dominus omnia ossa eorum: unum ex his non conteretur.

Mors peccatorum pessima: et, qui oderunt justum, delinquent.

Redimet Dominus animas servorum suorum: et non delinquent omnes, qui sperant in eo.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc. Amen.

Psalmus .cxi.

Piorum commendatio, et e contra.

Beatus vir, qui timet Dominum: in mandatis ejus volet nimis.

Potens in terra erit semen ejus: generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus: et justitia ejus manet in seculum seculi.

Exortum est in tenebris lumen rectis: misericors, et miserator, et justus.

Jucundus homo, qui miseretur et commodat: disponet sermones suos in judicio, quia in æternum non commovebitur.

In memoria æterna erit justus: ab auditione mala non timebit.

Paratum cor ejus sperare in Domino: confirmatum est cor ejus: non commovebitur, donec despiciat inimicos suos.

Dispersit, et dedit pauperibus: justitia ejus manet in seculum seculi: cornu ejus exaltabitur in gloria.

Peccator videbit, et irascetur: dentibus suis fremet, et tabescet: desiderium peccatorum peribit.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc. Amen.

Psalmus .cxx.

Petitio divini auxilii.

Levavi oculos meos in montes: unde veniet auxilium mihi.

Auxilium meum a Domino: qui fecit cœlum et terram.

Non det in commotionem pedem tuum: neque dormitet, qui custodit te.

Ecce non dormitabit, neque dormiet: qui custodit Israel.

Dominus custodit te, Dominus protectio tua super manum dexteram tuam.

Per diem sol non uret te: neque luna per noctem.

Dominus custodit te ab omni malo: custodiat animam tuam Dominus.

Dominus custodiat introitum tuum, et exitum tuum: ex hoc nunc, et usque in seculum.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc. Amen.

Psalmus .cxxii.

Implorat divinam misericordiam.

Ad te levavi oculos meos: qui habitas in cœlis.

Ecce sicut oculi servorum in manibus dominorum suorum:

Sicut oculi ancillæ in manibus dominæ suæ: ita oculi nostri ad Dominum Deum nostrum, donec misereatur nostri.

Miserere nostri, Domine, miserere nostri: quia multum repleti sumus despectione:

Quia multum repleta est anima nostra: opprobrium abundantibus, et despectio superbis.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc. Amen.

Psalmus .cxxiiii.

De fiducia in Deum.

Qui confidunt in Domino, sicut mons Sion: non commovebitur in æternum, qui habitat in Hierusalem.

Montes in circuitu ejus, et Dominus in circuitu populi sui: ex hoc nunc, et usque in seculum.

Quia non relinquet Dominus virgam peccatorum super sortem justorum: ut non extendant justi ad iniquitatem manus suas.

Benefac, Domine, bonis et rectis corde.

Declinantes autem in obligationes adducet Dominus cum operantibus iniquitatem: pax super Israel.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc. Amen.

Psalmus .cxxx.

Contra superbiam.

Domine, non est exaltatum cor meum: neque elati sunt oculi mei.

Neque ambulavi in magnis: neque in mirabilibus super me.

Si non humiliter sentiebam: sed exaltavi animam meam.

Sicut ablactatus est super matre sua: ita retributio in anima mea.

Speret Israel in Domino: ex hoc nunc, et usque in seculum.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc. Amen.

Psalmus .cxxxii.

Movet ad unitatem fraternam.

Ecce, quam bonum, et quam jucundum, habitare fratres in unum.

Sicut unguentum in capite, quod descendit in barbam, barbam Aaron;

Quod descendit in oram vestimenti ejus: sicut ros Hermon, qui descendit in montem Sion:

Quoniam illic mandavit Dominus benedictionem: et vitam usque in seculum.

Gloria Patri, et Filio. etc.

Sicut erat in principio, et nunc, et semper, et in secula seculorum. Amen.

Psalmus .cxxxiii.

Movet ad laudandum Deum.

Ecce nunc benedicite Dominum: omnes servi Domini;

Qui statis in domo Domini, in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta: et benedicite Dominum.

Benedicat te Dominus ex Sion: qui fecit cœlum et terram.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in secula seculorum. Amen.

Psalmi selecti et peculiares pro Rege, vel Regina.

Psalmus .xix.

In quo mystice agitur de Christi regno.

Exaudiat te Dominus in die tribulationis: protegat te nomen Dei Jacob.

Mittat tibi auxilium de sancto: et de Sion tueatur te.

Memor sit omnis sacrificii tui: et holocaustum tuum pingue fiat.

Tribuat tibi secundum cor tuum: et omne consilium tuum confirmet.

Lætabimur in salutari tuo: et in nomine Dei nostri magnificabimur.

Impleat Dominus omnes petitiones tuas: nunc cognovi, quoniam salvum fecit Dominus Christum suum.

Exaudiet illum de cœlo sancto suo: in potentatibus salus dexteræ ejus.

Hi in curribus, et hi in equis: nos autem in nomine Dei nostri invocabimus.

Ipsi obligati sunt, et ceciderunt: nos autem surreximus, et erecti sumus.

Domine, salvum fac Regem: et exaudi nos in die, qua invocaverimus te.

Gloria Patri, et Filio. etc.

Sicut erat in principio. etc. Amen.

Psalmus .xx.

Mystice de Christo.

Domine, in virtute tua lætabitur Rex: et super salutare tuum exultabit vehementer.

Desiderium cordis ejus tribuisti ei: et voluntate labiorum ejus non fraudasti eum.

Quoniam prævenisti eum in benedictionibus dulcedinis: posuisti in capite ejus coronam de lapide precioso.

Vitam petiit a te, et tribuisti ei longitudinem dierum in seculum, [et in seculum] seculi.

Magna est gloria ejus in salutari tuo: gloriam, et magnum decorem, impones super eum.

Quoniam dabis eum in benedictionem in seculum seculi: lætificabis eum in gaudio cum vultu tuo.

Quoniam Rex sperat in Domino: et in misericordia Altissimi non commovebitur.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in secula seculorum. Amen.

Psalmus lxxi.

Mystice de Christi regno.

Deus, judicium tuum Regi da: et justitiam tuam filio Regis:
Judicare populum tuum in justitia: et pauperes tuos in judicio.
Suscipiant montes pacem populo: [et] colles justitiam.
Judicabit pauperes populi: et salvos faciet filios pauperum, et humiliabit calumniatorem.
Et permanebit cum sole, et ante lunam: in generatione et generationem.
Descendet sicut pluvia in vellus: et sicut stillicidia stillantia super terram.
Orietur in diebus ejus justitia: et abundantia pacis, donec auferatur luna.
Quia liberabit pauperem a potente: et pauperem, cui non erat adjutor.
Parcet pauperi et inopi: et animas pauperum salvas faciet.
Ex usuris et iniquitate redimet animas eorum: et honorabile nomen eorum coram illo.
Benedictus Dominus Deus, qui facit mirabilia solus: et benedictum nomen majestatis ejus in æternum.
Gloria Patri, et Filio. etc.
Sicut erat in principio. etc. Amen.

Precatio[1] ad exemplar orationis Salomonis pro Regina.

Domine Deus, qui serenissimam nostram Reginam regnare super nos fecisti, eamque in medio populi tui, ut in æquitate nos regat, et in cordis integritate subditos suos judicet, constituisti: Mitte illi, quæso, de cœlis sanctis tuis, et a sede majestatis tuæ, assistricem tuam sapientiam, ut ei semper adsit, et apud eam perpetuo resideat, ut sciat, quid tibi acceptum sit. Dies præterea super dies ejus adjicito, eique tam benigne principali tua gratia adesto, ut et in hac vita grata sint tibi opera ejus, et in futuro tecum regnet in omnem æternitatem. Per Christum Dominum et Servatorem nostrum. Amen.

Salvam fac, Domine, Reginam.
Nec unquam avertas faciem tuam ab ea.
Vitam longævam tribue illi.
Et sub umbra alarum tuarum protege eam. Amen.

[1 See p. 195.]

Flores Psalmorum, quos Psalterium Hieronymi appellant,

precandi studiosis valde jucundi et familiares[2].

Verba mea auribus percipe, Domine: intellige clamorem meum.

Intende voci orationis meæ: Rex meus, et Deus meus.

Domine, ne in ira[3] tua arguas me: neque in furore[3] tuo corripias me.

Miserere mei, Domine, quoniam infirmus sum: sana me, Domine, quoniam conturbata sunt ossa mea.

Et anima mea turbata est valde: sed tu, Domine, usquequo?

Convertere, Domine, et eripe animam meam: salvum me fac propter misericordiam tuam.

Respice et exaudi me, Domine, Deus meus: illumina oculos meos, ne unquam obdormiam in morte.

Perfice gressus meos in semitis tuis: ut non moveantur vestigia mea.

Ego clamavi, quoniam exaudisti me, Deus: inclina aurem tuam mihi, et exaudi verba mea.

Mirifica misericordias tuas: qui salvos facis sperantes in te.

Custodi me, Domine, ut pupillam oculi: sub umbra alarum tuarum protege me a facie impiorum, qui me afflixerunt.

Ab occultis meis munda me, Domine: et ab alienis parce servo tuo.

Tu autem, Domine, ne longe facias auxilium tuum a me: ad defensionem meam conspice.

Erue a framea, Deus, animam meam: et de manu canis unicam meam.

Salva me ex ore leonis: et a cornibus unicornium humilitatem meam.

Narrabo nomen tuum fratribus meis: in medio ecclesiæ laudabo te.

Vias tuas, Domine, notas fac mihi: et semitas tuas edoce me: et dirige me in veritate tua.

Memento miserationum tuarum, Domine: et misericordiæ tuæ, quæ a seculo sunt.

Delicta juventutis meæ, et ignorantias meas ne memineris, Deus.

Secundum misericordiam tuam memor esto mei: propter veritatem tuam, Domine.

Vide humilitatem meam, et laborem meum: et dimitte omnia peccata mea.

Ne perdas cum impiis, Deus, animam meam, et cum viris sanguinum vitam meam.

Exaudi, Domine, vocem meam, qua clamavi ad te: miserere mei, et exaudi me.

Ne avertas faciem tuam a me: ne declines in ira a servo tuo.

Adjutor meus esto, Domine: ne derelinquas me, neque despicias me, Deus salutaris meus.

[2 A translation of this selection occurs in the Primer after the use of Sarum, 1543.]

[3 These words are transposed.]

Legem pone mihi, Domine, in via tua: et dirige me in semita recta propter inimicos meos.

Ne tradideris me in animas tribulantium me: quoniam insurrexerunt in me.

Ad te, Domine, clamabo: Deus meus, ne sileas a me, ne unquam discedas a me: et ero similis descendentibus in lacum.

Exaudi, Domine, vocem deprecationis meæ, dum oro ad te: dum extollo manus meas ad templum sanctum tuum.

Ne simul tradas me cum peccatoribus: et cum operantibus iniquitatem ne perdas me.

Salvum fac populum tuum, Domine: et benedic hæreditati tuæ;

Et rege eos, et extolle illos, usque in æternum.

In te, Domine, speravi: non confundar in æternum: in justitia tua libera me.

Inclina ad me aurem tuam: accelera, ut eruas me.

Esto mihi in Deum protectorem, et in domum refugii: ut salvum me facias.

In manus tuas, Domine, commendo spiritum meum.

Libera me, et eripe me, de manibus inimicorum meorum.

Illumina faciem tuam super servum tuum: salvum me fac in misericordia tua, Domine: non confundar, quoniam invocavi te.

Fiat misericordia tua, Domine, super nos: quemadmodum speravimus in te.

Benedicam Dominum in omni tempore: semper laus ejus in ore meo.

In Domino laudabitur anima mea: audiant mansueti, et lætentur.

Magnificate Dominum mecum: et exaltemus nomen ejus in id ipsum.

Judica, Domine, nocentes me: expugna impugnantes me.

Apprehende arma et scutum: et exsurge in adjutorium mihi.

Ne sileas, Domine: ne discedas a me: exsurge, et intende judicium meum: Deus meus, et Dominus meus, in causam meam.

Judica me secundum justitiam meam, Domine, Deus meus.

Prætende, Domine, misericordiam tuam scientibus te: et justitiam tuam his, qui recto sunt corde.

Non veniat mihi pes superbiæ: et manus peccatoris non me moveat.

Exaudi orationem meam, Domine, et deprecationem meam: auribus percipe lachrymas meas.

Ne sileas, quoniam advena ego sum apud te: et peregrinus, sicut omnes patres mei.

Remitte mihi, ut refrigerer, priusquam abeam: et amplius non ero.

Tu autem, Domine, ne longe facias auxilium tuum a me: misericordia tua, et veritas tua, semper susceperunt me.

Quoniam circundederunt me mala, quorum non est numerus: comprehenderunt me iniquitates meæ, et non potui ut viderem.

Multiplicatæ sunt super capillos capitis mei: et cor meum dereliquit me.

Complaceat tibi, Domine, ut eruas me: Domine, in auxilium meum respice.

Ego vero egenus et pauper sum: Domine, curam habe mei.

Adjutor meus, et protector meus, es tu: Deus meus, ne tardaveris.

Ego dixi, Domine, miserere mei: sana animam meam, quia peccavi tibi.

Exsurge, quare obdormis, Domine: exsurge, et ne repellas in finem.

Quare faciem tuam avertis: oblivisceris inopiæ nostræ, et tribulationis nostræ?

Exsurge, Domine, adjuva nos: et libera nos propter nomen tuum.

Miserere mei, Deus, secundum magnam misericordiam tuam;

Et secundum multitudinem miserationum tuarum dele iniquitatem meam.

Et multum lava me ab injustitia mea, et a delicto meo munda me.

Quoniam iniquitatem meam ego cognosco: et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci: ut justificeris in sermonibus tuis, et vincas cum judicaris.

Ecce enim in iniquitatibus conceptus sum, et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: incerta et occulta sapientiæ tuæ manifestasti mihi.

Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et lætitiam: et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis: et omnes iniquitates meas dele.

Cor mundum crea in me, Deus: et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua: et Spiritum Sanctum tuum ne auferas a me.

Redde mihi lætitiam salutaris tui: et Spiritu principali confirma me.

Domine, labia mea aperies: et os meum annunciabit laudem tuam.

Deus, in nomine tuo salvum me fac: et in virtute tua judica me.

Deus, exaudi orationem meam: auribus percipe verba oris mei;

Quoniam alieni insurrexerunt in me: et fortes quæsierunt animam meam: et non proposuerunt Deum ante conspectum suum.

Exaudi, Deus, orationem meam, et ne despexeris deprecationem meam: intende in me, et exaudi me.

In Deo laudabo verbum: in Domino laudabo sermonem: in Deo speravi: non timebo, quid faciat mihi homo.

In me sunt, Deus, vota tua: quæ reddam, laudationes tibi.

Quoniam eripuisti animam meam de morte, et pedes meos a lapsu: ut placeam coram Deo in terra viventium.

Miserere mei, Deus, miserere mei: quoniam in te confidit anima mea.

Et in umbra alarum tuarum sperabo: donec transeat iniquitas.

Eripe me de operantibus iniquitatem: et de viris sanguinum salva me;

Quia ecce ceperunt animam meam: irruerunt in me fortes.

Ego vero orationem meam ad te, Domine: tempus beneplaciti, Deus.

In multitudine misericordiæ tuæ exaudi me: in veritate salutis tuæ.

Salva me a luto, ut non inhæream: libera me ex odientibus me, et de profundo aquarum.

Non me demergat tempestas aquæ, neque absorbeat me profundum: neque urgeat super me puteus os suum.

Exaudi me, Domine, quoniam benigna est misericordia tua: secundum multitudinem miserationum tuarum respice in me.

Intende animæ meæ, et libera eam: propter inimicos meos eripe me.

Deus, in adjutorium meum intende: Domine, ad adjuvandum me festina.

Ego vero egenus et pauper sum: Deus, adjuva me.

Adjutor meus, et liberator meus, es tu: Domine, ne tardaveris.

In te, Domine, speravi: non confundar in æternum: in justitia tua libera me, et eripe me.

Inclina ad me aurem tuam: et salva me.

Esto mihi in Deum protectorem, et in locum munitum: ut salvum me facias.

Deus meus, eripe me de manu peccatoris: et de manu contra legem agentis, et iniqui.

Repleatur os meum laude, ut possim cantare gloriam tuam: tota die magnitudinem tuam.

Ne projicias me in tempore senectutis meæ: cum defecerit virtus mea, ne derelinquas me.

Deus, ne elongaveris a me: Deus meus, in auxilium meum respice.

Ne tradas bestiis animas confitentium tibi: et animas pauperum tuorum ne obliviscaris in finem.

Respice in testamentum tuum: quia repleti sunt, qui obscurati sunt terræ domibus iniquitatum.

Adjuva nos, Deus salutaris noster: et propter gloriam nominis tui, Domine, libera nos: et propitius esto peccatis nostris propter nomen tuum.

Excita potentiam tuam, et veni: ut salvos facias nos.

Domine Deus virtutum, converte nos: et ostende faciem tuam, et salvi erimus.

Converte nos, Deus salutaris noster: et averte iram tuam a nobis.

Nunquid in æternum irasceris nobis? aut extendes iram tuam a generatione et progenie?

Deus, tu conversus vivificabis nos: et plebs tua lætabitur in te.

Ostende nobis, Domine, misericordiam tuam, et salutare tuum da nobis.

Inclina, Domine, aurem tuam, et exaudi me: quoniam egenus et pauper sum ego.

Custodi animam meam, quoniam peccator sum: salvum fac servum tuum, Deus meus, sperantem in te.

Miserere mei, Domine, quoniam ad te clamavi tota die: lætifica animam servi tui, quoniam ad te, Domine, animam meam levavi.

Et tu, Domine Deus, miserator et misericors: patiens, et multæ misericordiæ, et verax.

Respice in me, et miserere mei: da imperium [tuum] puero tuo, et salvum fac filium ancillæ tuæ.

Fac mecum signum in bonum, ut videant qui oderunt me, et confundantur: quoniam tu, Domine, adjuvisti me, et consolatus es me.

Domine Deus salutis meæ, in die clamavi ad te: et nocte coram te: intret oratio mea in conspectu tuo: inclina aurem tuam ad precem meam.

Ubi sunt misericordiæ tuæ antiquæ, Domine, sicut jurasti David in veritate tua?

Memor esto, Domine, opprobrii servorum tuorum: quod continui in sinu meo multarum gentium.

Convertere, Domine, usquequo: et deprecabilis esto super servos tuos.

Et sit splendor Domini Dei nostri super nos, et opera manuum nostrarum dirige super nos: et opus manuum nostrarum dirige.

Domine, exaudi orationem meam: et clamor meus ad te veniat.

Non avertas faciem tuam a me: in quacunque die tribulor, inclina ad me aurem tuam.

In quacunque die invocavero te, velociter exaudi me.

Et ne educas me in dimidio dierum meorum: in generatione et generationem anni tui.

Et tu, Domine, fac mecum propter nomen tuum: quoniam suavis est misericordia tua.

Domine, libera me, quia egenus et pauper sum ego: et cor meum conturbatum est intra me.

Sicut umbra, cum declinat, ablatus sum: et excussus sum sicut locusta.

Adjuva me, Domine, Deus meus: et salva me propter misericordiam tuam.

Retribue servo tuo: vivifica me, et custodiam sermones tuos.

Revela oculos meos, et considerabo mirabilia de lege tua.

Incola ego sum in terra, non abscondas a me mandata tua.

Concupivit anima mea desiderare justificationes tuas in omni tempore.

Increpasti superbos: maledicti, qui declinant a mandatis tuis.

Aufer a me opprobrium et contemptum: quia testimonia tua exquisivi.

Etenim sederunt principes, et adversum me loquebantur: servus autem tuus exercebatur in justificationibus tuis.

Viam iniquitatis amove a me: et de lege tua miserere mei.

Viam veritatis elegi: judicia tua non sum oblitus.

Deduc me in semita mandatorum tuorum: quia ipsam volui.

Inclina cor meum in testimonia tua: et non in avaritiam.

Averte oculos meos, ne videant vanitatem: in via tua vivifica me.

Statue servo tuo eloquium tuum in timore tuo.

Bonitatem, et disciplinam, et scientiam, doce me: quia mandatis tuis credidi.

Bonus es tu: et in bonitate tua doce me justificationes tuas.

Fiat misericordia tua, ut exhortetur me: secundum eloquium tuum servo tuo.

Veniant mihi miserationes tuæ, et vivam: quia lex tua meditatio mea est.

Fiat cor meum immaculatum in justificationibus tuis: ut non confundar.

Humiliatus sum usquequaque, Domine: vivifica me secundum verbum tuum.

Voluntaria oris mei beneplacita fac, Domine: et judicia tua doce me.

Anima mea in manibus meis semper: et legem tuam non sum oblitus.

Suscipe me secundum eloquium tuum, et vivam: et non confundas me ab expectatione mea.

Adjuva me, et salvus ero: et meditabor in justificationibus tuis semper.

Fac cum servo tuo secundum misericordiam tuam, et justificationes tuas doce me.

Servus tuus sum ego: da mihi intellectum, ut sciam testimonia tua.

Respice in me, et miserere mei, secundum judicium diligentium nomen tuum.

Gressus meos dirige secundum eloquium tuum: et non dominetur mei omnis injustitia.

Redime me a calumniis hominum: ut custodiam mandata tua.

Faciem tuam illumina super servum tuum: et doce me justificationes tuas.

Vide humilitatem meam, et eripe mẽ: quia legem tuam non sum oblitus.

Judica judicium meum, et redime me: propter eloquium tuum vivifica me.

Appropinquet deprecatio mea in conspectu tuo, Domine: juxta eloquium tuum da mihi intellectum.

Intret oratio mea in conspectu tuo, Domine: secundum eloquium tuum eripe me.

Eructabunt labia mea hymnum: cum docueris me justificationes tuas.

Annunciabit lingua mea eloquium tuum: quia omnia mandata tua æquitas.

Fiat manus tua, ut salvum me faciat: quia mandata tua elegi.

Concupivi salutare tuum, Domine: et lex tua meditatio mea est.

Vivet anima mea, et laudabit te: et judicia tua adjuvabunt me.

Erravi, sicut ovis quæ periit: quære servum tuum, Domine, quia mandata tua non sum oblitus.

Miserere nobis, Domine, miserere nobis: quia multum repleti sumus contemptione.

Benefac, Domine, bonis et rectis corde.

Converte, Domine, captivitatem nostram, sicut torrens in austro.

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

Fiant aures tuæ intendentes in vocem deprecationis meæ.

In quacunque die invocavero te, exaudi me: multiplicabis in anima mea virtutem.

Pone, Domine, custodiam ori meo: et ostium circumstantiæ labiis meis.

Non declines cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

Intende ad deprecationem meam: quia humiliatus sum nimis.

Eripe me de persequentibus me, quoniam prævaluerunt super me.

Educ de custodia animam meam: ad confitendum nomini tuo.

Domine, exaudi orationem meam: auribus percipe obsecrationem meam in veritate tua: exaudi me in tua justitia.

Et non intres in judicium cum servo tuo: quia non justificabitur in conspectu tuo omnis vivens.

Quia persecutus est inimicus animam meam: humiliavit in terra vitam meam.

Collocavit me in obscuris, sicut mortuos seculi: et anxiatus est super me spiritus meus: in me turbatum est cor meum.

Memor fui dierum antiquorum, meditatus sum in omnibus operibus tuis: in factis manuum tuarum meditabar.

Expandi manus meas ad te: anima mea sicut terra sine aqua tibi.

Velociter exaudi me, Domine: defecit spiritus meus.

Non avertas faciem tuam a me: et similis ero descendentibus in lacum.

Auditam fac mihi mane misericordiam tuam: quia in te speravi.

Notam fac mihi viam, in qua ambulem: quia ad te levavi animam meam.

Eripe me de inimicis meis, Domine, ad te confugi: doce me facere voluntatem tuam, quia Deus meus es tu.

Spiritus tuus bonus deducet me in terram rectam: propter nomen tuum, Domine, vivificabis me in æquitate tua.

Educes de tribulatione animam meam: et in misericordia tua disperdes omnes inimicos meos.

Et perdes omnes, qui tribulant animam meam: quia ego servus tuus sum[1].

Gloria Patri, et Filio. &c.

Sicut erat in principio. &c. Amen.

Florum Psal. finis.

[[1] The *Psalterium beati Hieronymi* has no *Gloria Patri*, &c. in the *Enchiridion præclaræ Ecclesiæ Sarum*, but it is followed by this prayer, fol. clii.—Dona mihi, quæso, omnipotens Deus, ut per hanc sacrosanctam psalterii cœlestis melodiam anima mea saginetur. Dona, ut leo rugiens ab infirma ove superetur. Dona, ut per tuam gratiam violentissimus spiritus a debilissima carne vincatur. Dona, ut ille, qui de cœlo cecidit, hic me pugnante subdatur. Dona, ut si potestatem ejus ad tempus tua permissione patimur, nequaquam ejus insatiabilibus faucibus sorbeamur. Fac illum tristem de humana salute, qui de offensione nostra semper exultat. Fac me tuis semper laudibus vacare, et ad tuam quoque dulcedinem misericorditer pervenire. Qui vivis et regnas Deus per omnia secula seculorum. Amen.]

Psalmus Primus, ad impetrandam remissionem peccatorum[1].

O Dominator Domine, Deus omnipotens, magne et terribilis, qui cœlum, terram, mare, et omnia quæ in eis sunt, verbo tuo fecisti:

Cujus potentia irresistibilis, et misericordia super omnia opera tua:

In ditione tua universa sunt posita, anima omnis viventis, et spiritus universæ humanæ carnis.

Tu misereris cui volueris, et clemens es in quem tibi placuerit.

Consilium tuum in sempiternum persistet, et omnis tua voluntas fiet.

Tua est potentia, et imperium, et gloria, qui es super omnia, et per omnia, et in omnibus nobis.

Pater misericordiarum, et Deus omnis gratiæ, pacisque, ac consolationis, qui non vis mortem impii, nec delectaris in perditionibus animarum;

O Deus, misericordia dives, qui propter nimiam caritatem tuam, qua dilexisti nos, etiam cum inimici tui essemus, unigenitum Filium tuum Jesum Christum misisti in hunc mundum, ut omnis, qui credit in eum, non pereat, sed habeat vitam æternam:

Miserere mei, miserere mei, secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum dele transgressiones meas.

Lava me, Deus sancte, ab iniquitate mea, et ab immunditiis meis purga me.

Scelera enim mea cognosco, Domine, et injustitias meas contra me pronuntio.

Confiteor adversum me impietatem cordis mei; nam erga te cor perfidum semper habui, ac rebelle.

Filius infidelis, et exasperans, provocavi te in vanitatibus meis.

Pater sancte, peccavi in cœlum, et coram te, neque jam sum dignus vocari filius tuus.

Quoniam irritavi iram tuam in multitudine iniquitatis meæ, et mentitus sum in omnibus justitiis tuis.

Reversus sum a viis tuis, ut facerem malum in conspectu tuo: impie

[1 The fifteen following *Precationes*, which are not in 1564, constitute the larger portion of an independent work. They were published with the title:—Psalmi seu Precationes D. Joan. Fisheri *Episcopi Roffensis*. Accessit Imploratio divini auxilii contra tentationem ex Psalmis Davidis, Per Th. Morum. Berthelet put forth in 1545 an English translation of Fisher's Psalms, entitled:—Psalmes or Prayers taken out of holye scripture; as in a Latin edition of the previous year he had styled them, Psalmi seu Precationes ex variis scripturæ locis collectæ. The border surrounding his title page has at the bottom, 1534, which probably indicates the original date of their compilation. If so, Fisher, who was beheaded June 22nd, 1535, and who first 'lay in prison above a twelvemonth,' may be considered to have thus solaced the period of his confinement, and cheered himself under the apprehension of a violent death. Sir Thomas More suffered on the 6th of the next month.]

egi, et inique me gessi, relinquens mandata tua, et detrahens correctioni tuæ.

Averti me, et non custodivi fœdus tuum: ambulavi in via non bona post cogitationes meas, eligens ea quæ tu noluisti.

Non te metui, Domine, Deus omnipotens, neque vultum tuum reveritus sum; inobediens fui, et cervicem meam induravi.

Frons meretricis facta est mihi, nescio erubescere: ecce loquor ad te, sed facio male magis ac magis.

Deserui bonum, retrorsum abii, non posui spem in te, Deo, factore meo, sed aliunde præsidium et securitatem parans.

Aravi impietatem, iniquitatem messui, comedi fructum mendacii, quia confisus sum in via mea.

Projeci legem tuam post tergum, non attendens mandato tuo, nec recedens a studiis meis pravis.

Non dedi cor, ut reverterer ad semitas tuas, te enim agnoscere nolui, at impegi propter iniquitatem meam.

Non sum reversus ad te in toto corde meo usque in hunc diem, sed mendaciter; et, quemadmodum fidem frangit mulier viro suo, sic fidem fregi tibi, O Domine Deus.

Abominabilia enim feci, et malorum nihil me pœnituit, de malo ad malum transiens post concupiscentias cordis mei pravas.

Tu scis omnia, Domine, quomodo irritavi te in adinventionibus meis malis, et universa mea delicta a te non sunt abscondita.

Exosam habui disciplinam tuam, et sermones tuos projeci retrorsum.

De malitia mea pœnitentiam non egi, sed prævalui in vanitate multa.

In corde meo non fuit veritas, et injustitiam operatæ sunt manus meæ.

Loquutus sum iniquitatem, et dolos parturivi, meditatus sum cum corde meo verba mendacii, et consumpta est in viis meis veritas.

Adsuefeci linguam meam loqui vanitates, perficiens voluntatem carnis et cogitationum: studia et adinventiones meæ contra te, Domine Deus, ut provocarem oculos majestatis tuæ.

Vidisti hæc omnia, Domine, et tacuisti, sed malum fuit in oculis tuis, et non placuit tibi.

In indignatione tua repudiasti me, et divisus es a me jam multis diebus.

Tradidisti me in desideria cordis mei, ut ea facerem, quæ non conveniunt.

Væ mihi, quod recessi a te: multa mihi calamitas, quoniam flagitiose vitam duxi.

Væ mihi desertori, ut facerem consilia, et non ex te, et perficerem cogitationes, sed non ex Spiritu tuo: propterea congregationes peccati super peccatum.

Quotidie ignominia mea mihi ob oculos, et pudor faciem meam obtegit.

Et tu, Domine Deus, quare oblivisceris mei, et tamdiu contines misericordiam tuam a me?

Suscipe causam meam post longam iram tuam, misericors enim es: ne irascaris, obsecro, in perpetuum.

Ne repellas contritum et humiliatum, miserum et abjectum, qui nomen tuum suppliciter invocat.

Revertere aliquantulum, Domine Deus, et exorabilis esto super sceleribus meis.

Ne facias mihi juxta peccata mea, et secundum iniquitates meas ne reddas mihi.

Ne ostendas potentiam tuam in miserum, nec eum, cui nulla est virtus, tam dure persequaris.

Veniant preces meæ ante vultum tuum, et juxta promissa tua recipias me in gratiam tuam.

Tuus enim ego sum, Pater juste, quem pretioso suo sanguine redemit unicus tibi Natus.

Et jam abominatur anima mea vitam meam, et te, judicem omnium, veniam peto.

Humilio me sub potenti tua manu, quoniam, cum iratus fueris, misericordiam facis, et in tempore tribulationis peccata dimittis.

Et ego peccatorem me confiteor, obsecrans te, Domine, Deus omnipotens, pro bonitate tua, ut facias mecum juxta magnam misericordiam tuam.

Confundor, et erubesco levare faciem meam ad te, quoniam delicta mea adscenderunt in conspectum tuum.

In te, in te, Pater, peccavi, et quod malum est in oculis tuis admisi; multa siquidem est iniquitas mea coram te.

Profecto in te prævaricatus sum, ab incunabulis meis usque in hunc diem, jugiter faciens malum ab uberibus matris meæ.

En ego [in] iniquitate genitus sum, et peccato inquinatum enixa est me mea mater.

Granum enim seminis mali seritur in corde meo: et ab eo quantum impietatis pullulaverit usque ad hunc diem!

Transgressiones meæ mecum sunt, et huc usque fero opprobrium adolescentiæ meæ.

Ecce, Domine, sub peccato venundatus sum, et non invenio in carne mea bonum.

Siquidem quod volo bonum, illud non ago; sed quod odio mihi est malum, id facio.

Cuncta cogitatio cordis mei adposita est ad malum omni tempore ab adolescentia mea.

Et quare morior in peccatis meis, Domine, Deus omnipotens? quum tibi non sit voluntas, ut moriatur impius, tantum ut revertatur, et vivat.

Tu etenim bonus es, et propitiabilis, qui etiam indignos salvas juxta magnam misericordiam tuam.

Quanquam enim insustentabilis sit ira super peccatores comminationis tuæ, immensa tamen et impervestigabilis misericordia promissionis tuæ.

Tu fecisti misericordiam in millibus a retro temporibus, quo magnum redderes nomen tuum, quemadmodum etiam nunc permanet.

Patres antiqui in angustiis suis ad te clamaverunt, et tu liberasti eos: in te speraverunt, et non sunt confusi.

Cum non haberent ultra quod agerent, hoc solum restabat, ut oculos suos ad te dirigerent.

Salvasti eos propter nomen tuum, ut ostenderes in eis fortitudinem tuam.

Multis vicibus provocabant te in iniquitatibus suis, et ad iracundiam concitaverunt bonitatem tuam.

At quum tribulationem eorum, et eos supplices tibi, vidisses,

Recordatus pacti tui, pœnituit te juxta multitudinem miserationum tuarum.

Miserere mei, miserere mei, O Domine Deus omnipotens, nam miser et infelix ego sum: sana me, obsecro, quem percussisti propter iniquitatem meam.

Anima mea vehementer turbata est; et tu, Domine, quousque non respicies?

Quousque reprobabis orationem ad te vociferantis? anne in perpetuum? quousque avertes faciem tuam a me?

Ubi sunt misericordiæ tuæ antiquæ, Domine, quas firmasti in veritate tua?

Num jam desines misereri, Deus? aut reprimes per iram bonitatem tuam?

Num projecisti in æternum, ut nunquam posthac sis placidus?

Et manus tua non est invalida, quin juvare potest, nec gravatæ aures tuæ, ut audire renuant.

Quamdiu volvam cogitationes amaras cum animo meo? quanto tempore dolor cor meum torquebit?

Quousque tandem superabit me inimicus meus? Respice et exaudi me, O Domine Deus.

Illumina oculos meos; diutius enim obdormivi morte, et prævaluerunt adversum me iniquitates meæ.

Revertere, Domine, revertere, ut eripias animam meam, et salvum me facias propter magnam misericordiam tuam.

Ecce nunc tempus acceptabile, ecce nunc dies salutis et gratiæ.

In morte quænam erit memoria tui? aut in inferno quis confitebitur tibi?

Vivens, vivens, ipse te laudabit, et notam faciet misericordiam tuam.

Domine, in ira tua ne arguas me, neque in furore tuo ultionem de me sumas.

Ne jacias ad me tela tua, neque adgraves super me manum tuam.

Iram tuam diutius tuli, et de calice furoris tui plus satis bibi.

Non est sanitas in carne mea a facie iræ tuæ, nulla mihi pax a facie peccatorum meorum.

Iniquitates meæ supergressæ sunt caput meum, et velut pondus immane quotidie me premunt.

Fœtorem exhalant cicatrices meæ propter stultitiam meam.

Miser sum, et abjectus a facie tua: omni die mœrens ingredior.

Anima mea plena est immunditiis, et in me toto nihil est sanum.

Hinc fit, ut inimici mei crudelius me persequantur: obrugio præ magnitudine doloris mei.

Cor meum in me fluctuabundum est, et fortitudo mea a me recessit.

Domine, notum est tibi desiderium meum, et necessitas mea te minime latet.

Propitius esto peccatis meis propter temetipsum, O Domine Deus omnipotens: et scelera mea coram te deleantur; nam secundum bonitatem tuam promisisti pœnitentiam [agentibus] remissionem peccatorum.

Propter gloriam nominis tui, Domine, miserere mei, et solve tuam erga me indignationem, et tum vere justus agnosceris in verbis tuis, et vinces quum de te judicabitur.

Siquidem per hoc annunciabitur immensa tua gratia, cum misertus fueris eorum, qui non habent unde glorientur in conspectu tuo.

Et bonitatem tuam discent omnes habitatores terræ, quum benefeceris nobis propter nomen magnum tuum, et non secundum vias nostras malas, neque juxta scelera nostra prava.

Profecto, Domine Deus, si non multiplicaveris misericordias tuas erga nos, non vivificabitur seculum cum iis qui habitant in eo: et [si] non donaveris de bonitate tua, quomodo erigantur illi, qui iniquitatem fecerunt, de peccatis suis!

Miserere mei, miserere mei, O Pater bone, et noli diutius mecum irasci propter nomen magnum tuum.

Et propter nomen sancti Filii tui Jesu, quem misisti propitiationem pro peccatis nostris per fidem in sanguine suo, propitius esto mihi peccatori.

Ecce, Pater sancte, ecce Puerum tuum, quem elegisti: en dilectum tibi Filiolum, in quo bene complacitum est animæ tuæ: ponens Spiritum tuum super eum, et mittens eum, ut evangelizaret pauperibus, ut sanaret contritos, ut consolaretur omnes lugentes, et prædicaret captivis indulgentiam, et cæcis visum.

Ecce Parvulum tuum, qui natus est nobis: ecce Filium tuum, qui datus est nobis, cui etiam non pepercisti, sed pro omnibus ad mortem tradidisti oblationem et hostiam in odorem suavitatis.

Vere languores nostros ipse in corpore suo tulit, et dolores nostros ipse portavit.

Infirmatus est propter peccata nostra, et vulneratus propter scelera nostra.

Disciplina pacis nostræ irruit super eum, et livore suo vulnera nostra sanata sunt.

Omnes nos quasi oves erravimus, unusquisque in viam suam declinavit; et tu, Domine, posuisti in eo iniquitates omnium nostrum, percutiens ipsum propter scelera populi tui.

Corpus suum dedit percutientibus, et genas vellentibus: faciem suam non avertit ab increpantibus, et conspuentibus in eum.

In dilectione et misericordia sua perditos redemit, pacificans, per sanguinem crucis suæ, quæ in cœlis, et quæ in terris sunt omnia.

Tradidit in mortem animam suam, et pro transgressoribus preces effudit.

Respice, clementissime Pater, quisnam ille qui passus est, et reminiscere, obsecro, pro quibus passus est.

Hic est enim innocens ille, quem, quum essemus peccatores, pro nobis ad mortem dedisti: num non multo magis, justificati nunc in sanguine ipsius, salvi erimus ab ira per ipsum?

Si reconciliati tibi sumus, quum adhuc inimici essemus, per mortem Filii tui, an non multo magis, reconciliati, salvi erimus in vita ipsius?

Ecce Agnum immaculatum, qui peccata mundi tollit, cujus precioso sanguine redempti sumus de iniquitatibus nostris.

Ecce mitissimum Innocentem, qui tanquam ovis ad occisionem ductus est, et, dum male tractaretur, os suum non aperuit.

Ecce unicum tibi Natum, quem etsi ex omnipotente virtute tua genuisti, meæ tamen infirmitatis participem fieri voluisti:

Qui, cum in forma Dei esset, nec rapinam arbitratus esse se æqualem Deo, semetipsum exinanivit, formam servi accipiens, et, in similitudine carnis peccati veniens, damnavit peccatum in carne: humilians semetipsum tibi, Pater, usque ad mortem crucis, illicque chirographum, quod adversum nos erat, decreti delebat, et tollens de medio suffixit illud cruci, in qua exspolians principatus et potestates traduxit confidenter, palam triumphans eos in semetipso.

Reduc, Domine Deus, oculos tuæ majestatis super opus ineffabilis pietatis.

Intuere dulcem tuum Natum toto corpore extensum.

Oblustra partes omnes a vertice capitis usque ad plantam pedis, et non invenietur dolor sicut dolor illius.

Attende, pie Pater, dilecti tibi Filioli caput venerandum, horridis circumseptum spinis, divinum vultum vivo undique spargens cruore.

En impube flagellatur corpus, nudum tunditur pectus, perfoditur cruentum latus, anhelans cor obpalpitat, extensi stringuntur nervi, decora languent lumina, regia pallent ora, melliflua exæstuat lingua, interna arescunt viscera, livida rigent brachia, ossa divelluntur solida, speciosa debilitantur crura, pedes immaculatos unda purpurei sanguinis eluit.

Adspice, mitissime Conditor, carissimæ prolis humanitatem, et miserere super infirmi figmenti tui debilitatem.

Specta, gloriose Genitor, gratissimæ prolis lacerata membra, et memorare, obsecro, quantula est mea substantia.

Conspicare Dei hominis pœnam, et relaxa conditi hominis miseriam.

Vide Redemptoris supplicium, et redempti dimitte delictum.

Viam sceleratam procul a me pelle, et doce me per Spiritum tuum sanctum viam veritatis eligere.

Obsecro te, O Rex sanctorum, per hunc Sanctum sanctorum, per hunc Redemptorem meum, ut reducas me in viam rectam, quo ei valeam spiritu uniri, qui mea non abhorruit carne vestiri.

Perfice gressus meos in semitis tuis, facque odio me habere omnes vias iniquitatis.

Ablue a malitia cor meum, et ab occultis malis munda me.

Expia me, O Pater sancte, per sanguinem testamenti æterni Filii tui dilecti, qui dilexit nos, et lavit nos a peccatis nostris in sanguine suo, et redemit ab omni iniquitate.

Purifica cor meum, per sanctificationem Spiritus tui et aspersionem sanguinis Filii tui, ab omni immunditia peccati et conscientia mala.

Deus omnipotens, propitius esto mihi peccatori propter nomen magnum tuum, et iniquitatum mearum ne memor sis amplius:

Quoniam Deus es tu, bonus et misericors, ac patiens erga nos, nolens aliquos perire, sed omnes ad pœnitentiam reverti.

Fac me redire, Domine Deus, de viis meis malis, et a cogitationibus meis pravis.

Peccatorum adolescentiæ meæ et scelerum meorum ne sis memor: secundum misericordiam tuam memor esto mei tu, propter bonitatem tuam, Domine.

Ne ponas vultum tuum adversum me in malum, quoniam nullus est qui audet pro me testimonium dicere.

Nec ineas judicium cum servo tuo, te enim accusatore nunquam absolvar.

Etenim si iniquitates adtendas, Domine, Domine, quis non cadet in conspectu tuo? Hoc pro certo est, quod coram te nemo vivens justificabitur, cum adversus angelos tuos perversi quid reperisti:

Quanto magis in homine, qui est abominatio et fœtor, et domum inhabitat luteam, et bibit sicut aquas iniquitatem!

Quis purus est a sorde ex iis, qui omnes polluti sunt? ne unus quidem, etiamsi unius diei fuerit vita ejus super terram, et numerabiles menses illius.

In veritate nemo de genitis est, qui non impie gessit; nec quisquam justus in terra, qui bonum facit, et non peccat.

Sed quoniam tecum est propitiatio, quum terribilis sis, spes mea in te, Domine Deus, cui fidit anima mea.

Anima mea te exspectat, quoniam tecum est misericordia, et copiosa apud te redemptio.

Hoc enim certissime scio, quod non repelles in sempiternum, sed tu ipse qui abjeceris, rursum misereberis secundum multitudinem miserationum tuarum.

Pius et clemens es tu, Domine Deus, et non avertes faciem tuam a nobis, si reversi fuerimus ad te.

Tu enim, Deus noster, suavis, et verus, [et] patiens, et in misericordia disponens omnia.

Exuberant fontes bonitatis tuæ, et gratia tua nunquam deficit.

Universæ viæ tuæ misericordia et veritas fœdus tuum et testimonia tua exquirentibus.

Quam mitis est parens in pueros suos, tam mitis tu, Domine, erga timentes te, et pro abundantia misericordiæ tuæ indulges infirmitatibus nostris.

Agnoscis figmentum tuum, recordaris quales sumus, memor es quod caro sumus et nullius firmitatis.

Non oblitus es, quod mundus hic repletur injustitia et impietate, et totus in maligno positus est.

Attamen [tu] misericors es, et plenus gratia, propitius ac pœnitens super malitiam hominum.

Miserere mei, O Domine Deus salutis meæ, propter gloriam nominis tui, et libera me, et propitius esto peccatis meis propter nomen tuum.

Pater juste, ne attendas multitudinem iniquitatum mearum, sed respice faciem Jesu Filii tui sancti, qui peccatum non fecit, et peccata nostra pertulit in corpore suo super lignum crucis.

Averte faciem tuam a peccatis meis, et omnes iniquitates meas dele.

Cor mundum crea in me, Deus, et spiritum rectum innova intra me.

Ne projicias me a facie tua, et Spiritum Sanctum tuum ne auferas a me.

Redde mihi lætitiam de salute tua, et Spiritu potenti confirma me.

Emollias cor meum, Domine Deus, ut revertar ad semitas tuas, nam in erroris via diutius erravi.

Converte me ad te, et convertar; tu enim fictor meus es, ego vero lutum, et opus manuum tuarum.

Ne avertas faciem tuam a me, ne declines in ira a servo tuo.

Adjutor esto mihi, ne deseras me, neque despicias me, O Domine Deus meus, et salus mea. Amen.

Psalmus .2.

Pro peccatorum remissione.

Fortissime Deus spirituum, et universæ carnis, cujus judicia inscrutabilia sunt, et sapientia profunda,

Exaudi preces servi tui, et ne repellas obsecrationes figmenti tui.

Etenim donec vixero, loquar ad te, et non silebo, dum spiritus hos regit artus.

Ad te animam meam converto, ad te oculos meos dirigo.

Avertatur, obsecro, ira tua a me, et da, ut inveniam gratiam coram oculis tuis.

Secundum magnitudinem misericordiæ tuæ remitte universa peccata mea.

Ab omnibus sceleribus meis eripe me, et sana animam meam, quæ in te peccavit: liberum me fac a reatu transgressionis meæ: nam iniquitatem meam agnosco, et pro peccatis meis pœnitentiam ago.

Deserui viam tuam, et, mandata tua intelligens, omnia feci contraria.

Irritum feci pactum, quod tecum inieram, et legem tuam servare contempsi.

Vere peccavi in te, Domine Deus, et usque in præsentem diem macula sceleris mei permanet mecum.

Dereliqui te Deum factorem meum, recessi a te salvatore meo, et, sicut taurus recalcitrans jugo suo, rebellis sum tibi.

Cor meum erga te induravi, et cervicem meam post peccata superbe erexi.

Confisus sum in mendacio, præ dolo te agnoscere nolui, sed sequebar pravitates cordis mei.

Arrogantia mea me decepit, et audacia cordis mei in devia me perduxit.

Consilia et cogitationes meæ fecerunt hæc mihi; hæc est malitia et rebellio, quæ corda hominum possidet.

Depellitur a tranquillitate anima mea, et bonorum oblivio me convolvit.

Aggravatum est jugum transgressionum mearum, elevatum est, et implexum collo meo.

Tu locutus es mihi, audire nolui: tu vocasti me, non respondi: non credidi verbis tuis, nec sustinui consilium tuum.

Verbum tuum vice opprobrii fuit mihi, et non posui cor in sermonibus tuis.

Percussisti me, at nihil doluit mihi: emendavisti me, sed disciplinam recipere nolui.

Cogitavi in corde meo, quod omnis malitiæ meæ non esses memor.

Ore meo et labiis meis glorificavi te, sed cor meum longe fuit a te.

Occultavi sicut Adam scelus meum, ut absconderem in occultis iniquitatem meam.

Os tuum non interrogavi, et nolui audire de lege tua.

Peccavi coram oculis tuis, et propterea instabilis facta est anima mea.

Te enim deserui, fontem aquarum perennium, ut effoderem mihi conculcatos puteos et lutosos, qui non habent aquas.

Et in omnibus iis non sum reversus ad te, neque faciem tuam precatus sum, ut recederem a viis meis pravis.

Vide, Domine, et intuere, quam vilis factus sum: periit a me omnis decor meus, ut te jam prorsus adspicere non possim.

Et nulla fuit causa, ut te desererem, et vanus vana sectarer.

Domine, miserere mei, et exaudi preces meas, quoniam tu [es] Deus meus, et non est absque te salvator.

Avertatur furor tuus a me, nec me devastes propter peccata adolescentiæ meæ.

Peto obsecrans te, Domine, remitte mihi, remitte, propter magnam misericordiam tuam.

Domine Deus exercituum, si decreveris salvare, quis poterit resistere? si extenderis manum tuam, quis te avertet?

Tu enim instar figuli potes mihi facere: ecce ego in manu tua, perinde atque lutum in manu fictoris.

Emenda me, Domine, sed in misericordia, non in ira tua, ne me in nihilum redigas: ut intelligam et cognoscam, quam perniciosum sit atque noxium deserere te Dominum Deum meum, et timorem tuum a me repellere.

Nullus est qui potest sanare me, neque medicari plagæ meæ: nemo, qui liberet me, præter te, Domine, qui vulnera infers et sanas, percutis et curas.

Perditio mihi ex meipso, tantummodo in te auxilium meum, et salus mea.

Tibi enim nullus similis est: magnus es tu, et magnum est nomen fortitudinis tuæ.

Converte me, Domine, ad te, et convertar: aufer a me cor malignum, ut faciat in me lex tua fructum.

Memor esto mei propter bonitatem tuam, Domine, et amorem tuum erga me integrum.

Eheu Domine Deus: en tu es, qui fecisti cœlum et terram virtute tua magna, et brachio extento, et nihil est tibi difficile.

Tu es Deus ille magnus et fortis, cui nomen est Dominus exercituum, magnus et mirabilis in consilio tuo.

Ipse enim es, qui simul atque verbum protuleris, cuncta fiunt: quum tu præceperis, constant res, et verbum tuum non revertitur ad te vacuum.

Domine Deus, tu misereris omnium, quia omnia potes, et dissimulas ad peccata hominum propter pœnitentiam.

Diligis enim omnia quæ sunt, et nihil eorum odisti quæ facta sunt; non enim per odium aliquid fecisti aut constituisti.

Parcis autem omnibus, quia tua sunt omnia, qui amas animas.

Tu misericordiam, æquitatem, et justitiam, facis in terra, quapropter et iis unice delectaris.

Justus quidem et bonus tu, Domine; ego autem vultum tuum offendi, transgressus sum fœdus tuum, in te prævaricatus sum.

Vidisti, Domine, facinora mea, suscipe causam meam, recordare quam vilis factus sum, inspice et contemplare opprobrium meum.

In tempore reconciliationis exaudi me, et in die salutis miserere mei.

Miserere mei, miserere mei, nullum aliud auxilium habentis præter te, cujus voluntati nihil resistere potest, dummodo decreveris salvare.

Exaudi me miserum tibi supplicantem, da mihi fiduciam nominis tui, et libera me in manu tua.

Adtende de cœlo, Domine, respice de habitaculo sancto tuo, et de solio gloriæ tuæ.

Ne allidas me in manu iniquitatis meæ, nec obliviscaris doloris et afflictionis meæ.

Ne irascaris satis, Domine, ne recorderis ultra omnis iniquitatis meæ.

Veniat ad te oratio mea: dic animæ meæ, En ego salus tua jam adsum. Amen.

Psalmus 3.

Pro peccatorum remissione.

Deus æterne, juste, et sancte, qui custodis pactum et misericordiam cum iis, qui te diligunt, et mandata tua servant.

Respice ad me, et miserere mei, quoniam in te peccavi, et feci malum ante oculos tuos.

Effunde super me viscera misericordiæ tuæ, ut inveniat servus tuus cor ad orandum te.

Non prosterno preces meas ante faciem tuam in justificationibus meis, sed in misericordiis tuis multis.

Nam ego immundus totus, et quasi pannus mulieris menstruo pollutæ universæ justitiæ meæ.

Tibi, Domine, justitia, et misericordia, et propitiatio, mihi autem confusio faciei propter iniquitates meas.

Certe ab initio superbe egi contra te, faciens iniquitatem, et non cessans.

Tu redemisti me, Domine, sed ego adversum te mendacia dixi, et cor meum non fuit rectum coram te.

Tu erudisti me, et confirmasti brachium meum, et ad te cogitavi malum, factus ut arcus dolosus.

Et respondit arrogantia in facie mea: obrutus sum in iniquitate mea: quæro te, Domine, obsecro ut inveniam; divisus es a me, quia cupide post sordes abii.

Veruntamen vias meas coram facie tua arguam, donec miserearis mei, et recipias me in gratiam tuam.

Absit longe a me, ut iterum a te recedam, et promissa tua non exquiram.

Non tacebo, et non dabo silentium, donec confirmes mecum fœdus, quod constituisti retro temporibus.

Quod sicut justitia justi non liberabit eum, in quacunque die peccaverit: ita impietas impii non nocebit ei, [in] quacunque die conversus fuerit ab impietate sua.

In hoc expectabo te, Domine Deus, nam bonus es tu in te fidentibus, animæ quærenti te.

Tu servas veritatem tuam in æternum, et quod egreditur de labiis tuis, non fiet irritum.

Ne perdas me, Domine, propter iniquitates meas, neque in æternum reserves mihi mala.

Aperi oculos tuos, et vide magnitudinem mali mei; multa est enim iniquitas mea in conspectu tuo, et peccata mea responderunt mihi.

Ne redigas me penitus in consumptionem, neve deseras me in peccatis meis, quoniam Deus miserationum et clemens es tu.

Pœniteat te mali, quod in me decreveras, et secundum nomen tuum facito, quanquam multæ sunt defectiones atque peccata mea.

O Domine, Deus meus es tu, et nomen tuum impositum est mihi: ne derelinquas me in profundo malorum meorum.

Tu erudisti multos, et manus lassas confortasti, nutantem erexerunt sermones tui, et genua incurvata direxisti.

Et propterea requiram te, Domine Deus, qui fecisti magna, impervestigabilia, et innumerabilia.

Suscitasti de pulvere inopes, abjectos exaltasti tuo auxilio.

Tu etenim es, qui liberas pauperem in miseria ab ore angustiæ lato, sub quo nullum est firmamentum.

Tu clemens es, et misericors: eo quod miserearis eis, qui nondum in seculum venerunt, et multum misericors es illis, qui versantur in lege tua, et longanimus es erga eos, qui peccaverunt, concedens tempus et locum, per quæ possunt mutari a malitia.

Exaudi me miserum tibi supplicantem, quoniam in te et in nomine tuo fiduciam meam posui.

Suscipe servum tuum in bonum, et ne confundas me ab expectatione mea.

Redi, Deus, ut salves animam meam; ne disperdas me, quem redemisti in magnitudine brachii tui.

Ne adspicias duritiam cordis et impietates meas, sed ignosce mihi in misericordiis tuis multis.

Exaudi, Domine, placare, Domine, attende, et facias juxta magnum nomen tuum.

Expecto salutem tuam, Domine, omni die ipsa meditatio mea est.

Quoniam misericordiæ tuæ sunt immensæ, et innumerabilis bonitas tua.

Audi me juxta beneplacitum tuum, et diutius ne contineas a me miserationes tuas.

In via judiciorum tuorum expectabo te; erga nomen tuum, et erga memoriam tuam, desiderium animæ meæ.

Inclina cor meum ad faciendum præcepta tua, et dirige vias meas in conspectu tuo semper.

Ne permittas me posthac errare a viis tuis, nec jam relinquas me in profundo malorum meorum.

Ne subducas a me oculos tuos, sed instrue me facere, quæ placita sunt in conspectu tuo, Domine.

Paciscere mecum fœdus in sempiternum, quod timorem tuum daturus sis in cor meum, ut non deficiam a te omnibus diebus.

In æternum ne auferas a me bonitatem tuam, nec fallas mihi veritatem tuam.

Benefac mihi in benevolentia tua, misericors enim es, nec irasceris in perpetuum.

Memor esto mei in beneplacito tuo, et visita me in salutari tuo.

Scio, quod tu Deus clemens es et misericors, patiens et multæ miserationis.

Tu bonus ac propitius, servans pactum et misericordiam cum servis tuis, qui ambulant coram te in toto corde suo.

Nec est alius præter te, Deus, cui cura est de omnibus.

Magna siquidem semper fuit in me misericordia tua, eripiens animam meam de inferno profundo.

Sit semper mecum bonitas tua, Domine, nam a te pendet omnis mea salus.

In tempore angustiæ te invoco, Domine, quoniam prope es iis, qui invocant nomen tuum sanctum.

Succurre mihi, Deus, illumina vultum tuum super me: in te confidit anima mea, de te exultat cor meum.

Perveniat ad thronum tuum precatio mea, inclina aurem tuam clamori meo.

Exaudi pœnitentem, Domine, quem, ut resipisceret, cum patientia hucusque misericorditer expectasti.

O Deus, vitam meam annunciavi tibi, salvum me fac propter nomen tuum, quoniam in te speravi.

Quid mihi superest in terra? hoc uno tantum indigeo, ut inveniam gratiam in conspectu tuo.

Quamobrem, obsecro, Domine Deus, eripe mihi hunc dolorem, aut minue saltem, aut consolatione, aut consilio, aut quocunque tibi modo recte visum fuerit. Amen.

Psalmus 4.

Queritur, quod a peccatis premitur et superatur.

Dominator Domine Deus, misericors et clemens, patiens et multæ miserationis, ac verax:

Qui propter nimiam caritatem tuam, et secundum misericordiam tuam magnam, eripuisti nos de potestate tenebrarum, et salvos fecisti per lavacrum regenerationis et renovationis Spiritus Sancti, quem effudisti in nos abunde per Jesum Christum salvatorem nostrum.

Si inveni gratiam in conspectu tuo, permitte me loqui verbum ad te, et non irascaris mihi.

Quare in perpetuum oblivisceris mei? et deseris me in medio malorum meorum?

Ubinam est zelus tuus, et fortitudo tua? ubi multitudo viscerum tuorum et miserationum tuarum?

Nunquid qui cecidit, Domine, non resurgat? aut qui aversus est, non revertatur?

Num dolor meus erit perpetuus? num desperabilis plaga mea nunquam curabitur?

Qui fit, ut avertar aversione perpetua? augescit mihi peccatum meum, nec [per meipsum] possum reverti:

Quum non sit homini datum, ut vias suas dirigat, et gressus suos perfectos reddat.

Siquidem in manu tua est anima omnis viventis, et spiritus universæ humanæ carnis.

Tu misericordiam tuam ostendis quibus volueris, et clemens es in quos animum habes.

Tu mortificas, et vivificas, deducis ad portas inferi, et reducis.

Oculi tui super vias uniuscujusque, et corda hominum scrutaris.

Non sunt tenebræ, neque obscuritas, ut abscondant se illic, qui faciunt iniquitatem:

Nec in latebris occultabit se quisquam, quin tu respicias eum, cum cœlum ac terram undique imples.

Quare projecisti me a facie tua, et reputas me inimicum tibi?

Curnam adpendisti pondus peccatorum super caput meum, cum iram tuam nullus ferre potest?

Quid est, quod contra miserum potentiam tuam ostendis? ut quid devastes me propter peccata adolescentiæ meæ?

Si peccaverim, quid faciam tibi? et si multiplicatæ fuerint impietates meæ, quid agam tibi?

Si juste egero, quid dabo tibi, aut quid tandem de manu mea accipies?

Mihi impietas mea nocebit, et justitia mea mihi proderit.

Tentatio est vita hominis super terram: et si (quemadmodum omnes) ego peccaverim, quid possum facere?

Nunquid mundus erit homo coram te, aut in operibus suis irreprehensibilis vir?

Quidnam est mortalis, quod purus esset in conspectu tuo, aut quod justificaretur natus mulieris?

Memento, obsecro, Domine, quod ex luto finxeris me, et rursus in pulverem mortis reduces me.

Dies mei sicut fumus evanescunt, consumuntur quotidie: nulla mora, quasi ventus vita mea fugit, nec vidit bonum.

Jampridem natus eram, moxque morti cedam; nunquam in eodem consisto statu.

Dies vitæ meæ breves sunt, terminum statuisti, quem non transibo.

Nudus egressus sum de ventre matris meæ, illucque nudus revertar: certe vanitas omnis homo vivens.

Misereat te, Domine, miserorum, et opera manuum tuarum ne contemnas.

Etenim si peccaverimus, tui sumus, scientes magnitudinem tuam: et si non peccaverimus, certum est, quod apud te sumus computati.

Domine Deus, cesset a me indignatio tua, et projice post tergum omnia peccata mea.

Remove a me plagas tuas, ab exagitatione manus tuæ ego defeci.

Etenim dum tu hominem propter iniquitates castigas, illico tabescere eum facis.

Perit in eo quicquid desiderabile est, sicut vestem depascit tinea.

Utinam esset, qui me paululum protegat, donec convertatur ira tua: aut tu constituas mihi tempus, in quo recorderis mei.

Abjectus sum ex oculis tuis: nunquam nunquam posthac videbo faciem tuam?

En super me effunditur anima mea, apprehenderunt me dies doloris mei.

Torrentes tribulationis involvunt me, et gurgites furoris tui super me pertranseunt.

Et clamo ad te, Domine Deus, at non exaudis: misericordiam peto, sed preces meas excludis.

Quare miserum a facie tua detrudis? cur deseris tanto tempore?

Quare non aufers iniquitatem meam, et tollis impietatem cordis mei?

Consurge, ne cessa diutius, Domine; excita te, ne depellas perpetuo.

Memorare mei, obsecro: nam pavor occupat me, et tremor, totusque in me exterritus sum.

Veruntamen non prohibebo os meum, quin ad te loquar in mœrore spiritus mei.

Deflecte a me ultionem, et animum meum parumper a molestiis abducas.

Peregrinum hic ago, sicut omnes alii mortales.

Et quid est homo, ut ei indigneris? aut genus corruptibile, ut ita amarus sis erga ipsum?

Nunquid addes dolori dolorem? anhelans laboro, et requiem non invenio.

Ante cibum dolor meus me cruciat, et adoriuntur in me, sicut aqua, suspiria.

Tanquam ossa mea confringerentur, est mihi, cum probris adficiunt me inimici mei, dicentes ad me omni die, Ubinam est Deus tuus?

Quare ad hæc faciem tuam abscondis, Domine, nullam habens afflictionis meæ rationem?

Effundo quotidie preces meas in conspectu tuo, et mœrorem meum coram te pronuncio.

Anxius est in me spiritus meus, in me desperabundum est cor meum.

Placetne tibi, Deus, ut reprobes laborem manuum tuarum?

Libera animam meam, ne abeat in corruptionem, et vita mea non videat lumen.

Quid proderit, quod unquam natus fuerim, si mox demander in perditionem æternam? quum non mortui laudabunt te, neque omnes qui descendunt in infernum.

Peccavi: quid faciam tibi? quare posuisti me contrarium tibi? et factus sum mihimetipsi molestus.

Quid tam exacte iniquitatem meam quæris? quum nemo sit, qui de manu tua possit eripere.

Si justum me dixerim, merito me condemnares ad ignem paratum.

Sed ego peccatorem me confiteor, et humilio cor meum in conspectu tuo.

Certe si cui placuerit contendere tecum in judicio, non respondebit unum pro mille.

Hinc fit, ut verear omnia opera mea, sciens quod delinquenti non parces.

Si ad potentiam tuam respexero, O quam robustus es! si ad judicium provocavero, quis pro me causam dicet?

Ad te, Domine, vociferor, tibi supplico, O mi Deus.

Quiescat a me ira tua, ut intelligam, quod sis mihi magis propitius, quam peccata mea ferant.

Quæ est fortitudo mea, ut perdurem? aut quis finis, ut patiens sit anima mea?

Virtus mea non est virtus lapidea, nec ænea est caro mea.

Nonne potius nullum in me auxilium, et robur meum a me fugit?

Et licet abscondas hæc in corde tuo, novi tamen, quod tandem recordaberis mei.

Verus enim, et justus tu, Domine Deus, non injuste condemnas, qui opus suum homini rependis.

Totum hoc accidit mihi, quod oblitus sum tui, et perfide me habui in testamento tuo.

Deflexit retro cor meum, et sequutus sum desideria carnis meæ.

Et tu exploratum hoc habuisti, qui noveris recondita cordis.

Ne imputes mihi, Domine, peccata adolescentiæ meæ, nec veterem injuriam in memoria teneas.

Obruit me quotidianus dolor, et mœstitia cor meum occupat.

Expecto pacem, at res nihilo meliores se habent: tempus sanitatis sed ecce tumor.

Cum præteriit tempus iræ tuæ, veniat misericordia, ego autem infelix sum magis ac magis.

Heu mihi, quod peccavi! idcirco mœret cor meum, et desiit gaudium meum.

Quomodo vastatus sum! quam misere confusus! quoniam dereliqui legem tuam.

Ascendit mors per fenestras, penetrans ad interiora cordis mei.

Dum quotidie nunc tacitus [me]cum cogito, nunc voce infremo, vita mea inferno propinquat.

Quis dabit mihi diversorium a molestiis, et deseram homines, atque ab eis recedam?

Quis dabit aquam capiti meo, et oculis meis fontem lacrymarum, ut noctu diuque peccata mea defleam?

Et expectabo eum, qui me salvare potest, et eripere ab ira ventura.

Non est mihi vivendi, neque moriendi, fiducia; judicium tuum vereor, O Deus, et pœnas paratas impiis.

Pavor peccati solicitat me, et pondus conscientiæ meæ me premit.

Amator hominum, Deus, et judex æquissime, parce mihi, obsecro, modo, dum tempus est.

Remitte quod timeo, dele quod vereor, priusquam abeam, et posthaç non subsistam.

Peccata mea me supra modum cruciant, quibus majora esse quæ possunt?

Eheu contritionem meam, et dolorem plagæ meæ: certe hæc iniquitas mea est, et reputabo, et feram. Amen.

Psalmus 5.

Pro impetranda sapientia divina.

Domine Deus misericordiæ, qui omnia verbo tuo fecisti, et sapientia tua constituisti hominem:

Deus æterne, et absconditorum cognitor, qui omnia noveris, priusquam fiunt:

Aperi labia mea, et os meum, ut nunciem laudes nominis tui.

Cor novum, et spiritum rectum, intra me pone, omneque desiderium pravum procul a me repelle.

Stultus sum ego, Domine, et rerum ignarus, et scientia tua non est mecum.

Nescio ego, nec intelligo, quoniam hebetudo tanta, ut non videant oculi mei, et cor meum non cognoscat.

Etiam puer sum et parvulus, ignorans ingressum et exitum meum.

Vir pollutis labiis ego, exiguique temporis, et minor ad intellectum legis tuæ.

Da, obsecro, cor docile servo tuo, ut sciam, quid acceptum sit coram te omni tempore.

Mitte de cœlo Spiritum sapientiæ tuæ, et sensu illius cor meum imple.

Sapientia tua dat veram scientiam, et ex ore tuo consilium et intelligentia.

Sapientia tua os mutorum aperit, et linguas infantium eloquentes reddit.

Si quis videtur perfectus inter filios mortalium, si tamen effugerit ab illo sapientia tua, in nihilum computabitur.

Hominibus thesaurus indeficiens est sapientia tua, qua qui usi sunt, participes facti sunt amicitiæ Dei.

Quam bene se habet homo ille, qui ingeniosus est, et qui animam sortitus est sapientia præditam!

Quisnam inter homines consilium tuum noscit? aut quis poterit cogitare, quid velis tu?

Sensum tuum quis intelligat, nisi tu dederis sapientiam illi, et instruas eum per Spiritum tuum sanctum?

Nam rationes hominum in multis deficiunt, et parum securæ adinventiones eorum.

Corruptibile enim corpus animum gravat, et terrenum domicilium retardat mentem multa cogitantem.

Superne consilium et successus, et illic prudentia ac etiam virtus.

Tecum sunt divitiæ et gloria, opes incorruptibiles et justitia.

Qui te invenerit, invenit vitam; et te qui non amat, diligit mortem.

Domine Deus, tange os meum, ut recedat iniquitas mea: inhabita cor meum, ut peccata mea purgentur.

In malevolam animam sapientia non intrat, nec manebit in corpore, quod peccatis subditur.

Doce me, Domine Deus, ne augescat ignorantia mea, et delicta mea multiplicentur.

Spiritus me doceat, quæ tibi placita sunt, et ducat in viam rectam, nam in erroris via diutius erravi.

Firmetur sapientia in animo meo, et legem tuam in corde meo scribe.

Super omnia quæ speciosa sunt, et pulchra, sapientiam desidero: in comparatione illius divitias non æstimo.

Quam amo sapientiam tuam, Domine, quæ unica meditatio mea est!

Quam dulcia cordi meo eloquia tua! multo magis quam mel ori meo.

Verbum tuum pedibus meis lucerna est, et viis meis lumen.

Magis mihi placet sapientia tua, quam millia auri vel argenti.

In via sapientiæ tuæ delector magis, quam ingenti divitiarum copia.

Utinam dirigantur viæ meæ, ut sapientiam tuam et sermones tuos discam.

Eloquium tuum ignitum est: hinc fit, ut vehementer illud cupiam.

O beatum illum, quem tu instruis, Domine, et in lege tua doctum facis!

Anima ejus sapientiam meditabitur, et lingua ejus loquetur judicium.

Lex Dei in corde suo scribetur, et non supplantabuntur gressus ejus.

O Domine Deus salutis meæ, exaudi precem meam, et lingua mea misericordias tuas semper loquetur.

Da sedium tuarum adsistricem sapientiam, ut bonum et malum discernere possim, et occulta tua cognoscam.

Revela oculos meos, ut admiranda perspiciam, quæ in tua lege sunt.

Memor esto verbi tui te invocanti, nam in illo spem meam posui.

Viam sapientiæ notam fac mihi, et scientiam tuam ne celes a me.

Fac mecum juxta misericordiam tuam, et ne confundas me ab expectatione mea.

Recte sapere et intelligere doceto me, nam sapientia tua totum quod volo.

Da verbum tuum in ore meo, et in corde meo sapientiam tuam fige.

Sapientia tua cogitationes meas regat, ut placeant coram oculis tuis semper.

Mirabilia sunt eloquia tua, quapropter delectatur in eis anima mea.

Sapientia tua perfecta est, scientia tua lucida, et oculos illuminans:

Amabiliora super aurum et gemmas, et dulciora quam mel de favo.

Sapientia tua immaculata, animas confortans: eloquium tuum verax, intellectum docens parvulos.

Quando sciet errans spiritu intelligentiam? et ignorans doctrinam discet?

Quando effundetur de excelso Spiritus tuus? quando cor insipientis scientiam callebit? quando lingua balbutiens diserta erit?

Parvulus et insipiens sum, Domine; auxilio sit mihi manus tua fortis.

Novi, quod omnia potes, et nihil est tibi difficile.

Tu magnus es, incognoscibilis, et sapientiæ tuæ nullus est numerus.

Annunciavi coram te causam meam, fac cum servo tuo juxta magnam misericordiam tuam.

Respice ad me, et miserere mei, ut hoc, quod credens per te posse fieri cogito, perficiam.

Viam sapientiæ tuæ notam fac mihi, et intellectu illius cor meum imple.

Vocem meam audi secundum misericordiam tuam, Domine, secundum judicium mecum agito.

Da gloriam nomini tuo, Domine: tu enim solus es bonus, et sapiens, et non est alius præter te salvator.

Exaudi me, Domine, propter nomen tuum, et ne contineas a me misericordiam tuam.

Eructabunt labia mea laudem, cum docueris me sapientiam tuam.

Tum enarrabo mirabilia tua, ut alii etiam ad te convertantur;

Et benedicant nomen tuum in sempiternum, et in seculum seculi. Amen.

Psalmus .6.

Ut exaudiatur a Deo.

Domine, exaudi preces meas, et clamor meus ad te perveniat.

Ne avertas faciem tuam a me in die tribulationis meæ.

In quacunque die te invocavero, exaudi me, O Domine Deus.

Magnus enim es tu, et admiranda faciens, tu es Deus solus.

Magna etiam sunt opera tua, nimis profundæ cogitationes tuæ.

Inclina ad me aurem tuam, et exaudi me: inops enim et pauper ego sum.

Miserere mei, Domine; ad te enim, cum angustia mihi imminet, confugio.

Lætifica animam servi tui, quoniam ad te animam meam levavi.

Tu, Domine, bonus es, et propitiabilis, ac multæ misericordiæ omnibus te invocantibus.

Exaudi orationem meam, et preces meas clementer suscipe.

In te confido, Domine Deus: obsecro, ut non confundar, in tua justitia eripe me.

Intende voci clamoris mei, O rex meus, et Deus meus, quoniam tibi supplico.

Audi vocem meam, qua te invoco: miserere mei, et salva me.

Preces meæ semper ad te, Domine, si quando venerit tempus beneplaciti tui, Deus, in multitudine misericordiæ tuæ, ut exaudias me in veritate salutis tuæ.

Adtende mihi, Domine, quoniam suavis est misericordia tua; secundum multitudinem miserationum tuarum respice me.

Ne longe abeas a me, O mi Deus, in auxilium meum festina.

Verba mea grata tibi sint, accepta sit coram te meditatio cordis mei.

Et ne avertas faciem tuam a servo tuo: tribulatio undique mihi imminet, adjuva me.

Te desiderat cor meum, quærit te anima mea, faciem tuam expecto.

Ne avertas vultum a me, ne rejicias per iram servum tuum; auxilio mihi fuisti semper, ne deseras me jam in angustiis meis, O Domine, mi Deus.

Ad te quotidie clamo, ne desilias a me, ne obsurdescas mihi.

Ingrediatur coram te precatio mea, clamor meus ante te veniat.

Exaudi me, Domine, animum enim meum extollo ad templum sanctum tuum.

Da auxilium in tribulatione, quia vana est salus ab homine.

Expecto adjutorium tuum, Domine, et judicia tua voluntas mea.

Respice ad me, et miserere mei, quia solus et pauper sum ego.

Domine Deus exercituum, si velis, potes me juvare, fortitudinem tuam nihil superare potest.

Eli, Eli, ne deseras me in angustiis meis propter nomen magnum tuum.

Deus, ad liberandum me, Domine, in auxilium meum, festina.

Placeat tibi, ut eripias me, quia in te confido, Domine Deus.

Ecce non est auxilium mihi in me, nec est qui respicit ad necessitatem meam.

Pauper sum ego, et in miseriis ac calamitate multa, et robur meum a me recessit.

Excita te, Domine, et manifestetur servo tuo gloria tua.

Veniat ad me salus tua, ut pudefiant omnes inimici mei.

Tuum brachium potens est, et, cum volueris, omnia tibi subsunt.

Tui sunt cœli, etiam tua est terra, orbem et plenitudinem ejus tu fundasti.

Fiat misericordia tua, ut me consoletur: certe optabiliorem hac vita longe eam duco.

Adhæreo testimoniis tuis, Domine, noli me confundere.

De profundis te invoco, Domine, Domine, exaudi vocem meam.

Aures tuæ attentæ sint in vocem precationis meæ.

Commissa mea si imputes, Domine, quomodo possum gratiam tuam expectare?

Sed misericordia tua omnia excellit, et veritas cœlos superat.

Et idcirco anima mea ad te respicit, et preces tibi suppliciter fundit.

Deus, ne taceas, ne sileas; propter temetipsum facito, ut non polluatur nomen tuum sanctum.

Protrahe misericordiam tuam te invocantibus, et justitiam [tuam] iis qui te quærunt.

Projeci super te onus meum, sustenta me, ne des in æternum fluctuationem in te confidenti.

Adhæret anima mea post te, corroboret me dextera tua contra potentiam inimicorum meorum.

Exaudi me, Domine, et eripe me: inclina aurem tuam ad preces meas, et salva me.

Quoniam egenus sum ego, Domine, curam habe mei: auxilium meum, et salvator meus, tu es, Domine Deus.

O Deus, sancta et justa est via tua: quis Deus magnus, sicut tu, Deus noster?

Tu es qui facis mirabilia, nomen tuum est Dominus, tu solus altissimus super omnem terram.

Placatus sis erga servum tuum, et ne faciem tuam diutius a me abscondas.

Benefac mihi in bonitate tua, ut glorier de te omnibus diebus vitæ meæ.

Gestiunt labia mea, ut tibi canam: æque et anima mea, quam redemisti.

Cor meum omni tempore meditabitur justitiam tuam, cum confusi sint, qui malum mihi quærunt.

Et viam mandatorum tuorum percurram, quum dilataveris cor meum. Amen.

Psalmus 7.

Pro recte vivendi directione.

Ad te, Domine Deus, animum [meum] levo.

In te confido, Domine Deus: ne confundar, ne lætentur de me inimici mei.

Vias tuas, Domine, notas fac mihi, semitis tuis assuefacito me.

Dirige [me] in veritate tua, et instrue me, quia tu es Deus salvator meus; te expecto omni die.

Dulcis et rectus tu, Domine, et propterea reducis errantes in viam tuam.

Dirigis mansuetos in judicio tuo, doces mites testimonia tua.

Tu sanas contritos corde, et dolores eorum mitigas.

Sustentas omnes qui casuri sunt, et omnes collapsos erigis.

Tu das visum cæcis, et solvis vinctos.

Prope es omnibus qui te invocant, dummodo te invocent in veritate.

Voluntatem timentium te facis, et preces eorum exaudis, eosque salvas.

Miserere mei, Deus, miserere mei, quia in te confidit anima mea.

Certe ad te respicit anima mea; a te enim salutare meum, gloria mea, et robur fortitudinis meæ.

Propter temetipsum, Domine Deus, ne imputes mihi peccata mea.

Errores omnes non intelligo, circumvolvunt me mala, quorum non est numerus, adprehenderunt me iniquitates meæ, et videre non possum.

Sit manus tua mihi in auxilium, et dirigat me in omnibus operibus meis.

Perfice gressus meos in viis tuis, ut non dominetur mei omnis iniquitas.

Pone custodiam ori meo, et serva ostium labiorum meorum.

Sint placentes sermones oris mei, et meditatio cordis [mei,] in conspectu tuo semper.

Ne recedat de ore meo sermo veritatis, et cor meum malitia non inhabitet.

Domine, erue animam meam a labiis mendacii, et a lingua dolosa libera me.

Verbum verum et sanctum insere in os meum, et otiosos sermones longe a me semoveas.

Redime me a calumniis hominum, secundum judicium tuum moderare me.

Averte oculos, ne vana videant: in via tua illos fige.

Fornicationem et immunditiam omnem aufer a me, et amor carnis non me decipiat.

Etiam a superbia libera animam meam, ne dominetur in me, et tunc immaculatus ero a peccato maximo.

Ab omni via mala prohibe pedes meos, ne deflectant vestigia a semitis tuis.

Oculi mei ad te, Domine, quoniam prope es, et omnes viæ tuæ veritas.

Misericordiæ tuæ multæ, Domine: beatus ille, quisquis in te confidit.

Ego enim quum dicerem tibi, Moti sunt pedes mei, misericordia tua, Domine, statim sustentavit me.

Doce me facere voluntatem tuam, et deduc me per semitam rectam, quia Deus meus es tu.

O Domine, salva animam meam, et de potestate tenebrarum redime me.

Illumina faciem tuam super servum tuum, quia ad te confugi, O Domine Deus.

Respice ad me, et miserere mei, quia solus et pauper sum ego.

Custodi animam meam, et eripe me, ne confundar, quoniam in te speravi.

Domine Deus, ne derelinquas me, quanquam nihil boni fecerim coram te.

Præsta mihi pro bonitate tua saltem modo assumere initia bene vivendi. Amen.

Psalmus 8.

Ut protegatur ab inimicis.

Deus omnipotens, serva me ab inimicis meis, et in virtute fortitudinis tuæ protege me.

Custodi animam meam, quoniam sanctus es tu: salvum fac servum tuum, qui in te confidit.

Alieni enim quotidie me oppugnant, et animam meam quærunt, ut perdant eam.

Deus, adjuva me: Domine, ab insurgentibus in me libera me.

Deus, in adjutorium meum intende: Domine, ut me juves, festina.

Esto mihi in protectionem, et in locum munitum, ut salvum me facias.

Quoniam fortitudo mea, et refugium meum, es tu, propter nomen tuum deduc me, et dirige me.

Mi Deus, eripe me de manibus inimicorum meorum, nec projicias me in tempore tribulationis, cum defecit me omnis mea virtus.

Adjuva me, Domine Deus, et salva me, propter misericordiam tuam.

Miserere mei, O Domine Deus salutis meæ, et in justitia tua eripe me

Ab infestatione me persequentium, ab hostili cursu, qui me undique obcingunt.

Confundantur, et deficiant, qui animæ meæ adversantur: operiantur opprobrio et confusione, qui malum mihi quærunt.

Revertantur cum ignominia multa illi, qui dicunt, Deus deseruit eum, persequamur et comprehendamus, nam non est, qui eum eripiat.

O Deus, adjunge te animæ meæ, conforta eam, ab inimicis meis eripe me.

Disperde illos in virtute tua, et fortitudinem illorum confringe.

Ne dicant inter se, Hunc superavimus, et omnino dejecimus.

Salvum me fac, Domine Deus, in te enim speravi: dic animæ meæ, Ne metuas, quia ego tecum sum.

In manu tua sors mea, libera me ab inimicis meis, quoniam adhuc non cessant.

Indies augescit sævitia eorum, et cœtus robustorum irruunt in me, et non ponunt te in conspectu suo.

Sed tu, Domine Deus, misericors et clemens, patiens et multæ miserationis, ac verax.

Respice ad me, et miserere mei; da fortitudinem tuam servo tuo, quoniam te invoco, et effundo preces meas in conspectu tuo.

Hostes mei exultant, eo quod lapsus sum, et deflexit cor meum a via tua.

Sed ego in misericordia tua confido, de salute tua cor mihi gaudet.

Quoniam bonus tu es, in æternum misericordia tua, et usque in generationem et generationem veritas tua.

Exultent et lætentur in te omnes, qui te quærunt; et dicant semper, Magnificetur Dominus, qui diligunt salutem tuam.

Psalmus .9.

Contra inimicos.

Domine, ecce quam multi sunt, qui me tribulant, quam multi, qui contra me insurgunt.

Dicunt inter sese de anima mea, quod a Deo non est ei salus speranda.

Domine Deus, in te spem meam posui; salva me ab iis qui me persequuntur, et eripe me;

Ne forte aliquando rapiant animam meam, et nullus sit qui eripiat.

Mei te misereat, Domine, respice adflictionem, quam patior ab inimicis meis.

Ne tradas in oblivionem pauperem tuum, expectatio oppressorum ne pereat in æternum.

In fugam converte eos, decidant a consiliis suis, juxta nequitiam suam præcipita eos, nam rebelles tibi sunt.

Consumantur vires eorum, et perversitas ipsorum in caput suum descendat.

Revertantur impii ad infernum, capiantur in fovea quam perfoderunt.

Ego autem in te sperabo, qui salvos facis in te confidentes.

Illi dicunt, quod tu tuorum oblivisceris, [et] abscondis faciem tuam, ut non videas afflictionem eorum.

In superbia illorum persecutionem patimur, et in malo nostro vehementer gloriantur.

Quousque, Domine, persistes a longe? et te abscondes in angustiæ tempore?

Quousque tandem contemnent te impii, et in corde suo dicent, quod nihil cures?

Surge, Domine, extende manum tuam, ne obliviscaris eorum, qui oppressi sunt.

Contere fortitudinem malignantium, ut simul cum impietate sua pereant.

Irruat in eos zelus tuus: ardentia fulmina, et spiritus turbinis, portio partis eorum.

Præveni me in die afflictionis meæ, et de angustiis meis eripe me.

Miserere mei, quoniam undique premor, et virtus mea [in] iniquitate mea diminuitur.

Apud inimicos meos opprobrium sum factus: ut perdant animam meam toti incumbunt.

Circundant me dolores mortis, et torrentes iniquitatis me conturbant.

Funes inferni cingunt me, et implicant me laquei mortis, et qua parte iter agendum est, offendicula invenio.

Eleva te, Deus, supplicium sume de gente perversa, ab inimicis fraudulentis eripe me.

Exaudi me in die tribulationis meæ, protegat me nomen magnum tuum:

Quoniam tu es propugnator meus, et gloria mea, et sustentans infirmitatem meam.

Obsecro, Domine, salva me, ut non prævaleant adversum me inimici mei.

Effunde super eos indignationem tuam, et ira furoris tui eos conturbet.

Confundantur usque in æternum, contremiscant, et pereant simul.

Cadant in puteum profundum, et non apponant ut resurgant.

Ut cognoscant, quod nomen tibi Dominus exercituum, solus potens, et excelsus in secula seculorum. Amen.

Psalmus .10.

Quum usque adeo inimici sæviant, ut ferre non possit.

Miserere mei, Deus, quoniam conculcat me inimicus, sine intermissione oppugnans coarctat me.

Absorbere me cupit omni tempore, et multi sunt qui superbe mihi insultant.

Cogunt se pariter, et abstrudunt, latenter vestigia mea observant, quomodo animam meam capiant.

Similes sunt leoni prædæ avido, et, sicut catulus leonis, ex occulto insidiantur.

Itinera mea obsident, et oculos suos in miserum obvertunt.

Rete paraverunt pedibus meis, ad incurvandum animam meam profundam foderunt foveam.

Deus, corrobora me virtute tua, pone perfectam coram te viam meam.

Sustenta gressus meos in semitis rectis, ne forte labascant pedes mei.

Adflictus sum usque ad saturitatem, adjuva me propter insidiatores meos.

Mirabilem fac in me misericordiam tuam, et eripe animam meam de manibus eorum.

Absconde me a conventu malignantium, a tumultu operantium iniquitatem.

Secundum misericordiam tuam vivifica me, ne tristis dejiciar, sæviente in me inimico meo.

Mitte lucem tuam, et veritatem tuam; ipsa me ducent ad montem sanctum tuum, et [in] tabernacula tua.

Instrue manus meas ad bellum, compone, quasi arcum æreum, brachia mea.

Accinge me fortitudine ad prælium, prosterne insurgentes in me subtus me.

Instrue me in via qua ambulem, consule super me oculo tuo.

Concide ante faciem meam hostes meos, et odio me habentes disperde.

Ne superent me inimici mei, et cœtus robustorum non obruant me.

Pone stabiles pedes meos, et rectas facito semitas meas.

In defectione mea lætantur, collecti sunt adversum me, percutiunt, et non noverim, ut interficiant in via.

Omni die verba mea execrantur, contra me universæ cogitationes eorum in malum.

Anima mea quasi in medio leonum ferocientium, quorum dentes velut lanceæ, et lingua ut acutus gladius.

Et quis stabit pro me adversus omnes istos? aut quis expugnabit operantes iniquitatem?

Ab increpatione tua, Domine, fugient, a voce tonitrui tui præcipites ruent:

Qui respicis terram, et tremit tota; tangis montes, et fumant.

A facie tua judicium prodit, oculi tui æquitatem probant.

Custodi me, Domine, ab inimicis meis, sub umbra alarum tuarum protege me.

Judica mihi nocentes, pugna contra obpugnatores meos.

Abeant retrorsum qui me persequuntur, opprobrium ferant, qui malum mihi volunt.

Sint sicut pulvis ante faciem venti, et angelus tuus eos exagitet.

Sicut propellitur fumus, evanescant: sicut liquescit cera a calore ignis, sic pereant illi a facie tua, Domine.

Confringe eos, ut non possint consistere; ne cesses, donec eos deleveris.

Sint viæ eorum obscuræ ac lubricæ, et angelus tuus eos urgeat.

Et tu, Domine Deus, miserere mei, opem mihi ferto, et resistam eis.

Ego enim infirmus sum, et dolens: salus tua me suscipiat.

Corrigat et castiget me dextera tua, inimicis autem meis ne me tradas.

Multum repleta est anima mea, et derisione me infestantium, et contemptu superborum.

Dejecta est in me anima mea, adversum me fremit: sed ego sperabo in te, quoniam iterum pro salute reddita gratias agam tibi.

Propter veritatem tuam adjuva me, O salus mea, spesque omnium finium terræ, et maris immensi;

Qui virtute tua ab æterno imperas, oculi tui omnia contemplantur.

Quis Deus præter te? quis fortis sicut tu, Deus noster?

In umbra alarum tuarum sperabo, donec prætereat malitia.

In te fortis ero, et securus in sempiternum, et in seculum seculi. Amen.

Psalmus .11.

De fiducia in Deum.

Domine, lux mea, et salus mea, a quonam metuam?

Domine, fortitudo vitæ meæ tu, in quo semper sperabo.

Quemadmodum enim cervus ad rivulos aquarum, sic desiderat anima mea ad te, O Deus.

Sitit ad te anima mea, quoniam apud te est fons vitæ, et refrigerium in tribulatione.

Hic labor atque dolor, calamitas atque miseria.

Quotidie bellum cum inimicis, nulla requies nec pax in vita nostra.

Sed quisquis in adjutorio tuo fiduciam posuit, securus protectione tua in æternum consistet.

Is tibi dicet, susceptor meus es tu, et refugium meum, Deus meus, in te sperabo:

Tu liberabis me de laqueo venantium, et a periculis me persequentium.

Sub scapulis tuis umbram ei facies, et sub alis tuis illæsus erit.

Scuto circundabit eum veritas tua, et malum ad eum non propinquabit.

Et propterea, si inimici mei adversum me prælientur, ut me totum devorent, terga minime vertam.

Si steterint adversum me castra potentium, non timebit cor meum: si ingruat mihi mors, in te securus ero.

Tu abscondes me in tabernaculo tuo, in die malorum abscondes me in secreto tentorii tui, super petram me constitues.

Levabis me supra inimicos meos me circumvallantes, et de manibus eorum eripies.

Si ambulavero in medio tribulationis, me custodies, adversus inimicos meos manum tuam extendes, et dextera tua me salvabis.

Domine, tu omnia pro me perficies: O Deus, in æternum misericordia tua: opus manuum tuarum non despicies.

Educes me de reti, quod expanderunt pro me inimici mei, et de fovea eorum me subduces.

Quanta sunt bona, quæ reponis iis qui te timent, quæ ostendis etiam confidentibus in te coram filiis hominum!

Occultas eos in occulto vultus tui a conturbatione hostium, et a contentionibus eorum.

Quam preciosa est bonitas tua, Domine! et filii hominum in umbra alarum tuarum sperabunt.

Saturabuntur ab ubertate domus tuæ, et torrente deliciarum eos potabis.

De fonte vitæ tecum bibent, et in tuo lumine lumen videbunt.

Justitia tua sicut montes altissimi, et justitia tua abyssus multa.

Cœlos pertingit misericordia tua, et usque ad cœlos veritas tua.

Deus, tu refugium fuisti nobis a generatione in generationem.

Priusquam fundamenta terræ jacerentur, a seculo, et usque in seculum, tu es Deus.

Deus meus, tu opem mihi tulisti a juventute mea, et usque ad senectam et canos ne derelinquas me.

Fortitudinem meam adscribam tibi, quoniam tu es protectio mea, Deus meus, et salvator meus.

Et ideo quacunque die territus fuero, ego in te confidam.

In quacunque die te invocavero, scio quod Deus meus es tu.

In æternum custodi mihi misericordiam tuam, et fœdus tuum fidele mecum perstet.

Et si deseruerim legem tuam, et in judiciis tuis non ambulaverim:

Si statuta tua prophanaverim, et præcepta tua transgressus fuerim:

Jam virga tua visita prævaricationes meas, et verberibus tuis scelera mea.

At misericordiam tuam a me ne tollas, neque fidem tuam irritam reddas.

Ne scindas fœdus, quod nobiscum iniisti, et quod egressum est de labiis, ne immutes.

In te enim salus et gloria nostra consistit, Deus: adjutor nobis, in quo semper speramus.

Et hoc certum est, quod omnes, qui in te confidunt, non confundentur.

Quis enim speravit in te, et confusus est? aut quis invocavit te, et despexisti illum?

Propter nomen tuum, Domine, remittis peccata nostra, licet multa sint et grandia.

Tu firmamentum es timentibus te, et testamentum tuum illis ostendis.

Et ego ad te clamo, Domine, et credo, quod salvabis me propter magnam misericordiam tuam.

Redimes in pace animam meam ab ira, quæ ventura est in extremo die.

Immolabo tibi hostiam laudis, et reddam Altissimo vota mea.

Me expectant impii, ut perdant me, sed ego in misericordia tua confido.

Protector meus, et scutum meum, es tu, Deus meus, fortitudo mea, refugium meum, et liberator meus.

Expecto salutem tuam, Domine: beatus homo, qui in te confidit.

Quanta mihi in cœlis, Domine, ut nihil præter te placeat in terra!

Tibi adhærere peroptime mihi placet, et in te fiduciam meam collocare.

In manus tuas spiritum meum committo, redime me de potestatibus tenebrarum seculi hujus. Amen.

Psalmus 12.

Si Deus paulo diutius auxilium suum differat.

Deus meus, Deus meus, ecquare me derelinquis? cur non respicis ad necessitatem meam?

Nunquid deficiet in æternum misericordia tua? num nunquam placidus eris ultra?

Quousque indignaberis mihi, Domine? anne penitus accendes, velut ignem, iram tuam?

Quando tandem respicies, ut eripias animam meam, a devastatione inimicorum unicam meam?

Usquequo clamabo, et non exaudies? vociferabor ad te vim patiens, et non salvabis?

Domine Deus exercituum, quousque irasceris super precibus servi tui?

Redi ad me, O Deus, salvator meus, et solve tuam erga me indignationem.

Deus, tu conversus omnia restitues, et qui prius mœstus erat, de te lætitiam capiet.

Adsit manus tua figmento dexteræ tuæ, filio hominis, quem tibi magnificasti.

Inimici mei prospere vivunt, et fortes sunt: augescunt quotidie, qui me odio habent.

Consilium meum vituperant, eo quod Deum spem mihi constitui.

Dicunt mihi indies, Tu sperasti in Domino, is te eripiat: salvum te faciat, siquidem complacentiam habet in te.

Insiliunt in me tanquam canes, cœtus iniquorum me oblatrant, manus ac pedes meos obsident.

O Domine, ne longe abeas a me: fortitudo mea, in auxilium meum festina.

Erue de interitu animam meam, et de rabie canum declina viam meam.

Salva me ex ore leonum, et de profundo lacu libera me.

Tu sanctus es et fortis, et nullus resistet tibi, ex quo fervescit ira tua.

Quis non timebit te, Domine? aut ex principibus tibi non morem geret?

Ab indignatione tua contremiscit terra, et non ferent gentes comminationem tuam.

Adjuva me, Deus, salvator meus, et propter gloriam nominis tui libera me, et placare super sceleribus meis:

Quoniam iniquitatem meam annuntio tibi, et peccatum meum vehementer me vexat.

Surge, Domine, in auxilium meum, et redime me propter misericordiam tuam.

O Deus, refugium meum, et robur, auxilium in tribulatione inventus semper validum.

Tu excepisti me de ventre prodeuntem, et auxilium mihi fuisti ad ubera matris meæ.

In te conjectus sum a partu, ab utero matris meæ Deus meus es tu.

Ne subtrahas te longe a me, quoniam tribulatio jam appropinquat, et nullus est, qui opem mihi ferat.

Circundant me inimici mei, infestatores mei undique me cingunt.

Et ego infirmus sum, et comminutus vehementer, ejulatum exprimit mihi dolor cordis mei.

Sicut aqua projectus sum, separata est fortitudo mea, et instar testæ exaruit tota.

Miserere mei, Deus, miserere mei, nec imputes mihi peccata, quæ stulte commisi.

Noli meminisse meorum retro peccatorum, antevertant ea misericordiæ tuæ, quia miser sum nimis.

Debilitatus et attritus sum valde, mœrens ingredior omni die.

Et nunc quid expecto, Domine? certe anima mea ad te respicit.

Ostende mihi bonitatem tuam, et salutare tuum a me ne contineas.

Satiatur malis anima mea, et inferno appropinquavit.

Egenus et pauper ego sum, et cor meum conturbatur intra me.

Ne abjicias me angustiæ tempore, et cum jam virtus mea deficit, tu ne deficias.

Ab inimicis meis eripe me, opprobrium mihi insultantibus ne me ponas.

Libera me de rugientibus [leonibus] ad escam paratis, de manibus quærentium animam meam.

Clamo ad te, Domine, quoniam tu es spes mea, et portio mea in terra viventium.

Educ de carcere animam meam, et in spatioso loco pedes meos sistas.

Ne avertas faciem tuam a me, ne similis fiam descendentibus in lacum.

Intende ad preces meas, quia humiliatus sum nimis.

Libera me a persequentibus me, quia robusti sunt supra me.

Velociter exaudi me, Domine, ne deficiat in me spiritus meus.

Educ de tribulatione animam meam, et in misericordia tua disperde omnes inimicos meos.

Et perde eos, qui me perdere volunt, quoniam ego servus tuus sum. Amen.

Psalmus 13.

In quo gratias agit Deo, quod non prævaluerunt hostes.

Laudibus te celebrabo, Domine Deus, quoniam exaltasti me, et non prævaluerunt inimici mei super me.

Domine exercituum, ad te clamavi, et tu salvasti me.

Extraxisti ab inferis animam meam, tenuisti me, ne ruerem in profundum lacum, unde nullus reditus.

Non conclusisti me in manibus inimicorum meorum, imo statuisti in loco spatioso pedes meos.

Quæsivi te, et exaudisti me, et de angustiis meis liberum me fecisti.

Convertisti dolorem in gaudium mihi, dissolvisti luctum meum, et circundedisti me lætitia.

Magnificasti salutem tuam servo tuo, fecisti misericordiam mecum in miseriis meis.

Non contempsisti afflictionem pauperis, nec avertisti a me faciem tuam.

Misericordias tuas in æternum cantabo, notam faciam veritatem tuam in vita mea.

Os meum narrabit justitiam tuam : omni tempore beneficia tua, certe non novi numerum.

Sed gratias agam, donec mors [me] rapiat : tibi psallam, quamdiu fuero.

Exultabo et lætabor in misericordia tua, quoniam respexisti necessitates meas, et cognovisti in angustiis animam meam.

Fuisti mihi in firmum refugium, et in fortitudinem fiduciæ meæ.

Gratulor tibi, Domine, pro sempiterna bonitate tua, [et misericordia tua] immensa.

Tu consolatus es me in tempore malo : Deus, tu propitius mihi fuisti, et ultus es injuriam inimicorum meorum.

Pro multitudine cogitationum mearum intra me consolationes tuæ lætificaverunt animam meam.

Gaudium mihi dedisti pro diebus quibus afflictus fui, pro annis quibus mala tuli multa.

Recordatus es opprobrii servi tui, et in furore quomodo persequebantur me inimici mei.

Domine Deus exercituum, quis similis tibi? Fortissime Deus, magnus es tu, et laudabilis multum.

Tu excelsus es super omnem terram, nimis exaltatus es super omnes

Deos.

Gloria et decor ante vultum tuum, sanctitas et magnificentia in sanctuario tuo.

Justitia et judicium firmamentum throni tui, misericordia et veritas faciem tuam præcedunt.

Benedictus es, Domine, qui non retinuisti misericordiam tuam a servo tuo.

Quum diu expectavissem te, Domine, tandem adtendisti mihi, et clamorem meum audisti.

Eduxisti me de lacu miseriæ et de luto limi, statuisti supra [petram] pedes meos, et gressus meos solidasti.

Desiderium meum mihi dedisti, vidi lætitiam vultus tui.

Percussisti omnes adversarios meos, et virtutem eorum confregisti.

Increpasti turbam infestantium, et evulsisti me de manibus eorum.

Præcipitasti eos in foveam suam: in reti, quod pro me abscondiderunt, pedes eorum illaqueantur.

Reversi sunt inimici mei retrorsum, corruerunt, et perierunt a facie tua.

Fuisti munimentum inopi, adjutor in opportunitatibus, in tribulatione.

Fecisti judicium pro me, et egisti causam meam contra accusatores meos.

Et licet ad momentum exardebat ira tua, tamen vita jam in repropitiatione tua.

Putabam equidem, quod penitus abjectus essem a conspectu tuo.

Sed tu preces meas audisti, et pro abundantia misericordiæ tuæ recepisti me in gratiam tuam.

Domine, in voluntate tua robur animæ meæ dedisti: cum absconderes faciem tuam, quam turbatus eram!

Ad te clamavi de tribulatione mea, et respondisti mihi: cum angustiaretur in me anima mea, tui, Domine, recordabar.

Degustavi et vidi, quam suavis es tu: certe felix est, quisquis in te sperat.

Secundum nomen tuum sic est laus tua: sed consilia tua erga nos exemplo carent, et majora sunt, quam manifestari possint.

Tuum est imperium, et potentia, et gloria, quia tu fecisti omnia, et propter voluntatem tuam adhuc consistunt.

Sit nomen tuum benedictum ex hoc nunc, et usque in sempiternum. Amen.

Psalmus .14.

In quo divina laudatur bonitas.

Domine, Dominus noster, quam admiranda est majestas tua per universam terram! qui dedisti laudem tuam super omnes cœlos.

Quid est homo, quod usque adeo eum magnificas? aut filius hominis, quoniam visitas eum?

Magnus es, Domine, et multum laudandus in monte sanctitatis tuæ.

Tibi hymnus, Deus, tibi vota nostra in omni tempore solvantur.

Confessio et magnificentia opus tuum, et justitia tua in æternum permanet.

Multa fecisti tu, Domine Deus, miranda et magna, et in operibus tuis non est, qui similis sit tibi.

Justæ et veræ sunt viæ tuæ: quis non timebit te, et nomen tuum magnificabit?

Gratias ago tibi, Domine Deus, ex toto corde meo, et nomen tuum in æternum sanctificabo.

Fortitudo mea et laus mea tu, Domine, qui humiliasti inimicos meos, qui judex es ab initio.

Dextera tua fortissima, dextera tua multas operatur virtutes.

Tuum brachium cum potentia, et in voluntate tua infirmitatem meam roborasti.

Confitebor nomini tuo magno et terribili, quoniam sanctum est.

Quanquam ceciderim, non sum allisus, nam tu manum meam sustentasti.

Revelavi tibi viam meam, et in te speravi, et tandem optata fecisti.

Fregisti capita inimicorum meorum, et verticem eorum, qui superbe incedebant in delictis suis, humiliasti.

Tu dominaris potestati eorum, et dum elevantur in viis suis, tu compescis eos, et in brachio fortitudinis tuæ illos disperdis.

In nomine tuo exultabo semper, et in tua misericordia omnis mea gloria.

Diligis justitiam et judicium, misericordia tua impleta est terra.

Oculus tuus timentes te respicit, et eos, qui in misericordia tua confidunt.

Quærentibus te non deerit omne bonum, et nulla erit inopia iis qui te timent.

Tu enim dirigis vias eorum, et aurem præbes ad clamorem eorum;

Ut eripias a morte animas eorum, et in pressura lenias dolores eorum.

Ades enim confractis corde, et spiritu contritos manu tua sustentas.

Redimis animas servorum tuorum, et non devastabuntur omnes, qui sperant in te.

Et propterea canet lingua mea laudem tuam, Domine Deus: in æternum confitebor tibi.

Diligam te, Domine, fortitudo mea: Domine, firmamentum meum es tu, et robur meum, salvator meus, et refugium meum;

Deus meus, et propugnator meus, scutum meum, cornu salutis meæ, et susceptor meus.

Postquam cum laude te invocaverim, ab inimicis meis me salvasti.

Cum tribularer, invocavi te: exaudisti de templo sancto tuo vocem meam, et clamor meus introivit coram te in aures tuas.

Servasti me ab inimicis meis, qui insurrexerunt adversum me, ab hostibus iniquis eripuisti me.

Ex cœtu malignantium rapuisti me, et super inimicos meos optata vidit oculus meus.

Et propterea [cum] fortassis transeundum est mihi per vallem umbræ mortis, impavidus incedam: nam tu mecum eris, virga tua et baculus tuus ipsa me consolabuntur.

Tu mihi refugium eris a tribulatione, custodies me ab iis, qui me perdere quærunt.

Oculi mei ad te, Domine, quoniam tu educes de laqueo pedes meos.

Ad te, O Deus, sunt vota mea, reddam tibi gratiarum actiones, et nunc [et] in secula seculorum. Amen.

Psalmus 15.

De beneficiis Dei, cum gratiarum actione.

Collaudat te anima mea, O Deus, et omnia, quæ intra me sunt, nomen tuum sanctum.

Gratias tibi agit anima mea, et nunquam tradam oblivioni universa tua beneficia:

Qui propitiaris omnibus meis delictis, et sanas omnes infirmitates meas:

Qui redemisti de morte vitam meam, ostendens in me gratiam, et misericordiam tuam:

Qui satias bonis desiderium meum, et olim restitues juventutem meam.

Fecisti mecum misericordiam in omni tempore, et ultionem sumpsisti de inimicis meis.

Fuisti mihi, O Domine, in munimentum, et in petram securam salutis meæ.

In consilio tuo dux mihi fuisti, et in misericordia tua assumpsisti me.

Multiplicasti in me magnitudinem tuam, et post iram tuam conversus consolatus es me.

Ostendisti mihi tribulationes multas et malas, sed tandem de profundis abyssis eduxisti me.

Notas mihi fecisti vias tuas, non abscondisti a me consilia tua.

Misericors et plenus es gratia, Domine Deus, tardus ad iram, et propensus ad bonitatem.

Non irasceris in perpetuum, neque in æternum retines in ira miserationes tuas.

Non reddis nobis juxta peccata nostra, nec punis nos juxta iniquitates nostras.

Quantum cœlum excelsius est quam terra, tantum misericordia tua prævaluit erga nos.

Quantum distat Oriens ab Occidente, tam longe semovisti a nobis transgressiones nostras.

Sicut miseretur pater suis liberis, ita super nos misertus es tu, Domine Deus noster.

Non oblitus es plasmatis tui, recordaris quod caro sumus omnis homo vivens;

Quodque ætas mortalium tanquam fœnum est, ac instar florum agri se habet:

Quos protinus ut austerior ventus flabris suis vexaverit, nulli sunt, neque loci eorum ultra inveniuntur.

Misericordia autem tua, Domine, perpetua est super timentes te, et justitia tua semper perseverat:

Dummodo servemus fœdus tuum, et mandatorum tuorum memores sumus, ut ea faciamus.

Domine, in cœlis thronum tuum firmasti, et imperio tuo universa regis.

Exaltabo te, O Deus, et nomen tuum in æternum laudabo, et in seculum seculi.

Omni tempore gratias tibi agam, et nomen tuum illustre reddam in perpetuum, et si quid ultra est.

Magnus es tu, Domine, et super omnes laudes, et magnitudinis tuæ nulla est pervestigatio.

Generatio ad generationem opera tua dicent, et virtutes tuas antiquas enuntiabunt.

Magnificentiam gloriæ sanctitatis tuæ, et memoriam multæ bonitatis tuæ, semper laudabunt:

Quoniam omnibus bonus es tu, et misericordia tua super universa opera tua.

Oculi omnium te expectant, ut des eis cibum suum in tempore.

Aperis manum tuam, et imples omne quod vivit refectione.

Justus es, Domine, in omnibus viis tuis, et sanctus in omnibus operibus tuis.

Custodis omnes te diligentes, et non tanget eos tormentum malitiæ.

Laudem tui loquetur os meum, et omne vivens celebret nomen tuum sanctum in perpetuum et semper.

Laudate Dominum, O vos angeli ejus, potentes virtute, facientes jussus ejus, obedientes voci verbi illius.

Collaudate Deum, universi exercitus ejus, ministri ejus, qui facitis voluntatem ejus.

Magnificate Dominum mecum, et exaltemus nomen ejus in idipsum.

Laudate Dominum, omnes sancti ejus, cujus solius nomen sublime est, cujus laus cœlos ac terram superat.

Collaudate Dominum, universa opera ejus, in omni loco imperii ejus.

Omne, quod vivit, laudet te, Domine. Amen[1].

Psalmus .22.

Deus, Deus meus, respice in me; quare me dereliquisti?

Deus meus, Deus meus, cur deseruisti me? videor non impetraturus, quamvis id magnis agam clamoribus, liberationem.

Mi Deus, clamabo per diem, sed non respondebis, et per noctem absque ulla intermissione.

Interim tu, O Sanctissime, veluti securus horum quæ patior, desidere videris, qui succurristi toties, et materia fuisti carminum ipsi Israeli, quibus gratias tibi pro beneficiis agebant.

[1 The edition of these *Precationes* put out in 1572, *Lugduni*, has here:—Finis 15. Psalm. D. Joan. Epis. Roff. See p. 318, note 1.]

Spem suam ponere in te solebant patres nostri, et quoties id faciebant tu liberabas eos.

Quoties ad te clamaverunt, liberati sunt: quoties sese tibi crediderunt, pudore non sunt suffusi.

Ego vero vermis esse videor magis quam vir, sterquilinium Adæ, [et] infimæ plebis fex.

Quotquot videbant me, subsannabant me, conviciabantur, et moto capite irridentes insultabant mihi:

Gloriari solet hic, inquientes, carum se esse Domino; liberet ergo nunc eum, si tantopere amat eum.

Te procurante prodii ex utero, et bene sperare jussisti me, quum adhuc sugerem ubera matris meæ.

Opera tua ejectus sum e vulva, et curæ tuæ relictus: quum essem adhuc in utero matris meæ, Deus eras mihi tu.

Ne procul igitur abscesseris a me, quia periculum præsentissimum est, nec quemquam video, qui auxilio futurus sit.

Cinxerunt me tauri multi fortes, et velut saginati in pascuis Basan circundederunt me.

Aperuerunt adversum me os suum, non aliter quam leo inhians prædæ et præ fame rugiens.

Tanquam aqua fluidus factus sum, et soluta sunt omnia membra mea: cor meum veluti cera diffluxit intra præcordia mea.

Exaruit tanquam testa omne robur meum, et lingua mea agglutinata est palato meo, et tandem in pulvere, quemadmodum mortui solent, sepelies me.

Circundederunt namque me canes, conspiraverunt adversum me pessimi quique, foderunt manus meas et pedes meos.

Tractatus sum ab eis tam inhumaniter, ut numerare potuerim facile omnia ossa mea: ipsi ad hæc post omnem cruciatum terve aspiciebant, et contemplabantur me.

Partiebantur vestes meas, et de tunica mea sortiebantur.

Quare tu, quæso, Domine, ne longe abscesseris hinc, quin potius (quum sis fortitudo mea) ferre mihi suppetias festina.

Eripe a gladio animam meam, et a violentia canis unicam meam, omni humano auxilio destitutam.

Salva me ab ore leonis, et a cornibus unicornium eripe me.

Commemorabo majestatem nominis tui fratribus meis, in frequentissima populi turba laudes tuas prædicabo.

Quotquot estis cultores Domini, laudate eum: universi posteri Jacob, magnificate eum, et reverenter colite illum, omnes posteri Israelis:

Quia non despexit, neque vilipendit, ob miseriam pauperem, neque avertit contemptim faciem suam ab eo: quin potius, quum pauper clamaret ad illum, diligenter auscultavit.

Te laudabo carminibus meis publice in frequentia populi, et quæ vovi, persolvam, videntibus illis, qui reverentur te.

Comedent pauperes, et saturabuntur: laudabunt Dominum, quicunque student placere illi: vivent corda vestra, quotquot estis tales perpetuo.

Considerabunt hæc, et convertentur ad Dominum, cuncti fines terræ; et supplices fient tibi, Domine, universæ nationes gentium.

Domini enim est potestas regia, et imperium habet etiam in gentes.

Comederunt, et quum gustassent spiritualia Domini dona, supplices facti sunt potentissimi quique eorum, qui terram inhabitant: et in venerationem illius genua flectent etiam mortui omnes in terra sepulti, quia propriam vitam non est dedignatus impendere pro illis.

Posteri nostri colent eum: scribentur hæc de Domino, ut posteri intelligant;

Ut et illi veniant, et annuncient populo qui ab ipsis nascetur, quod hæc fecerit tam stupenda Dominus.

Psalmus .100.

Jubilate Deo omnis terra. Gratiarum actio.

Jubilate in honorem Domini, quotquot in terra versamini.

Colite Dominum cum lætitia, venite in conspectum ipsius cum exultatione.

Agnoscite Dominum esse illum Deum, qui fecit nos, neque enim ipsi fecimus nos, sed populus ejus sumus, et grex, quem ipse pascit assidue.

Intrate per portas illius, gratias acturi pro acceptis ab eo innumeris beneficiis, et per atria, cantaturi laudes illius: laudate illum, et celebrate laudibus nomen illius.

Benignus est enim Dominus, et infinitæ misericordiæ, et in servandis promissis constantissimus, non uni generationi tantum, sed omnibus.

Psalmus .12.

Petitio adventus Christi accelerandi, propter superborum principum et hypocritarum in populo multitudinem invalescentem.

Salvum [me] fac, Domine, quoniam deficit sanctus, quoniam defecerunt fideles a filiis hominis.

Vana loquentur unusquisque cum proximo suo, labium adulationum, in corde [et corde] loquentur.

Perimat Dominus omnia labia adulationum, linguam loquentem magna:

Qui dixerunt, Linguis nostris magnificabimur, labia nostra nobiscum, quid Dominus nobis?

Præ vastitate pauperum, præ gemitu mendicorum, nunc exsurgam, dicet Dominus, ponam in salute, loquetur pro ipso.

Eloquia Domini eloquia munda, argentum igne examinatum, a Domino terræ purgatum septies.

Tu, Domine, custodies eos, custodies eum a generatione hac in æternum.

In circuitu impii ambulant, cum exaltabuntur opprobria filiis Adam.

FINIS.

Ex[1] novo Testamento.

Ex Matthæo.

Matth. vi. [9—14.] *Precatio Dominica.*

Pater noster, qui es in cœlis: Sancte colatur nomen tuum. Veniat regnum tuum. Fiat voluntas tua, ut in cœlo, sic et in terra. Victum nostrum alimentarium da nobis hodie. Et remitte nobis debita nostra, ut et nos remittimus debitoribus nostris. Neve nos in tentationem inducito, sed a malo tuere: Quoniam tuum est regnum, et potentia, et gloria, in sempiternum. Amen.

Matth. xi. [25, 26.] Jesu.

Ago tibi gratias, Pater, cœli terræque Domine, qui hæc sapientes peritosque celaveris, et infantibus patefeceris: et quidem, O Pater, quoniam ita tibi visum est.

Matth. xxvi. [39.] Jesu.

Mi Pater, si fieri potest, evadam hoc poculum: quanquam non ut ego volo, sed ut tu.

Et paulo post. [42.]

Mi Pater, si hoc evadere poculum non possum, quo minus id bibam, fiat voluntas tua.

Lucæ i. [46—56.]

Agit Deo gratias Maria, per quem gravidata sit eo, qui sit Israelitis [salutem] allaturus.

Mariæ, Jesu matris, carmen.

Magnificat animus meus Dominum, exultatque mea mens de Deo, servatore meo, qui spectaverit humilitatem ancillæ suæ; unde me in posterum beatam prædicatura sunt omnia secula. Quoniam mihi magna fecit Præpotens ille, cujus et nomen sanctum est, et misericordia perennis erga reverentes eum. Qui fortia patrat suo brachio: profligat animi mente superbientes. Deturbat potentes de soliis, et humiles extollit. Esurientes bonis explet, et divites inanes dimittit.

[1 All these *Precationes*, which first occur in 1573, are at the end of the work mentioned on p. 350, note 1. They follow the *Precatio ex Psalmis Thomæ Mori*, and may have been collected by him.]

Subvenit Israelitis suis misericordiæ memor; quemadmodum majoribus promiserat nostris, Abrahamo, et ejus futuræ posteri [tati.]

Luc. i. [68—80.]

Deo gratias agit, qui promissum miserit Servatorem, cui præiturus sit Joannes.

Zachariæ Joan[nis] carmen Baptis[tæ] patris.

Grates Domino, Israelitarum Deo, qui populi sui liberationem procuret, erigatque nobis cornu salutis in domo sui Davidis, quemadmodum promisit priscorum ore sanctorum suorum vatum: quo vindicemur ab hostibus nostris, et ex omnium manu, qui nos odere: ut utatur misericordia erga majores nostros, recordatione sui sancti fœderis: qui jurejurando promiserit Abrahamo, patri nostro, daturum se nobis, ut intrepide, ex hostium nostrorum manu liberati, eum coram pie justeque colamus toto vitæ nostræ tempore. Et tu, puer, Supremi vates vocabere: præibis enim Domino paratum vias ejus; ad dandam salutis cognitionem ejus populo, per eorum veniam peccatorum; per intimam Dei nostri misericordiam, qua nos ex alto visit ortus, qui appareat iis, qui in tenebris et atra nocte degunt, ad dirigendos pedes nostros in viam pacis.

Lucæ ii. [14.] Laudant genii Deum, nato Christo.

Deo gloria supremis in locis, et in terra pax, erga homines benevolentia.

Lucæ ii. [29—33.] Agit Simeon Deo gratias ob missum Servatorem.

Nunc dimittis tuum me, Domine, secundum promissionem tuam placide: quandoquidem vidi meis oculis salutem tuam, quam omnibus expositam populis parasti, lumen gentibus patefaciendum, et Israelitarum gloriam tuorum.

Lucæ xviii. [11, 12.] Pharisæi precatio, sed superba et vitiosa.

Deus, ago tibi gratias, quod non sum quales reliqui hominum, rapaces, injusti, adulteri, aut etiam qualis hic publicanus: jejuno bis intra singula sabbata: decimas do omnium, quæ possideo.

Lucæ xviii. [13.] Publicani precatio, modesta et bona.

Deus, propitius esto mihi sonti.

Lucæ xxiii. [42.] Latronis cum Christo crucifixi.

Memento mei, Domine, cum ad tuum regnum perveneris.

Lucæ xxiii. [46.] Jesu expirantis.

Pater, tibi in manus commendo spiritum meum.

Joannis xi. [41, 42.] Jesu Lazarum in vitam revocaturi.

Pater, ago tibi gratias, qui me audias. Equidem scio, ut me semper audias: sed propter circumstantem turbam dico, ut credant a te missum esse me.

Actorum i. [24, 25.] Apostolorum super subrogatione Josephi Barsabæ, aut Matthiæ, in Judæ locum.

Tu, Domine, qui omnium mentes perspicis, ostende, utrum horum destinaveris subeundæ hujus muneris et legationis sorti, ex qua Judas excidit in suum iturus locum.

Actorum iv. [24—31.] Precantur Apostoli Deum, ut se contra adversarios confirmet ad docendum evangelium.

Domine, tu Deus es, qui cœlum, terram, mare, et quæcunque in eis insunt, fecisti: qui ore tui Davidis ita dixisti, Quid tumultuantur gentes? populi vana conantur? conspirant orbis reges? coëunt optimates contra Dominum, contraque ejus Unctum? Coiverunt enim vere adversus tuum sanctum Jesum, quem unxisti, Herodes et Pontius Pilatus, cum gentibus et populis Israeliticis, facturi quæcunque tua manu consilioque [tuo] facienda destinasti. Quamobrem, Domine, adspice minas eorum, tuisque da cum omni libertate tuum sermonem eloqui, manum tuam extendendo ad sanationes, prodigia, et ostenta edenda, per nomen tui sancti Jesu.

Actorum vii. [58, 59.] Stephani morientis.

Domine Jesu, accipe spiritum meum.

Tum demissis genibus.

Domine, noli in eos hoc vindicare peccatum.

Ex Epistolis. Rom. i. [8.]

Ago Deo meo gratias per Jesum Christum de vobis omnibus, quod vestra fides toto orbe divulgatur.

Rom. xvi. [25—27.]

Ei qui vos confirmare potest secundum evangelium meum, et Jesu Christi prædicationem, secundum patefactionem mys-

terii æternis temporibus taciti, nunc autem declarati, et per vaticinias literas, ex Dei immortalis instituto, ad obediendum fidei ad gentes omnes explicati: soli sapienti Deo per Jesum Christum gloria in perpetuum. Amen.

1 Corinth. i. [4.]

Ago Deo meo semper de vobis gratias ob Dei beneficium, quod vobis collatum est in Jesu Christo.

1 Corinth. xvi. [23, 24.]

Gratia Domini Jesu Christi vobis adsit. Mea caritas cum omnibus vobis in Christo Jesu. Amen.

2 Corinth. i. [2, 3.]

Gratia vobis, et pax, a Deo Patre nostro, et Domino Jesu Christo. Grates Deo et Patri Domini nostri Jesu Christi, Patri misericordiæ, omnisque solatii Deo.

2 Corinth. xiii. [13.]

Gratia Domini Jesu Christi, et Dei caritas, et Sancti Spiritus communio, vobis adsit omnibus. Amen.

Galat. vi. [18.]

Gratia Domini nostri Jesu Christi adsit animo vestro, fratres. Amen.

Ephes. vi. [24.]

Adsit omnibus gratia Dominum nostrum Jesum Christum amantibus incorrupte.

1 Tim. i. [2.]

Gratia, misericordia, pax, a Deo Patre nostro, et Domino Jesu Christo, Domino nostro.

Tit. i. [4.]

Gratia, misericordia, pax, a Deo Patre, et Domino Jesu Christo, Servatore nostro.

1 Pet. i. [2, 3.]

Gratia vobis et pax multa sit. Grates Deo et Patri Domini nostri Jesu Christi, qui nos pro sua singulari misericordia iterum genuerit in vivam spem, per Jesu Christi resurrectionem ex mortuis.

Sunt et alia hujusmodi in epistolis, quæ hic repetere non est opus.

Ex Apocalypsi.

Apocal. v. [8—14.]

Cum cepisset Agnus librum, quatuor animalia, et illi 24. senatores accesserunt Agno, habentes singuli citharas et phialas aureas, suffimentorum plenas, quæ sunt sanctorum preces, canebantque carmen novum, ita dicentes:

Dignus es, qui librum accipias, ejusque sigilla aperias, quoniam mactatus es, nosque Deo tuo sanguine, omnibus ex nationibus, linguis, populis, atque gentibus, emisti, et Deo nostro reges ac sacerdotes fecisti, regnaturos in terris.

Tum adspiciens audivi multorum vocem geniorum circa solium, senatorumque, quorum numerus erat millies centena millia, et decies centena millia, qui magna voce sic dicebant:

Dignus est Agnus immolatus, qui potentiam, et opes, et sapientiam, et vires, et honorem, et gloriam, atque felicitatem, adipiscatur.

Tum res omnes, quæ sunt in cœlo, et in terra, et sub terra, et in mari, breviter quæ sunt in eis omnia, audivi ita dicere:

Sedenti in solio, et Agno, felicitas, et honos, et gloria, et imperium, in perpetua secula.

Et quatuor animalia dicebant. Amen.

Apocal. vii. [9—13.]

Postea animadverti tantam turbam, ut eam numerare nemo posset, ex omnibus gentibus, nationibus, populis, linguis; qui ante solium et Agnum stantes, albis induti vestibus, et palmas in manibus habentes, magna voce clamabant in hunc modum:

Salus sedenti in solio Dei nostri, et Agno.

Tum omnes genii, qui solium senatoresque et quatuor animalia circumstabant, proni ad solium acciderunt, Deumque venerati sunt, dicentes:

Etiam felicitas, et gloria, et sapientia, et gratiarum actio, et honos, et potentia, et vires, Deo nostro, in perpetua secula. Amen.

FINIS.

Piæ Meditationes de vitæ hujus fragilitate, et spe resurrectionis vitæque æternæ.

De vitæ hujus fragilitate, etc.

Psal. xxxviii. [6, 7.] Ecce mensurabiles posuisti dies meos, et substantia mea tanquam nihilum ante te.

Universa vanitas omnis homo vivens.

In imagine pertransit homo, sed et frustra conturbatur: thesaurizat, et ignorat, cui congregabit ea.

Psal. lxxxix. [9, 10.] Cuncti dies nostri dilabuntur. Annos nostros finimus dicto citius. Dies annorum nostrorum sunt .70. anni, aut ad summum 80, et amplius eorum labor et dolor, nosque avolamus.

Psal. cii. [13—17.] Quomodo miseretur pater filiorum, misertus est Dominus timentibus se.

Quoniam ipse cognovit figmentum nostrum;

Recordatus est, quoniam pulvis sumus: homo, sicut fœnum dies ejus, tanquam flos agri sic efflorebit.

Quoniam spiritus pertransibit in illo, et non subsistet, et non cognoscet amplius locum suum.

Misericordia autem Domini ab æterno, et usque in æternum, super timentes eum. etc.

1 Tim. vi. [7.] Nihil intulimus in mundum, videlicet nec efferre quicquam possumus.

Luc. xvi. [9.] Facite itaque vobis amicos de mammona iniquitatis: ut, cum defeceritis, recipiant vos in æterna tabernacula.

Jacob. iv. [15.] Quæ est vita vestra? Vapor est ad modicum parens, et deinceps exterminabitur.

Rom. v. [12.] Sicut per unum hominem peccatum in hunc mundum intravit, et per peccatum mors: ita et in omnes homines mors pertransiit.

Rom. vi. [23.] Stipendium peccati mors.

Heb. ix. [27.] Statutum est omnibus hominibus semel mori: post hoc autem judicium.

Eccl. xxii. [11.] Modicum plora super mortuum, quoniam requievit.

Eccl. xi. [3.] Si ceciderit lignum ad austrum, aut ad aquilonem, in quocunque loco ceciderit, ibi erit.

1 Thess. iv. [12.] Nolumus vos ignorare, fratres, de dormientibus, ut non contristemini, sicut et cæteri, qui spem non habent. etc.

Luc. xii. [37, 39, 40.] Beati servi illi, quos, cum venerit dominus, invenerit vigilantes.

Si sciret paterfamilias, qua hora fur veniret, vigilaret utique.

Estote itaque parati, quia, qua hora non putatis, Filius hominis veniet.

Lectio ex historia Job.

Militia est vita hominis super terram, et sicut dies mercenarii dies ejus. Induta est caro mea putredine, et sordibus pulveris: cutis mea aruit, et contracta est. Dies mei velocius transierunt, quam a texente tela succiditur, quia ventus est vita mea. Parce itaque mihi, Domine, nihil enim sunt dies mei. Hesterni quippe sumus, et ignoramus, quoniam sicut umbra dies hominis super terram. Homo natus de muliere, brevi vivens tempore, repletur multis miseriis. Qui quasi flos egreditur, et conteritur, et fugit velut umbra, et nunquam in eodem statu permanet. Breves enim dies hominis sunt, et numerus mensium ejus apud te est. Constituisti terminos ejus, qui præteriri non possunt. Pelle et carnibus vestisti me: ossibus et nervis compegisti me: vitam et misericordiam tribuisti mihi, et visitatio tua custodivit spiritum meum. Veruntamen pelli meæ, consumptis carnibus, adhæsit os meum, et derelicta sunt tantummodo labia circa dentes meos. Spiritus etiam meus attenuabitur, dies mei breviabuntur, et solum mihi superest sepulchrum. Quasi putredo consumendus sum, et quasi vestimentum, quod comeditur a tinea. Et rursum post tenebras spero lucem. Job. vii. Job. vii. Job. xiv.

Oratio.

Media vita in morte sumus: quem quærimus adjutorem, nisi te, Domine, qui pro peccatis nostris juste irasceris? Sancte Deus, sancte Fortis, sancte et misericors Salvator, amaræ morti ne tradas nos. Sed parce nobis, et ne derelinquas nos in hora mortis nostræ. Amen.

De spe resurrectionis et vitæ æternæ.

Scio, quod Redemptor meus vivit, et in novissimo die de terra surrecturus sum: et rursum circumdabor pelle mea, et in carne mea videbo Deum, salvatorem meum; Job. xix. [25—28.]

Quem visurus sum ego ipse, et oculi mei conspecturi sunt, et non alius: reposita est hæc spes mea in sinu meo.

Si credimus, quod Jesus mortuus est, et resurrexit: [ita] et Deus eos, qui dormierunt per Jesum, adducet cum eo. 1 Thes. iv. [13.]

Johan. v. [24.] Amen, dico vobis, quia qui verbum meum audit, et credit ei qui misit me, habet vitam æternam, et in judicium non veniet, sed transiit a morte in vitam.

Johan. v. [28, 29.] Venit hora, in qua omnes, qui in monumentis sunt, audient vocem ejus: et procedent, qui bona fecerunt, in resurrectionem vitæ; qui vero mala egerunt, in resurrectionem judicii.

Johan. vi. [40.] Hæc est voluntas Patris mei, qui misit me, ut omnis, qui videt Filium, et credit in eum, habeat vitam æternam, et ego resuscitabo eum in novissimo die.

Rom. iv. [25.] Christus traditus est propter delicta nostra, et resurrexit propter justificationem nostram.

Rom. vi. [8.] Si mortui sumus cum Christo, credimus quia simul etiam vivemus cum Christo. etc.

2 Cor. iv. [14.] Qui suscitavit Jesum, et nos cum Jesu suscitabit.

Philip. i. [23.] Cupio dissolvi, et esse cum Christo.

[Ibidem. 21.] Mihi vivere Christus est, et mori lucrum.

Rom. vi. [23.] Gratia Dei vita æterna in Christo Jesu Domino nostro. Amen.

2 Cor. v. [1, 6—9.] Scimus, si terrenum nostrum domicilium hujus tabernaculi destructum fuerit, [quod] ædificationem ex Deo habemus, domicilium non manu factum, sed æternum in cœlis.

Bono animo sumus semper, et scimus quod, cum domi sumus in corpore, peregrinamur a Domino: per fidem enim ambulamus, non per speciem. Confidimus autem, et probamus magis, peregre abesse a corpore, et præsentes adesse apud Deum.

Ibidem. [10.] Omnes nos manifestari oportet coram tribunali Christi, ut reportet unusquisque ea, quæ fiunt per corpus, juxta id quod fecit, sive bonum, sive malum.

1 Cor. xv. [19.] Si in vita hac spem in Christo tantum fixam habemus, maxime miserabiles omnium hominum sumus.

Heb. xiii. [14.] Non habemus hic manentem civitatem, sed futuram inquirimus.

Apoca. ii. [10.] Esto fidelis usque ad mortem, et dabo tibi coronam vitæ.

Lectio ex .xv. cap. i. epist. Pauli ad Corinthios [20—58.]

Christus resurrexit ex mortuis: primitiæ eorum, qui dormierunt, fuit. Postquam enim per hominem mors, etiam per hominem resurrectio mortuorum. Quemadmodum enim per Adam omnes moriuntur, ita et per Christum omnes vivificabuntur. Unusquisque autem in proprio ordine: primitiæ

Christus; deinde hi, qui sunt Christi, in adventu ipsius. etc. At dicet aliquis: Quomodo resurgunt mortui? Quali autem corpore venient? Stulte, quod tu seminas, non vivificatur, nisi mortuum fuerit. Et hoc quod seminas, non corpus, quod nascetur, seminas, sed nudum granum, exempli causa, tritici, aut alicujus ex cæteris. Sed Deus illi dat corpus, ut voluit, et unicuique seminum suum corpus. Non omnis caro eadem caro: sed alia quidem caro hominum, alia vero caro pecorum, alia vero piscium, alia vero volucrum. Et sunt corpora cœlestia, et sunt corpora terrestria. Verum alia quidem cœlestium gloria, alia vero terrestrium: alia gloria solis, et alia gloria lunæ, et alia gloria stellarum. Stella siquidem a stella differt in gloria: sic et resurrectio mortuorum. Seminatur in corruptione, resurgit in incorruptibilitate: seminatur in ignominia, resurgit in gloria: seminatur in infirmitate, resurgit in potentia. Seminatur corpus animale, resurgit corpus spirituale. Est corpus animale, et est corpus spirituale, quemadmodum et scriptum est: Factus est primus homo Adam in animam viventem, extremus Adam in spiritum vivificantem. At non primum, quod spirituale, sed quod animale: deinde quod spirituale. Primus homo de terra, terrenus: secundus homo ipse Dominus de cœlo. Qualis terrenus ille, tales et hi, qui terreni sunt: et qualis ille cœlestis, tales et hi, qui cœlestes sunt. Et quemadmodum gestavimus imaginem terreni, gestabimus et imaginem cœlestis. Hoc autem dico, fratres: quod caro et sanguis regni Dei hæreditatem consequi non possunt; neque corruptio incorruptibilitatis hæreditatem accipit. Ecce mysterium vobis dico: Non omnes quidem dormiemus, omnes tamen immutabimur, in puncto temporis, in momento oculi, per extremam tubam. Canet enim [tuba], et mortui resurgent incorruptibiles, et nos immutabimur. Oportet enim corruptibile hoc induere incorruptibilitatem, et mortale hoc induere immortalitatem. Cum autem corruptibile hoc induerit incorruptibilitatem, et mortale hoc induerit immortalitatem, tunc fiet sermo, qui scriptus est: Absorpta est mors in victoriam. Ubi tuus, mors, aculeus? Ubi tua, inferne, victoria? Aculeus autem mortis peccatum: potentia vero peccati lex. Sed Deo gratia, qui dedit nobis victoriam per Dominum nostrum Jesum Christum. Itaque, fratres mei dilecti, stabiles sitis, immobiles, abundantes in opere Domini semper, cum sciatis, quod labor vester non est inanis in Domino.

Joh. xi. [25, 26.]

Ego sum resurrectio et vita. Qui credit in me, etiamsi mortuus fuerit, vivet: et omnis, qui vivit, et credit in me, non morietur in æternum.

Pater noster, qui es in cœlis. etc.

Et ne nos inducas in tentationem.

Sed libera nos a malo. Amen.

Oratio.

Omnipotens et misericors Deus, Pater Domini nostri Jesu Christi, qui est resurrectio et vita: in quem quicunque crediderit, vivet, etiamsi moriatur; et quicunque vivit, et credit in ipsum, in omnem æternitatem non morietur: Gratias agimus tibi immensas, quod fratrem hunc nostrum N.[1] N. ex ærumnis hujus vitæ expedire voluisti: teque supplices precamur, ut nos suscites a morte peccati ad vitam justitiæ; ut, quum decedimus ab hac vita, quiescamus in pace, prout spes est fratrem hunc nostrum quiescere: et ut in communi illa extremi diei resurrectione reperiamur accepti coram te, audiamusque exoptatissimam illam Filii tui benedictionem: Venite, benedicti Patris mei, recipite regnum illud, quod vobis paratum fuit ab origine mundi. Largire hoc, quæsumus te, benignissime Pater, per Jesum Christum mediatorem ac servatorem nostrum. Amen.

Apoca. xiv. [13.] Audivi vocem de cœlo, dicentem mihi: Scribe, beati mortui, qui in Domino moriuntur.

Item.

Psal. cxv. [15.] Pretiosa in conspectu Domini mors sanctorum ejus.

Precationes aliquot Biblicæ sanctorum patrum. &c. utriusque Testamenti.

Oratio Neemiæ pro peccatis populi.

Neem. i. [5—7, 10, 11.] Domine Deus cœli, fortis, magne, et terribilis, qui custodis pactum et misericordiam cum iis, qui te diligunt, et custodiunt mandata tua: fiant, quæso, aures tuæ auscultantes, et oculi tui aperti, ut audias orationem servi tui, quam ego oro coram te

[1] The Christian name of the deceased was not omitted from the Burial service until the last review. See Clay's Prayer Book Illustrated, p. 172, note g.]

hodie, die ac nocte, pro servis tuis, qui peccaverunt tibi. Et ego et domus patris mei peccavimus, vanitate seducti sumus, et non custodivimus mandata et judicia, quæ præcepisti nobis. Et ipsi servi tui, et populus tuus, quos redemisti, præcepta tua transgressi sunt. Obsecro itaque te, Domine, sit auris tua attendens ad orationem servi tui, et ad orationem servorum tuorum, qui volunt timere nomen tuum. Amen.

Oratio Moseh. Num. xiv. pro peccato populi.

Patiens Dominus, et multæ misericordiæ, auferens iniquitatem et scelera, nullumque innoxium derelinquens; qui visitas peccata patrum in filios in tertiam et quartam generationem: Dimitte, obsecro, peccatum populi tui hujus secundum magnitudinem misericordiæ tuæ. Amen. Num. xiv. [18, 19.]

Confessio peccatorum: ex xv. Sap.

Tu, Deus noster, suavis et verus es, patiens, et in misericordia disponens omnia. Etenim si peccaverimus, tui sumus, scientes magnitudinem tuam: et si non peccaverimus, scimus quoniam apud te sumus computati. Nosse enim te consummata justitia est: et scire justitiam, et virtutem tuam, radix est immortalitatis. Sap. xv. [1–4.]

Oratio Danielis. cap. ix. pro peccatorum remissione.

Obsecro, Domine Deus, magne, et terribilis, custodiens pactum et misericordiam diligentibus te, et custodientibus mandata tua: peccavimus, iniquitatem fecimus, impie egimus, et declinavimus a mandatis ac judiciis tuis. Non obedivimus servis tuis prophetis, qui locuti sunt in nomine tuo regibus nostris, principibus nostris, patribus [nostris,] omnique populo terræ. Nobis itaque confusio faciei: tibi autem, Domino Deo nostro, misericordia et propitiatio, quia recessimus a te, et non audivimus vocem Domini Dei nostri, ut ambularemus in lege tua, quam posuisti nobis. Nunc ergo exaudi nos, Deus noster, et ostende faciem tuam super nos, et super civitatem nostram. Neque enim in justificationibus nostris prosternimus preces ante faciem tuam, sed in miserationibus tuis multis. Exaudi, Domine, et placare: ne moreris propter temetipsum, Deus meus, quia nomen tuum invocatum est super civitatem, et super populum istum. Amen. Daniel. ix.

Precatio Manassis pro peccatorum remissione.

2 Para. xxxvi.[1] Domine omnipotens Deus patrum nostrorum, Abraham, Isaac, et Jacob, et seminis eorum justi, qui fecisti cœlum et terram cum omni ornatu eorum, quique es Dominus altissimus, benignus, longanimis, et multum misericors, et pœnitens super malitiam hominum: provocavi iram tuam, et malum coram te feci, statuens abominationes, et multiplicans offensiones. Et nunc flecto genua cordis mei, precans a te bonitatem, Domine. Peccavi, Domine, peccavi, et iniquitatem meam agnosco. Peto, rogans te, Domine, remitte mihi, remitte mihi. Ne simul perdas me cum iniquitatibus meis, neque in æternum reserves mala mihi, quia[2] indignum salvabis me secundum magnam misericordiam tuam, et laudabo te semper omnibus diebus vitæ meæ: quoniam te laudat omnis virtus cœlorum, et tibi est gloria in secula seculorum. Amen.

Oratio populi ut liberetur ab hoste.

Judic. x. [10, 15.] Peccavimus tibi, quia dereliquimus te, Dominum Deum nostrum, et serviyimus Baalim. Peccavimus: redde tu nobis, quod tibi placet, tantum nunc libera nos.

Oratio regis Asa contra hostes veritatis, aut patriæ impugnatores.

2 Para. xiv. [11.] O Domine, non est apud te ulla distantia, utrum in paucis auxilieris, an in pluribus. Adjuva nos, Domine Deus noster: in te enim, et in tuo nomine, habentes fiduciam venimus contra hanc multitudinem. Domine, Deus noster tu es, non prævaleat contra te homo.

Oratio Tobiæ in afflictione.

Tobi. iii. [2–7.] Justus es, Domine, et omnia judicia tua vera sunt, et omnes viæ tuæ misericordia, et veritas, et judicium. Et nunc, Domine, memor esto mei, et ne vindictam sumas de peccatis meis, neque reminiscaris delicta mea, vel parentum meorum. Quoniam non obedivimus præceptis tuis, ideo tradidisti nos in hæc mala, in direptionem, et improperium, et in fabulam omnibus gentibus. Et nunc, Domine, magna judicia tua, quia non egimus secundum præcepta tua, et non ambulavimus sinceriter coram te. Quare secundum voluntatem tuam fac mecum, et præcipe in pace recipi spiritum meum: expedit enim mihi magis mori, quam vivere.

[1 See p. 193, note 3.] [2 See p. 194, note 1.]

Oratio et benedictio Job graviter afflicti.

Nudus egressus sum de utero matris meæ, et nudus revertar illuc: Dominus dedit, Dominus abstulit: sicut Domino placuit, sic factum est: sit nomen Domini benedictum. Job. i. [21.]

Ut liberemur ab adversariis.

Exercituum Domine, Deus Israël, tu es Deus solus omnium regnorum terræ: tu fecisti cœlum et terram. Inclina, Domine, aurem tuam, et audi: aperi oculos tuos, et vide. Salva nos de manu adversariorum nostrorum, et cognoscant omnia regna terræ, quia tu es Deus solus. Amen. Isai. xxxvii. [16, 17, 20.]

Pia Susannæ meditatio, quum ab impudicis senibus solicitaretur.

Angustiæ mihi sunt undique: si enim hoc egero, mors mihi est: si autem non egero, non effugiam manus vestras. Sed melius est mihi absque opere incidere in manus hominum, quam peccare in conspectu tuo, Domine. Dan. xiii.[3] [22, 23.]

Eleazari pia deliberatio de vitanda simulatione.

Non est ætati nostræ dignum fingere. Nam etsi in præsenti tempore suppliciis hominum eripiar, Omnipotentis tamen manum nec vivus nec defunctus effugiam. Quamobrem fortiter vita excedendo, senectute quidem dignus apparebo: adolescentibus autem exemplum forte relinquam, si prompto animo ac fortiter pro gravissimis legibus honesta morte perfungar. Tu autem, Domine, qui habes sanctam scientiam, manifeste scis, quia, quum a morte possem liberari, duros corporis sustineo dolores. Secundum animam vero, propter timorem tuum, libenter hæc patior. 2 Mach. vi. [24, &c.]

Formula benedictionis filiorum Israel.

Sic benedicetis filiis Israel, et dicetis: Benedicat tibi Dominus, et custodiat te: ostendat Dominus faciem suam tibi, et misereatur tibi: convertat Dominus vultum suum ad te, et det tibi pacem. Numc. vi. [23—27.]

Oratio Salomonis pro necessariis vitæ subsidiis.

Duo rogavi te, ne deneges mihi, antequam moriar. Vanitatem, et verba mendacia, longe fac a me. Mendicitatem et divitias ne dederis mihi: tribue tantum victui meo necessaria: ne forte satiatus illiciar ad negandum te, et dicam, Prov. xxx. [7—10.]

[3 According to the Vulgate arrangement.]

Quis est Dominus? aut egestate compulsus furer, et perjurem nomen Dei mei.

Contra superbiam et impudicitiam Oratio.

Eccle. xxiii. [4—7.] Domine Pater, et Deus vitæ meæ, ne derelinquas me in cogitatu malorum. Extollentiam oculorum ne dederis mihi, et omne carnis desiderium averte. Aufer a me ventris concupiscentias, et concubitus concupiscentiæ ne apprehendant me, et animo irreverenti et infrunito ne tradas me.

Oratio Domini nostri Jesu Christi, quam docuit discipulos suos.

Matth. vi. [9—14.] Pater noster, qui es in cœlis: sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie. Et remitte nobis debita nostra, sicut et nos remittimus debitoribus nostris. Et ne nos inducas in tentationem. Sed libera nos a malo. Amen. Quia tuum est regnum, et potentia, et gloria, in secula seculorum.

Canticum Annæ, quo gratias agit Deo pro illius in se beneficiis.

1 Reg. ii. [1—11.] Exultavit cor meum in Domino: et exaltatum est cornu meum in Deo meo.

Dilatatum est os meum super inimicos meos: quia lætata sum in salutari tuo.

Non est sanctus, ut est Dominus: neque enim est alius extra te: et non est fortis, sicut Deus noster.

Nolite multiplicare loqui sublimia, gloriantes.

Recedant vetera de ore vestro: quia Deus scientiarum Dominus est, et ipsi præparantur cogitationes.

Arcus fortium superatus est, et infirmi accincti sunt robore.

Repleti prius pro panibus se locaverunt: et famelici saturati sunt.

Donec sterilis peperit plurimos: et quæ multos habebat filios, infirmata est.

Dominus mortificat, et vivificat: deducit ad inferos, et reducit.

Dominus pauperem facit, et ditat: humiliat et sublevat.

Suscitat de pulvere egenum: et de stercore elevat pauperem;

Ut sedeat cum principibus: et solium gloriæ teneat.

Domini enim sunt cardines terræ: et posuit super eos orbem.

Pedes sanctorum suorum servabit, et impii in tenebris conticescent: quia non in fortitudine sua roborabitur vir.

Dominum formidabunt adversarii ejus: et super ipsos in cœlis tonabit.

Dominus judicabit fines terræ, et dabit imperium regi suo: et sublimabit cornu Christi sui.

Gratiarum actio Pauli pro conversione sua.

Regi seculorum immortali, invisibili, soli Deo, honor et gloria in secula seculorum. Amen. 1 Tim. i. [17.]

Alia ex Apoc.

Gratias agimus tibi, Domine Deus omnipotens, qui es, et qui eras, et qui venturus es, quia accepisti virtutem tuam magnam, et regnasti. Apoc. xi. [17.]

Alia ex Apoc.

Magna et mirabilia sunt opera tua, Domine Deus omnipotens: justæ et veræ sunt viæ tuæ, Domine, Rex sanctorum. Quis non timebit te, Domine, et magnificabit nomen tuum? Quia solus pius es. Apoc. xv. [3, 4.]

Aliæ Preces, vel potius Ejaculationes piæ, e sacris Scripturis excerptæ[1].

Pro timore pio.

Da, Domine, ut tuis præceptis eruditus tibi serviam in timore, tibique exultem cum tremore, apprehendens in omnibus disciplinam tuam, ne quando irascaris, et peream de via justa. Timor Domini principium sapientiæ.

[1 These *Ejaculationes Sacræ* were almost entirely taken from Erasmus' *Precationes aliquot*, pp. 51—63. They are preceded by the following remarks: Præfatio in sequentes preces. Adjecimus aliquot precationes e sacra scripturæ libris concinnatas, quod in ipsis verbis a Spiritu sancto proditis lateat arcana quædam energia Spiritus: eas appellavimus Ejaculationes, quod breves quidem sint, sed quoniam erumpunt ab ardenti mentis affectu, celerius penetrant in cœlum, quod genus valde probatur beato Augustino; vel quod humani cordis infirmitas non potest diu perdurare in impetu, vel quod hujusmodi precibus ubivis, et in mediis negotiis, uti licet. Has autem duntaxat dedimus ad exemplum, nam similes innumeras undique sacræ literæ suppeditant.]

Contra desperationem.

Multi dicunt animæ meæ: Non est salus ipsi in Deo ejus. Sed tu, Domine, susceptor meus es, gloria mea, et exaltans caput meum.

In mortis periculo.

Servator benignissime, illumina oculos meos, ne unquam obdormiam in morte; ne quando dicat inimicus meus, Prævalui adversus eum. Qui affligunt me, exultabunt, si motus fuero: ego autem in tua misericordia spem fixi. Ne intres in judicium cum servo tuo, quia non justificabitur in conspectu tuo omnis vivens. Providebo Dominum in conspectu meo semper, quoniam a dextris est mihi, ne commovear. Propter hoc lætatum est cor meum, et exultavit lingua mea: insuper et caro mea requiescet in spe.

Alia de eodem.

Circundederunt me dolores mortis, et torrentes iniquitatis conturbaverunt me. Dolores inferni circumvallaverunt me: præoccupaverunt me laquei mortis. In afflictione mea invoco te, Domine: ad te, Deus meus, clamo. Exaudi de sancto templo tuo vocem meam. Clamor meus coram te penetret in aures tuas. Et si ambulavero in medio umbræ mortis, non timebo mihi, cum tu mecum es.

Pro docilitate pietatis.

Servus tuus ego sum; da mihi intellectum, Domine, ut discam mandata tua: quoniam lex tua immaculata convertens animas. Testimonium Domini fidele, sapientiam præstans parvulis. Justitiæ tuæ rectæ, lætificantes corda. Præceptum tuum lucidum, illuminans oculos. Declaratio sermonum tuorum illuminat, et intellectum dat parvulis. Quoniam tu, Domine, das sapientiam, et ex ore tuo prudentia et scientia.

Alia pro eadem.

Vias tuas, Domine, demonstra mihi, et semitas tuas edoce me. Dirige me in veritate tua, et doce me, quoniam tu es Deus, servator meus.

Pro venia delictorum.

Erravi, sicut ovis quæ periit: require servum tuum, Domine, quia mandata tua non sum oblitus. Delicta juventutis meæ, et ignorationes meas, ne memineris, Domine. Secundum

misericordiam tuam memento mei. Propter bonitatem tuam, Domine, custodi animam meam, et erue me: non erubescam, quoniam speravi in te. Converte planctum meum in gaudium. Conscinde saccum meum, et circunda me lætitia, ut cantet tibi gloria mea, et non compungar.

Pro munditia cordis.

Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis.

Fiat cor meum immaculatum in justificationibus tuis, ut non confundar.

In afflictione.

Domine, da nobis auxilium de tribulatione, quoniam vana salus hominis. In te faciemus virtutem, et tu ad nihilum deduces affligentes nos. Tibi subjecta sit anima mea, quoniam abs te patientia mea: quia tu Deus meus, et servator meus; adjutor meus, et non emigrabo. In te salutare meum, et gloria mea, Deus auxilii mei; et spes mea in te est.

Pro devicta tentatione.

Transivimus per ignem et aquam, et eduxisti nos in refrigerium. Posuisti animam meam ad vitam, et non dedisti in commotionem pedes meos. Secundum multitudinem dolorum meorum consolationes tuæ lætificaverunt animam meam. Anima mea sicut passer erepta de laqueo venantium. Eripuisti animam meam de morte, et pedes meos de lapsu, ut placeam coram te, Deus, in lumine viventium.

Alia pro eadem.

Tu factus es fortitudo pauperi, Domine, fortitudo egeno in tribulatione sua, spes a turbine, umbraculum ab æstu.

Contra malorum insectationem.

Esto mihi, Domine, in Deum protectorem, et in locum munitum, ut salvum me facias: quoniam firmamentum meum, et refugium meum, es tu. Deus meus, eripe me de manu peccatoris, et de manu contra legem agentis et iniqui: quoniam tu es patientia mea, Domine; Domine, spes mea a juventute mea. In te confirmatus sum ab utero: de ventre matris meæ tu es protector meus: in te cantatio mea semper.

Pro divina misericordia.

Sit, obsecro, misericordia tua ad consolandum me juxta eloquium tuum servo tuo. Veniant mihi miserationes tuæ, et vivam, quia lex tua delectationes meæ.

In morbo.

Sana me, Domine, et sanabor: salvum me fac, et salvus ero. Adhæsit pavimento anima mea, vivifica me secundum verbum tuum. Secundum misericordiam tuam vivifica me, et custodiam testimonia oris tui. Adjuva me, Domine, et salvus ero, et meditabor in justificationibus tuis semper. Misericordiæ tuæ multæ, Domine; secundum judicium tuum vivifica me.

Revalescentis.

Castigans castigavit me Dominus, et morti non tradidit me. Confitebor tibi, Domine, quoniam iratus es mihi: conversus est furor tuus, et consolatus es me.

Resipiscentis.

Si iniquitates observaveris, Domine, Domine, quis sustinebit? Quia apud te propitiatio est, et propter legem tuam sustinui te, Domine. Sustinuit anima mea in verbo tuo: speravit anima mea in te, Domine: quia apud te propitiatio est, et copiosa apud te redemptio. Et tu redimis Israel ex omnibus iniquitatibus ejus.

Alia pro eodem: ex Hieremia. [xxxi. 18, 19.]

Castigasti me, Domine, et eruditus sum, quasi juvenculus indomitus. Converte me, et convertar, quia tu Dominus Deus meus: postquam enim convertisti me, egi pœnitentiam; et postquam ostendisti mihi, percussi femur meum. Confusus sum, et erubui, quoniam sustinui opprobrium adolescentiæ meæ. Amen.

Pro statu ecclesiastico.

Sacerdotes tui induant justitiam, et sancti tui exultent.

Pro principe adolescente: ex oratione Solomonis.

3 Reg. iii. [7—9.] Domine Deus, tu regnare fecisti servum tuum pro patre meo. Ego autem sum puer parvulus, ignorans egressus et introitum meum. Et servus tuus in medio est populi, quem elegisti, populi infiniti, qui numerari et supputari non potest

præ multitudine. Dabis igitur servo tuo cor docile, ut populum tuum judicare possit, et discernere inter bonum et malum. Etenim si quis erit consummatus inter filios hominum, si abfuerit ab illo tua sapientia, in nihilum computabitur.

Quum recitatur locus Pauli [1 Cor. v. 7.], Expurgate vetus fermentum, ut sitis nova conspersio, sicut estis azymi; sic tecum loquere apud Christum.

Utinam vere sim azymus, purus ab omni fermento malitiæ: sed tu, Domine Jesu, qui solus es ab omni malitia purus ac sincerus, largire, ut indies et ipse magis ac magis expurgem vetus fermentum, fiamque nova conspersio cordis sinceritate et veritate. Amen.

Quum legitur Evangelium de seminante semen suum, sic tecum ora.

Fœlix ille, qui meretur esse terra bona. Precor, ut me ex terra parum frugifera tua benignitate facias terram bonam, quandoquidem sine beneficio tuo nihil in me omnino bonum est, ut in me fructificet verbum tuum. Amen.

Quum legitur Evangelium de nuptiis in Cana Galileæ, sic ora.

Jesu, fons bonorum omnium, qui aqua conversa in vinum convivas exhilarasti, da famulis tuis, ut musto tui Spiritus salubriter inebriemur: qui vivis et regnas Deus per omnia secula seculorum. Amen.

Benedictio, et claritas, et sapientia, et gratiarum actio, [et] honor, et virtus, et fortitudo, Deo nostro in secula seculorum. Amen.

Precationes[1] Piæ variis usibus, temporibus, et personis, accommodatæ.

Diluculo[2], ad Christum.

Domine Jesu Christe, qui verus es mundi sol, semper oriens, nunquam occidens: qui tuo salutifero conspectu gignis,

[1 Several of these *Precationes* are translated in the Liturgical Services of Queen Elizabeth, pp. 248, &c. and at the end of the Primer of 1559. Some also will be again found translated in the Book of Christian Prayers.]

[2 Precationes aliquot Erasmi, p. 18.]

servas, alis, exhilaras, omnia, et quæ in cœlis, et quæ in terris: illucesce, quæso, propitius animo meo, ut, discussa nocte criminum ac nebulis errorum, te intus prælucente, citra offensionem per omnem vitam incedam, et tanquam in die decenter ambulem, purus ab operibus tenebrarum: qui vivis, et regnas, cum Patre et Spiritu Sancto in omne ævum. Amen.

Sub noctem[1].

Domine Jesu Christe, cujus inexhaustæ bonitati debemus omnia: qui diei clarissimam lucem bonis juxta ac malis ad obeunda actionum munia tribuisti, noctis amicum silentium ad quiete reficiendas corpusculorum vires, et ad diluendas animorum curas leniendosque mœrores clementer dedisti[2]: precor, ut quicquid hodie commiserim, quod offenderit oculos tuos, pro tua solita bonitate condones, simulque des, ut hæc nox te prosperante sit mihi fœlix, te custode pura, te protectore a nocturnis dæmonum ludibriis tuta, ut hic somnus corpus simul et mentem in crastinum diem reddat ad tibi serviendum alacriora. Porro, quoniam hæc vita nec ullam horam habet certam, ubi venerit illius vespera, et urgebit corporis somnus, unde non expergiscemur, nisi quum ad angeli tui tubam excitabuntur mortui, quæso, ut tum illumines oculos animæ meæ, ne extincta fide obdormiam in morte sempiterna, sed requiescam in te, cui vivunt etiam mortui: qui vivis et regnas. &c. Amen.

Pro docilitate[3].

Audi preces meas, æterna Patris Sapientia, Domine Jesu; qui teneræ ætati docilitatis commodum addidisti, adde, quæso, ad naturæ propensionem auxilium gratiæ tuæ, ut literas ac liberas[4] disciplinas citius perdiscam, sed tuæ gloriæ servituras,

[1 See p. 131, note 2. Precationes aliquot Erasmi, p. 19.]

[2 A passage is here left out, which in the Book of Christian Prayers is translated:—Quum te diligentibus hæc omnia tu ipse multo felicius præstes intus, quibus ad omnes pietatis functiones fidei gratia multo clarius præluces, quam sol mundo refulget: quos tua promissa non sinunt unquam lassescere: tui Spiritus consolatio omnes animi molestias longe efficacius diluit quam corporis sopor, nec in alio totus homo tutius aut suavius conquiescit, quam in tua misericordia, redemptor optime: Precor, ut si quid hoc die per humanam incuriam commisi, quod offenderit, &c.]

[3 See p. 171, note 1.]

[4 *Liberales* is the original and more correct reading. The translation also in the Book of Christian Prayers has 'liberal sciences.']

quarum adminiculis adjuta mens mea plenius assequatur cognitionem tui, quem nosse fœlicitatis humanæ summa est; utque ad tuæ sanctissimæ pueritiæ exemplum indies proficiam ætate, sapientia, et gratia apud Deum et apud homines. Qui vivis et regnas. &c.

Succincta confessio peccatorum [5].

Omnipotens et clementissime Deus, qui es medicus unicus vulneratæ conscientiæ, nos egeni et miseri peccatores, confidentes de tua singulari in nos bonitate et gratia, summatim tibi exponimus putrem et corruptam arborem nostram, cum omnibus suis radicum fibris, trunco, ramis, surculis, foliis, et fructibus universis: hoc est, cor nostrum, per interiores cogitationes et concupiscentias pollutum, per externos sermones conspurcatum, et per impia et scelerata opera undiquaque fœdum et commaculatum: cujusmodi omnia tibi nota sunt. Non minus enim tu perspicis internas cupiditates nostras, quam crassa hæc externa, quæ in sermone et factis perperam admittimus. Proinde, pro modulo imbecillitatis nostræ, oramus te atque obtestamur, quanquam admodum inepti sumus ad orandum, ut lapideum cor nostrum clementer circumcidas, pro veteri aliud novum crees, novoque spiritu afficias, succo etiam cœlestis gratiæ ac fontibus spiritualium aquarum irriges atque humectes: quo interioris veneni succus in nobis exsiccetur, cursus veteris hominis immutetur, et cor nostrum non semper spinas et sentes ad materiam ignis, sed fructus spirituales in justitia et sanctitate ad vitam æternam proferat. Amen.

Pœnitentis et divinam misericordiam implorantis: ex Augustino [6].

Ecce, plasmator mei, multa rogavi, qui nec pauca promerui. Fateor, heu! fateor, non solum quæ postulo, non debentur dona, sed multa et exquisita supplicia. Verum cum tu is sis, de quo servus quidam tuus dixit, Miserationes ejus super omnia opera [Ps. cxlv. 9.]

[5 Precationes Christianæ, p. 184. An abridgment of the Prayer, which has already occurred, pp. 204-206. G. Marsh, who was burnt at Chester on the 24th of April, 1555, said with respect to an English form of it, 'Among other exercises, I do daily on my knees use this Confession of sins.' Foxe, Vol. III. p. 199, Lond. 1684.]

[6 These Prayers from Augustine are more or less adaptations, rather than verbal extracts. We find the present one in the Lib. Meditat. cap. 2, of which 'author est vel B. Augustinus, vel qui ejus libros non indiligenter legit.']

ejus; et licet in omnibus sis mirabilis, mirabilior tamen crederis in exercitio clementiæ et pietatis; (nullum enim spernis, neminem abjicis, sed iis, qui ad te redeunt, [et] coram te peccata sua humiliter confitentur, clementem te et benignissimum exhibes:) quapropter, Deus meus, cornu salutis meæ, ego, infelix peccator, mœsto ac perturbato animo ad te confugio. Ego te irritavi et offendi, malum coram te feci, furorem iræ tuæ provocavi et promerui. Sed hoc scio, Domine: si pœnitentia ducor, parcis et ignoscis: si revertor, suscipis: insuper, dum differo, sustines et præstolaris. Revocas errantem, invitas repugnantem, expectas torpentem, amplexaris redeuntem, doces ignorantem, lugentem consolaris, a ruina suscitas, post lapsum reparas, petenti largiris, quærenti inveniris, et pulsanti aperis. Cogita etiam, O Domine Deus salutis meæ, quod viam mihi bene beateque vivendi ostenderis, quod impie facienti gehennam sis minatus, et quod paradisi gloriam pollicitus sis tibi obtemperanti. Nunc itaque te oro, Pater misericordiarum, et Deus omnis consolationis, confige timore tuo carnes meas, ut, quæ minaris, metuendo evadam: redde mihi lætitiam salutaris tui, ut, quæ spondes, diligendo percipiam: suggere quid de te cogitem: doce quibus te sermonibus invocem: da quibus operibus tibi placeam. Scio utique, Domine, quod tibi spiritus contritus[1] sacrificii loco sit, quod tibi cor contritum et humiliatum placeat. His me dita, quæso, muneribus, quæ te delectant. Fac, Domine, ne sim de numero eorum, qui ad tempus credunt, et in tempore tentationis recedunt. Obumbra caput meum in tempore belli, spes mea in die afflictionis, et salus in tempore tribulationis. En, Domine, rogavi quibus egeo, indicavi quæ timeo. Tu itaque miserere mei, et fac, ut ad te perveniam in regionem viventium. Amen.

Alia: ex eodem August[ino].[2]

En, ad ostium tuum, summe Paterfamilias, mendicus pulso:

[1 The original,—contribulatus; as below,—intimavi for *indicavi*.]

[2 The Liber Soliloquiorum Animæ, whence this Prayer is taken, cap. 37, is not considered a genuine work of Augustine; but to have been written 'per hominem versatum in Augustini voluminibus.' 'The lamentation of a sinner,'—O Lord, turn not thy face away; and so also,—O Lord, in thee is all my trust,—which occur at the end of the Old Metrical Version of the Psalms, seem to have been taken from this Prayer.]

jube aperiri pulsanti, qui dixisti, Pulsate, et aperietur. Pulsant[3] jam fores tuas desideria rugientium præcordiorum meorum. Ne avertas faciem tuam a me, Pater misericordiæ, sed audi ejulatum meum, et porrige manum tuam, optimam adjutricem, ut retrahat me de profundis aquarum, de lacu miseriæ, et de luto fæcis, ne peream; sed evadam ad te Dominum meum, et videam divitias regni tui, iis fruar, et faciem tuam intueri et laudes nominis tui sancti in æternum decantare possim. Amen.

Ad Deum Patrem Precatio[4]

Omnipotens Deus, cœlestis Pater, Creator cœli et terræ, etsi ipsi deprehendimus nos indignos qui te oremus, nihilominus permovemur exuberanti tua misericordia nostraque indigentia, ut putemus abunde causæ esse, quamobrem te invocemus: scimus enim, quo nos ardentius salutem nostram desideramus, eo tu etiam ardentius amas illam conferre nobis. Solatur nos quoque infinita tua bonitas, ex qua quidvis potes conferre: nihil facultatem tuam superat, neque deficiunt opes credentibus [exhibendo] benefacta largitatis tuæ. Quare, conditor Deus, Pater omnipotens, omnibus rebus intime præsens, ac benignissime, trahe nos, quæso, totos ad te. Dona etiam nobis Spiritum sapientiæ ac revelationis, quo nos te Patrem in Filio, et Filium tecum, O Pater, in Spiritu Sancto, unum Deum ac Dominum, agnoscamus. Da nobis oculos intelligentiæ illuminatos, quo vere videre possimus, quanta benevolentia nos e tenebris ad lumen tuum admirabile vocaris. Largire denique nobis veram ac vivam fidem, per quam nos Domino, et Servatori nostro, Jesu Christo, tanquam membra corpori, agglutinemur, ut ab ipso omnem plenitudinem gratiæ tuæ hauriamus, et erga bonitatem tuam omni tempore grati inveniamur. Per eundem Dominum nostrum, qui tecum vivit et regnat in virtute[5] Spiritus Sancti, nunc, et semper. Amen.

Ad Deum Filium[6].

Jesu Christe, dux æternæ fœlicitatis, cui Pater omnem dedit potestatem, quemque cœlestium bonorum dispensatorem,

[3] The original:—Pulsant *enim* ad ostium tuum.]
[4] Precationes Christianæ, pp. 198, 210, 211.]
[5] The true reading is, doubtless, *unitate*, as on pp. 256, 257.]
[6] Ibid. pp. 206, 212.]

et veræ fidei antesignanum, constituit: visita nos hodie gratia tua per Spiritum Sanctum[1]: ut passionis, effusionis sanguinis, mortis ac resurrectionis tuæ, per fidem reddamur participes, quo justitiam fidei, quæ tu es, cum vera pietate percipiamus, et illam operibus fidei pro augenda gloria tua testatam faciamus. Quemadmodum vero tu in diebus carnis tuæ præcepisti nobis, ut Patrem in nomine tuo oraremus, ita nos ad te hoc tempore voluntate et studio accedimus, supplices rogantes, ut apud eum pro nobis interpelles, imbecillitatis jacturam sarcias, et nobis gratiam Spiritus Sancti impetres; qui nostra corda innovet, dilectione tua accendat, et in tuam Patrisque cognitionem, atque insuper in omnem veritatem, deducat, ut vero timore atque amore tui præditi, tecum in cœlesti conditione in hac vita versemur, et post hoc exilium, claritate tua illustrati, apud te in omnem æternitatem conregnemus, qui, cum Patre et Spiritu Sancto, vivis et regnas verus Deus in sempiternum. Amen.

Ad Deum Spiritum Sanctum[2].

Veni, Sancte Spiritus, unicum solatium afflictorum, Spiritus sanctificator et vivificator, verus doctor divinæ veritatis. O gaudium et exultatio Christo credentium animarum, reple tuorum fidelium corda cœlesti solatio. Accende intra nos ignem amoris tui, quo exurantur in nobis doli, pervicacia, et philautia carnis nostræ, ac distribuantur nobis, miseris et indignis hominibus, opulenta dona et munera divinæ gratiæ tuæ: quibus Deum Patrem per Jesum Christum, Dominum Deum nostrum, ac redemptionem illius per te agnoscamus, et in illo novam et veram vitam instituamus, in eaque pergamus et perseveremus usque ad finem, liberi ac tuti ab omni errore, in scientia pietatis coalescentes, et tandem per te, propter Christum Servatorem nostrum, ad gloriam Dei in cœlestibus exaltemur. Amen.

Pro vera pietate[3].

Precor, Jesu Christe, ut quando ex nobis ipsi nihil possumus, tu tua inæstimabili bonitate non sinas nos unquam

[1] Some words appear to have been omitted:—Emineat in nobis efficax quædam vis interior tuæ a mortuis resurrectionis, ut passionis, &c.]

[2] See p. 186. Precationes Christianæ, p. 213.]

[3] Precationes aliquot Erasmi, p. 64.]

aberrare a via salutis: sed, abjectis umbris Judaicis et hujus mundi præstigiis, per veritatem evangelicam perducas nos ad vitam æternam, hoc est, nos ad te trahas, qui solus es beata immortalitas. Amen.

Pro consensu dogmatum, et contra adversarios veræ fidei[4].

Amator humani generis, Deus, qui donum linguarum, quo quondam apostolos tuos ad evangelii prædicationem per Spiritum tuum Sanctum cœlitus instruxeras, largiri dignatus es: da, ut omnibus linguis omnes ubique prædicent gloriam Filii tui Jesu, ut confundas linguas pseudapostolorum, qui conjurati substruunt impiam turrim Babel, tuam gloriam obscurare conantes, dum suam student attollere; quum uni tibi debeatur omnis gloria, cum Jesu Filio tuo, Domino nostro, et Spiritu Sancto, in æterna secula. Amen.

Pro gaudio spirituali[5].

Domine Jesu, redemptor et consolator humani generis, qui falsas hujus mundi voluptates amore tui respuentibus per tuum Paracletum longe meliores delectationes parasti, quas mundus non novit, hujus vitæ molestias internis et arcanis solatiis temperans, ac futuræ beatitudinis subinde quasi pignus quoddam nobis renovans, quo refecti et recreati alacrioribus animis ad te curramus: obsecro te, ut unctio tui Spiritus mihi frequenter excutiat malorum tædium, ac mentem meam salutari gaudio exhilaret, qui te in terris agentem juxta naturam humanam unxit oleo lætitiæ præ consortibus tuis: qui, cum Patre et eodem Spiritu, vivis et regnas in omne ævum. Amen.

Pro concordia et unitate ecclesiæ Christi[6].

Æterne ac misericors Deus, qui es Deus pacis, dilectionis, et concordiæ, non autem dissidii et dissensionis: qui nostram incredulitatem, et defectionem a te, impiarum opinionum varietate punis, ex eo quod humano ingenio in rebus divinis nimium confidimus, teque, unicum consensionis et concordiæ auctorem, deserimus atque relinquimus: nos peccatores, qui hujus culpæ gravissimæ rei sumus, oramus te, benig-

[4] Ibid. p. 65.] [5] Ibid. p. 47.]

[6] See p. 188, where we have a similar Prayer under a different title. In the original Prayer, *discordiæ*, in opposition to *concordiæ*, is put for *dissensionis*.]

nissime Pater, atque obsecramus, ut per Spiritum Sanctum tuum animos nostros in varias sectas dispersos in unitatem puræ per fidem intelligentiæ congreges, dissipatasque mentes in unum corpus redintegres. Potissimum vero nobis largire, ut, ad veram in Christo unitatem anhelantes, unicam illam tuam æternam veritatem in sacratissimo verbo tuo expressam quæramus, eique firmiter innixi, in unamque mentem atque sententiam pie coalescentes, unanimi consensu unoque ore te, cœlestem Patrem Domini nostri Jesu Christi, laudemus ac celebremus. Amen.

Pro fiducia in Deum[1].

Initium ruinæ hominis, sibi fidere: initium reparationis, sibi diffidere Deo confisum. Quare, optime ac sapientissime dux, qui vere ac bona fide credentes semetipsos tibi rectissimo compendio deducis ad immortalem beatitudinem, fac ut quemadmodum reipsa cæci sumus atque invalidi, ita et esse nos putemus; nec hoc nobis sumamus, ut ipsi nobis prospicere velimus, sed te unum intueamur, a te bona omnia expectemus, teque et præcedentem velimus sequi, et vocantem adire, et parere ducenti, nosque totos tibi concredamus: ut tu, qui solus, qua eundum sit, nosti, ea nos ad æternam fœlicitatem deducas via, quam nos nostra sponte nunquam ingrederemur. Amen.

Pro vera fide[2].

Sancte Pater, omnipotens, æterne, et clemens Deus, te oro, ut veram, rectam, et Christianam, fidem mihi largiaris, quæ sincera et incorrupta sit, nullis errorum tricis involuta, nec labe perversitatis maculata. Fac etiam, ut opera mea fidei conveniant et respondeant, ne fides bona malis operibus polluatur et defœdetur, nec te vita mea impura abnegare videar, quem fide vera confiteor. Tribue, O mitis Pater, ut tibi bono proposito et prompta voluntate serviam, ut opera justitiæ perficiam, misericordiam et veritatem diligam, mendacia fugiam, nihil, quod falsum ac vanum sit, cogitem vel eloquar, ut te unum timeam, amem, colam, et tua præcepta observem.

[1 See p. 183, note 4.]

[2 This Prayer was taken from the *Precationes Christianæ* of Johannes Fabri, Dominicanus. Its original title is:—Pro vera, Catholica, ac Christiana, fide. See Precationum Piarum Enchiridion, p. 181.]

Hanc etiam præsta mihi gratiam, ut ea tantum sequar et confitear, quæ tua sancta et orthodoxa[3] ecclesia Spiritu veritatis munita docet et confitetur, donec ad te in regnum tuum perveniam. Per Jesum Christum, Dominum nostrum. Amen.

Pro veræ fidei augmento[4].

Omnipotens sempiterne Deus, et Pater benignissime, eramus nos equidem rebelles, et hostes tui, perversa mente, toti abs te alienati, perfidi, atque infideles: sed tu, clementissime, in corpore carnis dilectissimi Filii tui et Servatoris nostri Jesu Christi nos tibi reconciliasti, et ex tenebris ad lumen admirabile claritatis tuæ per fidem vocasti, quo nos, tanquam filios lucis, sanctos, immaculatos, et irreprehensibiles, conspectui tuo addictos sisteres. Oramus ergo te, ut gratiam hanc tuam in nobis adaugeas, et parvam hanc scintillam fidei virtute tua divina in flammam indies majorem exsuscites, ut justus tandem ignis fiat: quo, vera et solida fide per Christum justificati, stabiles in spe æternæ vitæ, quæ per evangelium nobis commendatur, usque perseveremus. Per eundem Jesum Christum, Dominum nostrum. Amen.

Pro vere Christiano amore[5].

Domine Deus omnipotens, qui caritas es, in qua qui manet, in te manet, et tu in eo per Jesum Christum: nos miseri, qui ex nobis ipsis toti amarulenti et malitiosi sumus, pro tenuitate nostra te studiose precamur, ut vere Christianam, et non fictam, caritatem in corda nostra per Spiritum Sanctum infundas, per quam nos mutuo diligamus, non verbo tantum, sed etiam opere: quo fidem nostram abunde declaremus, tanquam renati de supernis ex semine immortali per verbum tuum. Omnem vero simulatam dilectionem, falsamque ostentationem, quæ ex puro corde non proficiscitur, longe, quæso, a nobis semoveas, ne prætextu dilectionis, contra fidem contraque divinam tuam veritatem agentes, de tua vera dilectione et gratia in æternum excidamus. Quod ne fiat, tu nos adjuva, Domine Deus noster. Amen.

[3] *Et orthodoxa* is not in the original Prayer.]

[4] See p. 187.]

[5] This Prayer has occurred before, though not in exactly the same words. See p. 189.]

Pro fide, spe, et caritate[1].

Domine Jesu Christe, clemens ac misericors Deus, te oro supplex, ut per misericordiam tuam fidem veram, tuæque doctrinæ consentientem, animæ meæ infundas. Tu idem, salvator noster, spem firmam, ignitamque illam et perfectam caritatem, mihi largire, ut et ab errorum tricis immunis, et a peccatorum mole liberatus, intellectum meum omnem et rationem in obedientiam Christianæ et orthodoxæ ecclesiæ submittam, ejusque imperio me subdam. Ad hæc omnes cogitationes meas, verba, et opera, ad te unum dirige, ut totum me paternæ tuæ providentiæ commendare possim, proque beneficiis tuis, et summa gratia, qua me immerentem et indignum prosequutus es, gratias agam, et habeam, tibi sempiternas. Amen.

Pro Christiana perfectione[2].

Dulcissime Domine Jesu, qui splendor es Patris, et æterni luminis fulgor, te oro propter incomprehensibilem divinam majestatem tuam, ut des mihi piam animi mei præparationem, puritatem cordis, simplicitatem spiritus, et munditiam castitatemque corporis. Eneca, quæso, O suavissime Jesu, et extingue in me omnes inordinatas libidines: evelle, et radicitus extirpa, quicquid in me est vitiosum: et, quicquid tibi in me displicet, penitus aufer. Omnes tum interiores, tum etiam exteriores, sensus meos, necnon omnes animæ meæ vires, sic regas, temperes, atque disponas, ut ab omni iniquo et pravo opere, ab omni mala cogitatione, ab omni proposito impio, et voluntate quæ tuis cœlestibus mandatis repugnat, per tuam gratiam me contineam. Fac præterea, ut te unum supra omnia diligam, ut nihil me delectet, nihil quæram aut expetam, tuæ sanctissimæ voluntati contrarium. Da denique, O mitissime Jesu, ut in hoc seculo tam pie me geram, ut in extremo illo vitæ meæ die purus inveniar, et per te in patriam cœlestem fœliciter perducar. Amen.

Pro tollenda morum pravitate, et vita melius instituenda: ex Augustino[3].

Domine Deus meus, da cordi meo pœnitentiam, spiritui

[1 Founded completely on a Prayer with the same title in the *Pharetra Divini Amoris* of Joannes Lanspergius, Carthusianus. See the edition of 1590, Coloniæ, p. 35.]

[2 Ibid. p. 36.]

[3 Lib. Meditat. cap. 1.]

contritionem, oculis lacrymarum fontem, manibus eleemosynæ largitatem. Rex meus, extingue in me desideria carnis, et accende ignem tui amoris. Redemptor meus, expelle a me spiritum superbiæ, et concede propitius thesaurum humilitatis tuæ. Salvator meus, amove a me furorem iræ, et indulge mihi benignus scutum patientiæ. Creator meus, avelle a me animi rancorem, et largire mihi mitis mentis dulcedinem. Da mihi, clementissime Pater, solidam fidem, spem congruam, caritatem continuam. Rector meus, averte a me vanitatem, mentis inconstantiam, cordis vagationem, oris scurrilitatem, oculorum elationem, ventris ingluviem, opprobria proximorum, scelera detractionum, divitiarum cupiditatem, curiositatem[4], inanis gloriæ appetitionem, hypocrisis malum, contemptum inopum, oppressionem debilium, blasphemiæ mortem. Factor et plastes meus, reseca a me temeritatem iniquam, mentem inquietam, turbulentam, et a studio pacis et concordiæ abhorrentem: aufer desidiam et pigritiam, mentis hebetudinem, cordis obstinati cæcitatem, inobedientiam bonis consiliis repugnantem. Deus meus, oro te per dilectum Filium tuum, da mihi misericordiæ opera, pietatisque studia, ut timere te et diligere velim, ut compatiar afflictis, neminem despiciam, ut bonos sequar et imiter, malos caveam, atque ab his recedam. Da mihi in adversis patientiam, et in prosperis continentiam. Da mihi labiorum constantiam, ut neque majestatem tuam offendam, neque proximos lædam. Da mihi, O Deus, ut magno animo terrena hæc et momentanea contemnam, conculcem; toto vero pectore cœlestia quæram et sitiam. Amen.

Brevis, sed efficax, oratio[5].

O Domine Deus meus, meipsum mihi eripe, et totum me tibi dede. O Domine Deus meus, aufer et tolle a me, quicquid me avocat, vel abstrahit a te. O Domine Deus meus, omnia illa mihi da et concede, quæ ad te me ducunt et impellunt. Amen.

Viri fidelis oratio de se humiliter sentientis: ex Augustino[6].

Scio, Domine, et fateor, quod non sum dignus, quem diligas: sed certe tu non es indignus, quem ego diligam. Ego quidem meo judicio indignus sum, qui tibi serviam: sed tu

[4] The original:—curiositatis pruriginem.]
[5] Compare the *Pharetra Divini Amoris*, p. 37.]
[6] Lib. Meditat. cap. 10.]

dignus es, cui omnes creaturæ inserviant et famulentur. Da ergo mihi, Domine, ut per tuam gratiam dignus efficiar, ut te diligam, tibique ministrare possim. Fac, ut tibi inserviam ex toto animo: præsta mihi, ut a peccatis abstineam, malefacere cessem, tibique morem geram imperanti, ut Deo et redemptori meo. Concede mihi sic custodire, regere, et finire, vitam meam, ut in pace dormiam, et in te requiescam. Largire mihi hanc fœlicitatem, ut me excipiat somnus cum requie, requies cum securitate, securitas in æternitate. Amen.

Oratio afflicti in tribulatione: ex Augustino[1].

Miserere, Domine, miserere, pie et omnipotens Deus: misericorditer respice me, peccatorem miserrimum, indigna

[1 Lib. Meditat. cap. 38. Walter Haddon turned into Latin verse some of these Prayers from Augustine. The following is one of his compositions. See D. Gualteri Haddoni, Legum Doctoris, serenissimæ reginæ Elisabethæ a supplicum libellis, Poemata, Londini, 1567.

Omnipotens, clemensque Deus, miserere querentis,
Ad gemitus oculos, quæso, reflecte meos.
Sum miser, et reus, et, quoniam peccata placebant,
Conveniens vitiis hæc mihi pœna venit.
Quæque dies aliqua culpa facit esse nocentem,
Debita peccatis dat mala quæque dies.
Quando ego, quæ feci, mecum peccata revolvo,
Criminibus minor est, quam fero, pœna meis.
Vita mihi vitiis est omni parte referta;
Supplicium meritis mitius esse scio.
Justus es, O Deus, et non est vindicta severa:
Tardior est nostris ultio lenta malis.
O Pater omnipotens, homo cum nihil esset in orbe,
Voce tua est tellus facta repente caro;
Quæ caro, peccatis cum perdita tota fuisset,
Est mirabiliter carne redempta Dei.
Non temere ferimur, nec nos fortuna gubernat:
Tu Deus es vitæ, dux es et ipse viæ.
Ergo creaturas clemens nos respicis omnes,
Præcipue servos speque fideque tuos.
O Deus, exaudi, supplex tua numina posco,
Ne sint peccatis æqua flagella meis.
Subveniat potius misero clementia summa,
Namque malis hæc est omnibus una salus.
Et quoties justis plectis mea crimina pœnis,
Me toties firmo pectore redde, Deus:
Semper ut inflictam vincat patientia cladem,
Et dolor ut laudes possit habere tuas.

agentem, et digna patientem. Quotidie enim pecco; quapropter merito tua flagella quotidie mihi sustinenda sunt. Si perpendo mecum malum, quod feci, non est tantum, quod patior: gravius est, quod commisi; levius est, quod tolero. Justus es, Domine, et rectum judicium tuum: non est ulla in te iniquitas, nec injuste nos peccatores affligis. Tu, O Pater omnipotens, cum non essemus, potenter fecisti nos; et cum perditi essemus culpa nostra, pietate et bonitate tua mirabiliter reparasti nos. Scio et certus sum, quod vita nostra non temerariis motibus agitur, sed a te, Domino Deo nostro, disponitur et gubernatur. Unde tibi cura est de omnibus, et præcipue de servis tuis, qui totam spem suam posuerunt in sola misericordia tua. Idcirco obsecro te, et suppliciter rogo, ut non facias mihi secundum peccata mea, quibus iram tuam commovi, sed secundum magnam misericordiam tuam, quæ superat etiam peccata totius mundi. Tu, Domine, quoties me flagellas exterius, da mihi interius indeficientem patientiam, ita ut laus tua non recedat de ore meo. Miserere mei, Domine, miserere mei, et adjuva me, sicut tu nosti quod mihi est necesse in corpore et in anima: scis omnia, potes omnia, qui vivis in secula. Amen.

Oratio, qua nos Deo commendamus, et gratiam ab eo poscimus, ex Augustino[2].

Ne memineris, dulcissime Jesu, tuæ justitiæ adversus peccatorem tuum, sed esto memor benignitatis tuæ adversus creaturam tuam. Ne memineris iræ adversus reum, sed memor esto miserationis erga miserum: obliviscere superbi, qui te ad iram provocavit, et respice nunc miserum te invocantem. Quid enim est Jesus nisi salvator? Ergo, Domine Jesu, per temetipsum exsurge in adjutorium mihi, et dic animæ meæ, Salus tua ego sum. Multum, Domine, in tua bonitate confido: multum spero, quoniam tu ipse docuisti et jussisti nos petere, quærere, et pulsare: et ideo tua oratione admonitus, peto, quæro, et pulso. Sed tu, O clementissime, qui jubes petere, fac ut accipiam: consulis quærere, da ut inveniam: doces pulsare, aperi mihi pulsanti, et januam tuæ gratiæ mihi

O miserere, Deus, miseri miserere petentis,
Sive deest anima, corpore sive deest.
Omnia tu supple: nam solus et omnia nosti,
Solus et es, nobis qui dare cuncta potes.]

[2 Lib. Meditat. cap. 39.]

reclude. Confirma me infirmum, repara me perditum, suscita me mortuum, et omnes sensus meos, cogitationes, et actus, dirigere et gubernare digneris in beneplacito tuo, ut de cetero tibi serviam, tibi vivam, tibique me tradam. Scio, Domine mi, quia ex hoc quod me fecisti, debeo tibi meipsum, et quia me redemisti, et pro me homo factus es, deberem tibi plusquam me, si haberem: quanto tu major es, pro quo dedisti teipsum? Ecce nec plus habeo, nec, quod habeo, dare tibi possum sine te: sed accipe me tu, et trahe me ad te, ut tuus sim imitatione et dilectione, sicut tuus sum conditione et creatione: qui vivis et regnas in secula. Amen.

Precatio adversus curam mundanam [1].

Benignissime et indulgentissime Pater, defensor noster atque nutritor, imbue nos, quæso, gratia tua, ut cæcitate mentium nostrarum et hujus mundi cura rejecta, omne studium curamque nostram in mandatis tuis conservandis ponamus, et ut sine cura, quasi volucres cœli et lilia agri, laboremus et operemur, quia tu promisisti te curaturum pro nobis, et præcepisti, ut omnem curam nostram in te conjiceremus, qui vivis et regnas per omnem æternitatem. Amen.

Contra superbiam, pro humilitate [2].

Domine Jesu Christe, in summa potentia mitissime, in summa excellentia humanissime, imo vero voluntate tua humillime, eam mentem spiritumque largire mihi, ut imbecillitatem meam agnoscam fermentatam malitia atque infectam: ut, qui nullam habeo a meipso gloriandi causam, tuo exemplo humilis mitisque fiam. Humana omnia incerta sunt, ad brevem usum concessa. Corpus caducum, fragile, sordidum: mens cæca, et perversa: quicquid habeo meum, malum est: quicquid habeo bonum, Dei est, et non meum. Hanc igitur imbecillitatem agnoscens, cur meipsum magnifacerem? Præcipue vero, quum tu, Domine cœli et terræ, quando in admirabili excellentia eras, teipsum ad infimam hominum conditionem abjeceris. Concede itaque mihi veram humilitatem, ut ad veram gloriam extolli possim: qui vivis et regnas cum Patre et Spiritu Sancto unus Deus. Amen.

[1] See p. 198, note 1. The Prayer, however, is not verbally the same in both places.]

[2] See p. 198, note 2.]

Contra invidiam[3].

Domine Deus, creator omnium, bonorumque immensorum dispensator, qui largissima beneficentia tua dividis unicuique plus quam pro meritis, singulis tamen satis, ut nullam habeamus indignationis aut invidiæ causam, cum de tuo des omnibus, etiam iis qui non commeriti sunt, idque sufficienter ad cœlestem beatitudinem: concede, ut nequaquam invidiosi, sed donorum tuorum dispositione contenti simus, gratos nos exhibentes pro his quæ accepimus, non autem secrete nobiscum contra sanctam tuam in collocandis gratuitis beneficiis voluntatem murmurantes, sed potius liberalem beneficentiam tuam, cum in ceteris, tum in nobis ipsis, laudemus, teque semper bonorum omnium bonitatisque fontem atque auctorem unicum magnifaciamus: cui gloria in omnem æternitatem. Amen.

Contra iram[4].

Domine Jesu Christe, qui dixeras unumquemque fratri suo irascentem reum esse judicii, quique secreto tuo et justo judicio omnem vindictam ultionemque reservasti: per immensam misericordiam tuam largire nobis, ut nulla ratione in aliquam intemperiem ira et cupiditate ulciscendi dilabamur, sed perpetuo non solum divinum præceptum tuum, quod præcipit, ut benefaciamus his qui oderunt nos, et rogemus pro his qui male de nobis loquuntur, memoria teneamus, sed etiam sancti exempli tui recordemur, qui pro affligentibus te crucique devoventibus cœlestem Patrem tuum precabaris: cui cum eodem Patre et Spiritu Sancto sit sempiterna gloria. Amen.

Ante sacram communionem[5].

Ago tibi gratias, Jesu Christe, pro ineffabili caritate tua, quod genus humanum tua morte redimere dignatus es: et oro te, ne patiaris sacrum et impollutum corpus tuum pro me frustra passum esse, nec sacrosanctum sanguinem tuum pro me inaniter fusum: sed tuo corpore semper pascas animum meum, tuo sanguine vivifices spiritum meum; ut paulatim

[3] Taken from a Prayer by Ludovicus Vives *Contra invidentiam*, though somewhat different from a Prayer on the same subject in the Orarium of 1560, which was also taken from him. See p. 199.]

[4] See p. 199, note 4.]

[5] Precationes aliquot Erasmi, p. 64.]

adolescens virtutum auctibus, efficiar idoneum membrum corporis tui mystici, quod est Ecclesia, nec unquam deficiam ab illo sanctissimo fœdere, quod in extrema cœna, distributo pane et porrecto poculo, pepigisti cum discipulis tuis electis, et per hos cum omnibus, qui per baptismum in societatem tuam insiti sunt. Amen.

Gratiarum actio post communionem [1].

Omnipotens, ac benignissime Pater, non possumus agere tibi pro animi nostri cupiditate satis dignas gratias de thesauro hujus cœlestis pabuli, quem in mysterio nobis jam ineffabiliter exhibuisti: nimirum verum panem cœlestem, cibumque vitæ æternæ, Dominum nostrum Jesum Christum; quem per evangelium et sacramenta, vim suam effundente Spiritu Sancto in cordibus nostris, præbuisti nobis, ac in mentem credentium reposuisti: in quo veram communionem cœlestium bonorum atque hæreditatis adepti sumus dono tuo. Effice, obsecro, ut nos illum perpetuo vera fide amplectamur atque edamus, pascamur etiam et exsatiemur tali tum cibo carnis, tum poculo sanguinis ejus, quo liberati a malis in veris virtutibus ad celebritatem nominis tui quotidie proficiamus. Adeoque illa ipsa sacrosancta communio corporis et sanguinis Jesu Christi apud nos ita vigeat et valeat, ut vera fide, rejecto malo, in bono progrediamur: hoc est, pietatem in Deum, disciplinam erga nos ipsos, caritatem erga proximos, juxta beneplacitum tuum, sedulo præstemus. Per eundem Servatorem nostrum, Jesum Christum. Amen.

Oratio ante concionem.

Mitissime Domine Jesu Christe, qui ex mera atque singulari gratia tua voluntatem Patris tui nobis ostendisti et revelasti: apostolis etiam commendasti, ut evangelium vulgo prædicarent ad consolationem et salutem hominum. Est enim virtus et potentia Dei ad salutem omni credenti. Est vivus panis, et confortatio nostri spiritus. Est gladius, quo truculentum et infernalem hostem reprimere et superare possimus. Est directio pedum nostrorum in via recta. Est validissimus malleus, qui scopulos et rupes contundit. Est ignis ardens, qui spiritum in amore Dei accendit. Docet nos per fidem te cognoscere, per caritatem tua præcepta custodire, per spem

[1] Precationes Christianæ, p. 274.]

promissiones tuas gratiosas patienter expectare, per timorem sincerum ad comminationes tuas contremiscere. Est lex perfectorum, vera libertas spiritus. Absque hoc sumus veluti Sodomæ et Gomorrhæ incolæ: hoc si destituamur, necesse est, ut anima nostra fame moriatur. Quapropter oro te, clementissime Salvator, illumina cor meum, patefac et aperi aures meas Spiritus tui Sancti gratia, ut verbum tuum humili corde audiam, in obedientiam spiritus percipiam, et tandem fructus largos proferam in patientia: ut intellectus meus in veritate instruatur ad facienda bona, et vitanda atque fugienda mala, quo per me honor tuus propagetur, anima mea salutem consequatur, hostis diabolus devictus prosternatur, et ego tandem æterna felicitate per te fruar et potiar. Amen.

Post auditam concionem.

Domine Jesu Christe, æterne Salvator, gratias tibi ago, quod cibo verbi tui me pavisti, et abunde refecisti: teque oro, ut apud me sit efficax et salutaris tui verbi perceptio, ne sine fructu depereat sementis illa cœlestis. Custodi cor meum, et circunda illud sepimento gratiæ tuæ, et per sanctos angelos tuos prohibe, ne avis infernalis ex corde meo sacras tuas voces evellat; sed pectus meum tibi præpara, ut verbum tuum conservet, utque velut recens memoriæ meæ inhæreat. Da mihi vires, ut vita mea doctrinæ auditæ respondeat. Da etiam incrementum verbo tuo, O cœlestis agricola, ut in me augeatur et crescat, quo per sanctum eloquium tuum non solum ad cognitionem tuæ voluntatis perducar, sed etiam impleam et exequar, quod jubes et vis; et sic perseverem usque in finem, aspiremque tandem ad regnum tuum cœleste et sempiternum. Amen.

Oratio in angustiis et extremis periculis dicenda[2].

Deus, qui Susannam matronam honestam calumniose circumventam a falso judicio liberam fecisti: qui Danielem, vatem tuum, in spelunca leonum, et tres pueros in ardente camino ignis conservasti incolumes: quique Petrum etiam, et Jonam prophetam, quos jam marini fluctus obruere et submergere cœperant, dextera tua ad auxilium porrecta sublevasti: te oro, O Deus clementissime, ut me indignum, simul et universum

[2] The former half of this Prayer is clearly derived from one, which occurs in the *Enchiridion præclaræ Ecclesiæ Sarum*, fol. lxxii.]

pópulum Christianum, ex his miseriis et angustiis, quibus circumsepti sumus, extrahas et liberes. Parce, quæso, genti tuæ, quam pretioso tuo sanguine mercatus es, populumque tuum tanto pretio per te redemptum ne sinas perire, sed in pace et salute perpetua ad æternam nominis tui laudem conserva. Per Servatorem nostrum, Jesum Christum. Amen.

Pro Christianis Magistratibus.

Misericors Deus, ac cœlestis Pater, in cujus manu est omnis terrena potestas, et magistratus per te constitutus ad supplicium malorum et defensionem bonorum: in cujus potenti dextera sita sunt omnia jura et leges imperiorum: te supplices oramus pro principe nostro, proque iis, qui sunt ei a consiliis, et qui rempublicam administrant, ut gladium ipsis per te commissum in fide vera et timore Dei recte gerant, eoque pro tua voluntate et jussu utantur. Obumbret ipsos virtus et sapientia Altissimi. Illuminet, et conservet, eos in amore Dei divina tua gratia. Da illis, O Domine, sapientiam et intellectum. Concede pacatam gubernationem, ut omnes subditos in veritate fidei, dilectione, et justitia, quæ tibi cordi sit, regant, et dicto audientes conservent. Proroga ipsis dies vitæ suæ, et annos multos largire, ut prospera, et laudata, ipsorum functione, nomen tuum sanctificeter et laudetur in omne ævum. Amen.

Pro Ministris verbi, et fructu evangelii[1].

Nos, miseri peccatores, qui, ope alia destituti, tanquam oves absque pastore erramus et dissipati sumus, misericordiam tuam supplices imploramus, Domine, et Servator noster benignissime, quum messis sit multa, et operarii pauci, ut tu, qui Dominus es messis, multos fideles operarios in eam faciendam extrudas: et quos missurus es, eos, bene currentes tua gratia adjutos, Spiritu tuo Sancto condones, adimpleas, atque deducas, ut multum fructum ferant, quo in laudem tuam, ad acervos puri illius spiritualis tritici, in horreum credentium manipuli copiosè colligentur. Qui cum Deo Patre, in unitate Spiritus Sancti, vivis et regnas Deus in sempiternum. Amen.

In rebus adversis[2].

Domine Deus, sine cujus voluntate ne passer quidem in

[1] Precationes Christianæ, p. 226.]
[2] See p. 199, note 5.]

terram cadit, quum voluntate permissioneque tua in hac miseria et calamitate sim: quum me iis ærumnis affligas, non ad destruendum me penitus et abjiciendum, sed ad servandum et ad pœnitentiam revocandum; (quem enim diligis, hunc castigas:) quum res adversæ et perturbatæ efficiant patientiam, et qui perturbationem aliquam patienter fert, hic similis efficitur capiti et servatori nostro Christo: quum denique in omni miseria et ærumna certo persuasus sim de consolatione abs te recipienda: concede, omnipotens Deus, et misericors Pater, ut in omnibus rerum motibus ac perturbationibus, sine ægritudine animi ac murmuratione, sine diffidentia et desperatione, quieti simus ad laudandum et magnificandum te, universamque spem et fiduciam nostram in te collocemus, quia tu nunquam deseris fidentes tibi, sed ad optimum convertis omnia iis, qui diligunt te, et quærunt gloriam sancti nominis tui: cui gloria in omnem æternitatem. Amen.

In rebus prosperis[3].

Gratias ago tibi, Domine Deus omnipotens, qui non solum donis naturæ me imbuisti, ratione, potentia, viribus, sed copiose facultates etiam hujus mundi largitus es. Hæc ego confiteor, Domine, tua esse dona, et cum sancto Jacobo [i. 17.] agnosco nullum perfectum, nullum bonum, donum esse, quod non abs te descendat, Pater luminum, qui das affluenter, et nemini exprobras. Confitebor etiam cum Propheta Aggæo [ii. 8.] aurum tuum esse, argentum tuum esse, teque ea, quibus placet, dare: piis, ut fideles dispensatores illorum sint; impiis vero, ad illorum damnationem coacervandam et accumulandam. Quamobrem, benignissime Pater, humillime obsecro et rogo abs te, ut Sancto tuo Spiritu formes in me fidele cor, manumque paratam ad divina tua dona secundum placitum voluntatemque tuam distribuenda: ut ne hic accumulem, ubi fures diripiunt, et tineæ exedunt; sed acervem thesauros in cœlesti regno tuo, ubi neque fur expilat, neque tinea exedit, ad pauperum et infirmorum in ecclesia tua consolationem, et ad nominis tui sempiternam gloriam. Amen.

Oratio dicenda tempore Veris[4].

Omnipotens rerum omnium innovator, Domine Jesu, qui mundum hunc pulcherrimum in nostram gratiam condidisti;

[3 See p. 200, note 1.]
[4 Precationes aliquot Erasmi, p. 20.]

cœlos tot luminibus in diei usum ac noctis solatium decorasti; terram, quam omnium animantium, et in his etiam hominis, benignam altricem esse voluisti, variis horis temperas, ac nunc te redivivo reviviscunt omnia, nobisque resurrectionis abs te promissæ spem confirmant; prata prius squalida novo revirescunt gramine, gramina variis flosculorum gemmis decorantur, herbescunt segetes, exiliunt e scrobe sepulta semina, arbores prius mortuæ novis frondibus repubescunt, novisque floribus picturatæ spem fructus nobis faciunt, sol ipse suæ lucis auget gratiam, et universæ naturæ facies, veluti renascentis, quocunque circumtulerimus oculos, loquitur tuam in humanum genus bonitatem, qua nobis, ob culpam e paradiso depulsis, tot solatiis mitigas commeritum exilium: Da, ut qui semel in te renati per baptismum exuimus veterem hominem, facti nova creatura, nunquam ad senium relabamur, sed blando tui Spiritus afflatu perpetua vireamus innocentia, atque indies magis ac magis virtutum floribus exornemur ad fructum evangelio dignum proficientes. Qui cum Patre et Spiritu Sancto regnas in omnia secula. Amen.

In Æstate[1].

Sapientissime gubernator ac moderator universi, Jesu Christe: en tuis jussis obtemperans, tui fervore solis inardescit annus, meditans in usum famulorum tuorum fructus maturos edere: supplices deprecamur, tu qui verus es sol noster, sine quo nec lucidum est quicquam in animis nostris, nec gignitur aut fructificat quicquam, intende gratiæ tuæ radios in terram mentis nostræ, ut indies magis ac magis incalescat igni tuæ caritatis, edatque varios bonorum operum fructus. Nam hoc cibo potuque te unice delectari testatus es in evangelio: hoc est vinum, quod tua erga nos pietas sitiebat; hic est cibus, quem apostolus nondum intellectum esuriebat. Venisti in terras, ut ignem immitteres, neque quicquam magis optabas, quam ut is accenderetur: sed is non accenditur, nisi tuæ gratiæ radiis tangatur cor nostrum. Auge, Domine Jesu, quod dedisti: perfice quod cœpisti, donec adolescamus in virum perfectum, in mensuram plenitudinis tuæ. Posuisti mortalitatem, at caritatem erga nos non posuisti: sed nunc quoque pro nobis potentem et amicum advocatum agis apud Deum Patrem, cui æqualis regnas cum Sancto Spiritu. Amen.

[1] Precationes aliquot Erasmi, p. 22.

In Autumno[2].

Agimus tibi gratias, indulgentissime Pater, conditor cœli et terræ, quod tua clementi providentia maturuit annus, undique nobis prædivitem annonæ copiam effundens: largire, quæsumus, ut quemadmodum tua benignitas in alimoniam corporum nostrorum variam et opulentam fructuum abundantiam suppeditat, ita per gratiam tui Spiritus, sine qua nihil boni nascitur, vivit, aut alitur, maturescat ac perficiatur in animis nostris pietatis affectus, ut in Unigeniti tui fide perseverantes, per omnem vitam fructificemus bonis operibus, beatam messem facturi in resurrectione justorum. Per eundem Dominum nostrum Jesum Christum, qui tecum vivit et regnat, in consortio ejusdem Sancti Spiritus, in sempiterna secula. Amen.

In Hyeme[3].

Sapientissime mundi conditor et gubernator, Deus, cujus imperio parens statis vicibus immutatur seculum, et per easdem in se revolvitur, en adest anni quasi senium ac mors, Hyems, cujus tristitiam incommodaque ut levius feramus, facit mox successura veris amœnitas. Ad anni vero exemplum noster hic exterior homo vernat in pueritia, fervet in juventa, maturescit ætate virili, deficit atque emoritur senecta. Sed mortis horrorem mitigat spes reviviscentiæ, quæ nobis vel ob hoc certissima est, quod eam tuus promisit Filius, qui est æterna veritas, quique tam non potest falli aut fallere, quam non potest non esse tuus Filius. Per hunc interior homo noster nescit senium aut mortem, sed illius munere perpetuo vernat innocentia, fervet studio pietatis, fructificat, et in alios transfundit quod ab illo accepit, quoque magis deficit corporis vigor, hoc magis efflorescit spiritus. Quæsumus, ut quæ nobis per Unigenitum tuum largiri dignatus es, per eundem tueri et augere digneris, qui tecum vivit et regnat in omne ævum. Amen.

Tempore pestilentiæ[4].

Non est mirum, O justissime Pater, si variis modis in nos sæviunt elementa hujus mundi, nunc terræ quassationibus, nunc tempestatibus ac fulminibus, nunc fluminum ac marium exundationibus, nunc cœlestium corporum exitialibus concursibus, nunc aëris infecti contagio, qui tuis donis frequenter

[2 Ibid. p. 23.] [3 Ibid. p. 24.] [4 Ibid. p. 45.]

abutimur. Agnoscimus creaturam hic quoque servientem atque obedientem conditori suo, cujus præcepta nos toties negligimus: agnoscimus et paternam disciplinam, qua nos leniter correptos revocas ab hujus mundi fiducia, et ad æternæ vitæ desiderium attrahis. Supplices ergo rogamus, ut in ira tua misericordiæ recorderis, et quibus offensus immisisti has afflictiones, propitiatus submoveas. Non multum nocebit pestilentiæ contagium, si nosmet a vitiorum contagio subducamus. Sed utrumque, O misericordiarum Pater, tui muneris est: primum, ut mentem habeamus a malitiæ venenis liberam, et corpus a pestilentiæ contagio tutum. Qui in hac vita spei suæ fixerunt ancoram, in hujusmodi periculis confugiunt ad exquisita antidota: nonnulli ad certa divorum nomina, puta, Rochi[1] aut Antonii[2]: quidam et ad superstitiosas magorum artes. Nos, quibus persuasum est neminem manum tuam posse effugere, nihil arbitramur tutius quam ad te ipsum confugere, a justo ad misericordem, velut ad tutissimam aram, nos ipsos recipere, qui nunquam destituis spem omnem in tua bonitate repositam habentes, quo protectore in tuto sunt et qui moriuntur.

Pro custodia pudicitiæ[3].

Divine Spiritus, qui abhorres ab omni spurcitia, quique gaudes, ac pro deliciis habes, in castis purisque mentibus versari, te supplex deprecor, ut hunc insignem thesaurum, quem porto in fictili vasculo, sicut tuæ debeo benignitati, ita tuo beneficio servem incolumem, utque indies magis ac magis puro corde puroque corpore tibi placens, perveniam ad illam vitam, quæ

[1] In the *Enchiridion præclaræ Ecclesiæ Sarum*, fol. cciv., is a Prayer with this rubric:—Who soeuer sayth this prayer folowynge in the worshypp of God and saynt Rocke shall not die of the pestylence by the grace of God. St Rook's day was August the 16th. 'Aquapendentem ingressus civitatem cunctos pestilenti contagione ad mortem infectos signo Crucis (haud sine ingenti omnium admiratione) integra et perfecta sanitate donavit.' Vitæ Sanctorum, Tom. III. p. 462, Colon. Agrip. 1596.]

[2] January the 17th was dedicated to St Antony. 'Plurimis, variis miseriis et calamitatibus oppressis, precibus suis salutem impetravit.' Ibid. Tom. I. p. 230. The Prayer respecting him in the *Enchiridion*, fol. ccv., has these words:—morbidum ignem extingui, et membris ægris refrigeria præstari.]

[3] Precationes aliquot Erasmi, p. 41.]

nullam novit corruptionem, in qua vivis cum Patre et Filio. Amen.

Pro felici conjugio[4].

Omnipotens Deus, unice prosperator actionum humanarum omnium, qui per os Salomonis pronuntiasti, rem egregiam invenisse, quisquis mulierem bonam invenerit, et huic gaudium ac jucunditatem fluxuram a Domino: et alibi per eundem admonuisti, mulierem rem esse morte amariorem: quæso, ut tua benigna providentia mihi contingat sponsa, quacum concorditer ac jucunde vivens tibi serviam unanimiter. In hoc enim Adæ primum uxorem addidisti, ut adjuncta socia solitudinis tædium depelleret, et in ministeriis familiari mulieris obsequio juvaretur. Eam de costa viri finxisti, quo conjugibus intimam necessitudinem et indissolubilem vitæ societatem commendares. Verum hoc tantum bonum non obvenit nobis fortuito, neque nostra providentia, quibus frequenter usu venit, ut, posteaquam totis viribus huc incubuimus, ut optimam ducamus, incidamus in pessimam: eoque fidelis Abrahæ fidelis minister, Isaac herili filio adducturus sponsam, ad puteum felix auspicium petiit a Domino, et quod petiit, obtigit. Non est Christianæ fiduciæ signum abs te poscere: certe spes in tua bonitate fixa est. Hæc nobis est pro felici augurio, clementissime Pater, qui dignaberis consilia parentum et amicorum in lætum exitum dirigere. Qui vivis et regnas Deus per omnia secula seculorum. Amen.

[Prov. xviii. 22.] [Eccle. vii. 26.]

Pro tuenda bona fama[5].

Docuit nos, O Pater cœlestis, sapiens ille tuorum conscius arcanorum, thesaurum cum primis esse pretiosum honestam famam, quum ait, Melius est habere nomen bonum quam unguenta pretiosa. Sed hoc tam insigne bonum nec parare nec servare possumus, nisi tuo præsidio. Fons autem boni nominis est vita inculpata: hanc igitur in primis abs te petimus. Verum quoniam frequenter innocentia tuta non est ab iis, qui venenum aspidum gestant sub labiis suis, nec raro fit ut, quum inter fidos amicos nos esse credamus, cum Ezechiele habitemus inter scorpios, cum sancto citharœdo [tuo] clamamus, Domine, libera animam meam a labiis iniquis, et a lingua dolosa. Quod si tuæ bonitati visum est tuos hac

[Eccles. vii. 1.] [ii. 6.] [Ps. cxx. 2.]

[4] Ibid. p. 42.] [5] Ibid. p. 48.]

quoque afflictione exercere ad pietatem, da, quæsumus, ut
[2 Cor. vi. 8.] cum Paulo, fortissimo duce tuo, per ignominiam et gloriam, per infamiam et bonam famam, in tuis præceptis perseveremus. Per Jesum Christum, qui et ipse, dum in terris ageret, audivit dæmoniacus, Samaritanus, vini potator, et populi seductor; idem nunc tecum regnat in gloria cum Spiritu Sancto. Amen.

Pro parentibus nostris[1].

Domine Deus, qui nos secundum te plurimum honoris parentibus nostris habere voluisti, nec inter officia pietatis minimum est, pro parentum incolumitate tuam bonitatem interpellare: serva, quæsò, parentes meos cum omni familia, primum in tuæ religionis amore, deinde tutos a corporis et animi perturbatione: mihi vero præsta, ne quid illis ex me molestiarum accedat: denique ut ego illos, illi te propitium, habeant, qui supremus es omnium Pater. Amen.

Templum ingrediens sic ora.

Domine, in multitudine misericordiæ tuæ introibo in domum tuam, adorabo ad templum sanctum tuum, et confitebor nomini tuo.

Quoties horam sonare audis, dic.

Concede mihi, Domine Deus, felicem ac salutarem vivendi ac moriendi horam.

Iter ingressurus sic ora.

Tibi, Domine Jesu Christe, commendo egressum meum et reditum meum: precorque, ut manu tuæ gratiæ per hanc me viam, per quam modo accinctus ingredior, feliciter deducas: ab inimicorum, tam corporis, quam animæ, insidiis protegas: ab omnibus periculis, externis et internis, clementer custodias: salvum me denique et incolumem per ineffabilem tuam gratiam domum ad meos, et in locum tutum, reducas. Amen.

Dum es in via aut itinere, sic ora.

Deduc me, Domine, in via tua, [et] ingrediar in veritate tua: lætetur cor meum in nomine tuo: sit lucerna pedibus meis verbum tuum, et lumen semitis meis.

[1 See p. 171, note 1.]

Reversus domum, aut ad itineris finem perductus, dic.

Gratias tibi ago, benignissime Jesu Christe, quod me ex infinita bonitate tua per viam a periculis et hostibus clementer custodieris, defenderis, salvumque domum, et in locum tutum, perduxeris. Tibi sit laus, honor, et gloria, pro immensa illa tua in me bonitate. Amen.

In hostium periculo constitutus dic.

Incute, Domine Jesu, terrorem hostibus meis, illorumque insultus irritos et inanes effice. Mihi autem robur et audaciam, aut prævalendi adversus ipsos præsta, aut saltem effugiendi et elabendi illorum manus, qui semper, in extremis periculis, tuis, te pie invocantibus, adesse et succurrere soles. Amen.

De vitæ hujus miseriis querela: ex Augustino[2].

Tædet me, omnipotens ac misericors Deus, et valde tædet hujus vitæ, et istius ærumnosæ peregrinationis. Hæc enim vita caduca est, incerta, laboriosa, immunda, misera, domina malorum, regina superborum, plena miseriis et erroribus, quæ non est vita dicenda, sed mors, in qua singulis momentis emorimur, nec uno genere mali interimus. Nunquid ergo hoc, quod vivimus in hoc mundo, dicere possumus vitam, in qua humores corpora tumida reddunt, dolores extenuant, ardores exsiccant, aër inficit, escæ inflant, jejunia macerant, tristitiæ consumunt, solicitudo coarctat, divitiæ ad jactantiam et superbiam extollunt, paupertas dejicit, juventus erigit insolentes, senectus incurvat, infirmitas frangit, mœror deprimit? Et his malis omnibus mors furibunda succedit, simulque cunctis miseræ istius vitæ gaudiis sic finem imponit, ut, cum esse desierit, non fuisse putetur. Et quanquam his aliisque referta sit ærumnis, totque habeat amaritudines, hæc vita momentanea, tamen, proh dolor! multos suis capit illecebris, et quum sit falsa atque acerba, tamen amatores ejus cæci reperiuntur, ut cum pereunte deceptrice et ipsi pereant. Quare te, rex nobilissime, et clementissime servator, oro, ut per te hæc peritura mundi gaudia mihi amara sint, ut perfunctoria hæc delinimenta spernam, familiaritatem recusem, societatem abjiciam; utque toto corde, per tuum auxilium tuamque gratiam, æternam voluptatem et cœlestem lætitiam in regno tuo consequi desiderem atque exoptem. Amen.

[2 Lib. Meditat. cap. 21.]

Precatio efficacissima, quovis tempore, et a quibusvis, sæpe dicenda[1].

Clementissime et misericors Deus, concede mihi, quæso, quæ tibi placent, ardenter concupiscere, prudenter investigare, veraciter agnoscere, et perfecte adimplere, ad laudem et gloriam nominis tui. Quod a me requiris, tribue, ut velim et possim: et da exequi, ut oportet, et expedit saluti animæ meæ. Via ad te, Domine, sit mihi tuta, recta, et consummata: non deficiens inter prospera et adversa, ut in prosperis tibi gratias referam, et in adversis servem patientiam, ut in illis non extollar, et in istis non deprimar: de nullo gaudeam vel doleam, nisi quod promoveat ad te, vel abducat a te: nulli placere appetam, vel displicere timeam, nisi tibi.

Vilescant mihi omnia transitoria propter te, et cara sint mihi tua, et tu, Deus, plusquam omnia. Tædeat me omnis gaudii, quod est sine te, nec cupiam aliquid, quod sit extra te.

Delectet me labor, qui est in te, et tædiosa sit mihi omnis requies, quæ non est in te. Da mihi cor meum ad te sursum dirigere, et defectionem meam cum emendationis proposito dolendo pensare. Fac me, Domine Deus meus, humilem sine fictione, hilarem sine dissolutione, tristem sine dejectione, maturum sine gravitate, agilem sine levitate, castum sine corruptione, veracem sine duplicitate, te timentem sine desperatione, operantem sine præsumptione, proximum diligere sine simulatione, ipsum ædificare verbo et exemplo sine elatione, obedientem sine contradictione, patientem sine murmuratione.

Da mihi, dulcissime Deus, cor pervigil, quod nulla abducat a te curiosa cogitatio: da nobile, quod nulla deorsum trahat indigna affectio: da invictum, quod nulla fatiget tribulatio: da liberum, quod nulla sibi vindicet violenta commotio: da rectum, quod nulla seorsum obliquet sinistra intentio. Largire mihi, Domine Deus meus, intellectum te cognoscentem, diligentiam te quærentem, sapientiam te invenientem, conversationem tibi placentem, perseverantiam te fiducialiter expectantem, et fiduciam te fideliter amplexantem: da tuis me pœnis affligi per pœnitentiam, tuis beneficiis in via uti per gratiam, et tuis gaudiis in patria frui per gloriam. Amen.

[1 See p. 201, note 2.]

Precatio contra diabolum [2].

Domine Jesu Christe, qui per os sancti Petri Apostoli [1 Pet. v. 8.] verissime dixeras, adversarium nostrum diabolum, quasi leonem rugientem, circuire, quærentem quem devoret: operosus enim est, et impetuosus, et irrumpit in nos ita ut, nisi tu adjuves, facile deceperit nos astutia sua, interverterit nos potentia, et crudelitate sua discerpserit nos: quod si tu semel, qui illum superaveras, vel eminus apparueris, facile illum perterrefacies, et unico aspectu in fugam convertes: dignare, Domine, in defensionem tuam nos recipere infantes adhuc, imbecillos, debiles, imperitos, ne impetuosa crudelisque bestia nos discerpat ac dilaniet. Præ nobis ferimus in hac pugna nostra crucem, vexillum tuum, crucem, triumphum tuum, crucem, victoriam tuam, ut inimicus noster certo intelligat nos tuo consilio, auxilio, præsidio, nostras res gerere. Tibi gloria ad æternitatem. Amen.

Adversus avaritiam.

Inclina cor meum, Deus, in testimonia tua, et non in avaritiam.

Pro alterius vitæ cupiditate [3].

Animæ obscurus teterque carcer hoc corpus est: exilium quasi et amandatio hic mundus: cura tantum et miseria vita nostra est: ubi tu es, Domine, ibi vera patria, libertas, sempiterna felicitas. Excita itaque mentes nostras ad tantam felicitatem animo repetendam. Affunde cordibus nostris pretiosarum et expetendarum rerum omnium cupiditatem. Da mentibus nostris quietem, et concede, ut aliquem gustum æternarum felicitatum habeamus, ut res humanæ omnes sordidæ nauseabundæque videantur, quas nunc tam laboriose inquirimus, tam cupide complectimur, tam firmiter retinemus, ut has acerbas inquinatasque res fugiamus et repudiemus, dulcedinem consuetudinis tuæ ardenter concupiscamus, qua bonitas omnis continetur. Tibi gloria ad æternitatem. Amen.

In gravi morbo, vel in hora mortis [4].

Domine Jesu, qui es unica salus viventium, æterna vita morientium, tuæ sanctissimæ voluntati me totum submitto tradoque, sive hanc animulam in hujus corpusculi domicilio

[2 See p. 206, note 1.]
[3 See p. 206, note 2.]
[4 See p. 202, note 3.]

diutius commorari placeat ad tibi serviendum, sive ex hoc seculo demigrare velis: certus non posse perire, quod tuæ misericordiæ commissum est: carnem hanc fragilem ac miseram æquo deponam animo, videlicet spe resurrectionis, quæ mihi illam reddet multo feliciorem. Animam quæso ut adversus omnia tentamenta tua gratia corrobores: contraque omnes Satanæ assultus cinge me scuto tuæ misericordiæ, qua olim martyres tuos adversus horrendos cruciatus ac mortes crudelissimas invictos reddidisti. Video quam nihil in me mihi sit præsidii: in tua inenarrabili bonitate tota est fiducia. Nihil habeo meritorum aut bonorum operum, quod allegem apud te: malorum, heu! nimis multum video: sed per tuam justitiam confido me in numero justorum censendum. Tu mihi natus es, mihi sitisti, mihi esuristi, mihi docuisti, mihi orasti, mihi jejunasti, mihi tantum bonorum operum in hac vita peregisti, mihi tam acerba passus es, mihi in cruce pretiosam animam tuam in mortem tradidisti. Prosint mihi nunc quæ sponte donasti, qui te totum mihi donasti. Tuus sanguis abluat maculas criminum meorum: tua justitia tegat injustitiam meam: tua merita me supremo Judici commendent. Ingravescente malo adauge gratiam tuam, ne vacillet in me fides, ne titubet spes, ne refrigescat caritas, ne terrore mortis dejiciatur humana infirmitas: sed posteaquam mors occuparit oculos corporis, mentis tamen a te non deflectantur; quumque linguæ usum ademerit, cor tamen instanter ad te clamet, In manus tuas, Domine, commendo spiritum meum: cui honos et gloria sine fine. Amen.

Gratiarum actio pro divinis in nos donis et beneficiis [1].

Nos, miseri et egeni homines, Domine Deus omnipotens, tuis benefactis infinitis ad prædicandum bonitatem tuam invitamur. Ad quam rem nunquam non accincti esse debemus, quia beneficia perpetuo accipientes, pro illis habere gratias perpetuas, celebrareque nomen tuum indesinenter, decet. Verum nos, miselli homunciones, non possumus non palam et libere confiteri, te nobis indignis, per meram misericordiam divitemque tuam bonitatem, bona tua tam largiter impartiri, ut nos accipere et gratias agere, quam te dare et ad dandum provocari, citius pigeat; adeoque, adobruti ingenti mole beneficiorum, oblivionem illorum nos plane cepisse profitemur.

[1] Precationes Christianæ, p. 217.]

Ergo, Domine Deus omnipotens, tuam largitatem, et in nos benefacta quæ accepimus, cum ignoremus, tibi (qui nosti omnia, et illorum numerum, modum, et vim perspectam habes) nos nostraque omnia libere permittimus, et agnoscimus, tam ex bonitate tua nos esse, quam ceteris hujus vitæ commodis, [et] ad futuram consequendam adjumentis, ex tuo unius dono perfrui. Pro cumulo itaque tantæ benignitatis in nos exhibitæ, quantum possumus, habemus gratiam; te veneramur, te glorificamus, illud supplices orantes, ut ad capienda quæ supersunt munera tua corda nostra quotidie appares, nos capaces, et illis dignos, reddas, gratum de acceptis solideque fidentem animum largiaris, quo beneficiorum tuorum jugem teneamus memoriam absque interpolatione oblivionis. Per Jesum Christum, Dominum nostrum, in Spiritu Sancto, ad æternam gloriam tuæ majestatis in ævum. Amen.

Precationes ante cibum, quas Consecrationes vel Benedictiones mensæ[2] dicimus.

Oculi omnium in te sperant, Domine, et tu das illis escam in tempore opportuno. Aperis tu manum tuam, et imples omne animal benedictione. Sit itaque nomen tuum superexaltatum in secula. Amen.

Pater noster, qui es in cœlis. &c.

Alia.

Creavit Deus cibos ad sumendum cum gratiarum actione fidelibus, et iis qui cognoverunt veritatem. Quicquid enim creavit, bonum est, et nihil rejiciendum, si cum gratiarum actione sumatur: sanctificatur enim per sermonem Dei ac precationem. Oremus itaque Patrem nostrum cœlestem, sicut ipse præcepit: Pater noster, qui es in cœlis. &c.

Alia[3].

Quicquid appositum est, et quicquid apponetur, felix ac sacrum esse jubeat, qui sua benignitate pascit universa. In nomine Patris, et Filii, et Spiritus Sancti. Amen. Pater noster, qui es in cœlis. &c.

[2 In the Breviary is a form entitled *Benedictio mensæ*, which will serve to illustrate these Graces.]

[3 Precationes aliquot Erasmi, p. 66.]

Alia[1].

Exhilarator omnium, Christe, sine quo nihil vere suave est, nihil jucundum, benedic, quæso, cibo et potui servorum tuorum, quem ad alimoniam corporis hic nobis apposuisti. Et concede, ut iis tuis muneribus ad laudem tuam utamur, gratisque animis fruamur: ut, quemadmodum corpus nostrum cibis corporalibus tua singulari benignitate fovetur, ita vero mens nostra spirituali verbi tui nutrimento pascatur et exhilaretur. Per Christum Dominum nostrum. Amen.

Alia carmine reddita a Phil[ippo] Mel[ancthone.][2]

His epulis donisque tuis benedicito, Christe,
Ut foveant jussu corpora fessa tuo:
Non alit in fragili panis modo corpore vitam;
Sermo tuus vitæ tempora longa facit.

Alia.

Quæ nunc sumemus membris alimenta caducis,
Hæc, Deus, imperio sint benedicta tuo.

Alia.

O Deus, appositis apponendisque, precamur,
Et nobis placido numine dexter ades.

Gratiarum actiones a cibo.

Benedictus Deus in donis suis,
Et sanctus in omnibus operibus suis:
Adjutorium nostrum in nomine Domini,
Qui fecit cœlum et terram.

Oremus[3].

Benignissime Deus, qui nos pascis a juventute nostra, quique cibum præbes omni carni, reple, quæso, lætitia et gaudio corda nostra, ut affatim quod satis est habentes, tibi ex animo gratias agamus, abundemusque in omne opus bonum in Christo Jesu, Domino nostro. Amen.

[1 See the *Precationes Christianæ*, p. 289.]

[2 In usum suorum discipulorum. Opera, Vol. x. p. 493, Halis Saxonum, 1842.]

[3 This Grace is found both in St Chrysostom, as may be seen in note δ, and also in St Athanasius, Περὶ Παρθενίας, Opera, Tom. I. p. 1051, Parisiis, 1627.]

Alia.

Misericors Deus, qui alis nos indies ex largis donis tuis, idque ex gratia et benignitate tua, tibi benedictio, sapientia, et gratiarum actio, in omnem æternitatem. Amen.

Alia[4].

Omnipotens, æterne Deus, qui escam das timentibus te, quique esurientes bonis implere soles, divites autem dimittis inanes, gratias agimus tibi pro universis beneficiis tuis, qui vivis et regnas in secula seculorum. Amen.

Alia: ex Chrysost[omo.][5]

Gloria tibi, Domine, gloria tibi, Sancte, gloria tibi, Rex. Quoniam dedisti nobis escas, imple nos gaudio et lætitia in Spiritu Sancto, ut inveniamur in conspectu tuo acceptabiles, nec pudefiamus, quando reddes unicuique secundum opera sua. Amen.

Alia.

Omnes gentes laudent Dominum:
Omnes populi canant laudem Deo:

[4 This Grace is, apparently, out of St Athanasius, Ibid. pp. 1052, 3. Only the following sentence can be quoted:—*ἐλεήμων καὶ οἰκτίρμων ὁ Κύριος, τροφὴν ἔδωκε τοῖς φοβουμένοις αὐτόν.*]

[5 The third Grace before this may also be out of St Chrysostom's Homily on Matt. xvi. 24. Comment. in Nov. Test. Tom. I. p. 606. Paris. 1636. The whole passage is far too interesting not to be given entire:—*τοὺς τὰς ἐρήμους κατειληφότας μοναχοὺς ἐπαινῶ καὶ θαυμάζω, τῶν τε ἄλλων ἕνεκεν, καὶ διὰ ταύτην τὴν ῥῆσιν. ἐκεῖνοι γὰρ μετὰ τὸ ἀριστοποιήσασθαι, μᾶλλον δὲ μετὰ τὸ δεῖπνον· ἄριστον γὰρ οὐκ ἴσασί ποτε, καὶ γὰρ ἴσασιν, ὅτι πένθους ὁ παρὼν καιρὸς καὶ νηστείας· μετὰ τὸ δεῖπνον λέγοντές τινας εὐχαριστηρίους εἰς τὸν Θεὸν, καὶ ταύτης μέμνηνται τῆς φωνῆς· καὶ εἰ βούλεσθε καὶ αὐτῶν ἀκοῦσαι τὸν ὕμνον, ἵνα καὶ αὐτοὶ λέγητε συνεχῶς, πᾶσαν ὑμῖν ἀπαγγελῶ τὴν ᾠδὴν ἐκείνην τὴν ἱεράν. ἔχει τοίνυν τὰ ῥήματα αὐτῆς οὕτως· εὐλογητὸς ὁ Θεὸς ὁ τρέφων με ἐκ νεότητός μου, ὁ διδοὺς τροφὴν πάσῃ σαρκὶ, πλήρωσον χαρᾶς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν, ἵνα πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύωμεν εἰς πᾶν ἔργον ἀγαθὸν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ σοι δόξα, τιμὴ, κράτος σὺν ἁγίῳ πνεύματι εἰς τοὺς αἰῶνας, ἀμήν. δόξα σοι Κύριε· δόξα σοι ἅγιε· δόξα σοι βασιλεῦ, ὅτι ἔδωκας ἡμῖν βρώματα εἰς εὐφροσύνην. πλῆσον ἡμᾶς πνεύματος ἁγίου, ἵνα εὑρεθῶμεν ἐνώπιόν σου εὐαρεστοῦντες, καὶ μὴ αἰσχυνόμενοι, ὅτε ἀποδίδως ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ. πάντα μὲν οὖν ἄξιον θαυμάσαι τὸν ὕμνον τοῦτον· μάλιστα δὲ τουτὶ τὸ τέλος.*]

Quia multiplicata est super nos misericordia ejus,
Et veritas ipsius manet in æternum.

Oremus[1].

Gratias agimus tibi, Pater cœlestis, qui tua ineffabili potentia condidisti omnia, tua inscrutabili sapientia gubernas universa, tua inexhausta bonitate cuncta pascis ac vegetas: largire[2], quæsumus, filiis tuis animarum nostrarum salubre pabulum, nempe sacrosancti verbi tui salutarem gratiam, quo te et fide recta colamus, et pia etiam vita perpetuo glorificemus. Per Christum, Dominum nostrum. Amen.

Alia car. reddita.

Corpora qui solito satiasti nostra cibatu:
Qui satias toto quicquid in orbe manet:
Pasce tuo, Genitor, mortalia pectora verbo,
Nostraque cœlesti nectare corda riga:
Quo pariter membris, pariter quo mente, refectos
Usque tua liceat nos bonitate frui. Amen.

Alia.

Quod sumus utilibus dapibus potuque refecti,
Laus tibi pro donis sit, Deus alme, tuis.

Alia.

Gratia magna tibi, Pater, et Rex inclyte rerum,
Quod nobis larga das alimenta manu.
Sit Christo, sit pro tantis par gratia Sancto
Spiritui meritis muneribusque suis. Amen.

Gratiarum actiones a cibo semper concludantur hac precatiuncula.

Deus servet ecclesiam, regem vel reginam custodiat, consiliarios ejus regat, populum universum tueatur, et pacem nobis donet perpetuam. Amen.

[1 Precationes aliquot Erasmi, p. 66.]

[2 Erasmus has:—largire filiis tuis, ut aliquando tecum bibant in regno tuo nectar illud immortalitatis, quod promisisti ac præparasti vere diligentibus te. Per Jesum Christum. Amen.]

Capita quædam Christianæ religionis. &c. versibus comprehensa.

* Oratio Dominica. G. Aem[ylii.][3]

Summe Parens, qui tecta tenes sublimia cœli,
Effice, divinum quo sanctificetur in omni
Orbe tuum nomen, velut est super omnia sanctum.
Adveniant hominum generi cœlestia regna.
In terris etiam fiat tua sola voluntas,
Angelici tanquam parent ad jussa ministri.
Hinc panem vitæ miseris largire, precamur,
Quotidie. Tum nostra pius peccata remittas,
Debita nos aliis ceu cuncta remittimus ipsi.
Nec, Pater, induci miseros patiaris ab hoste,
Vexat ubi nostras curis tentatio mentes:
Sed nos fida malo tua dextera liberet omni,
Ut lætis animis cœlestia regna petamus.

Symbolum Apostolorum. Adami Siberi[4].

Credo in Deum Patrem, creavit omnia
Qui præpotens verbo suo e nihilo, tuens
Et nunc regit tellurem, aquas, et æthera.
Et Filium credo unicum Dei Patris
In Christum Iësum, Dominus omnium sacri
Conceptus est qui Spiritus de numine,
Homo[5] editus, Mariæque partu virginis;
Pilato Judæam regente Pontio,
Pendens latrones inter, affectus cruce:

[3] Georgius Æmylius was an eminent German divine of Mansfelt, and the author of many pious works. Douce frequently mentions him, as the writer of Latin verses published with the Dance of Death in the middle of the sixteenth century.—Oratio Dominica cum duobus Psalmis, omnia elegiaco carmine, impressa Francofordiæ apud Egenolph. Gesneri Bibliotheca, p. 264.]

[4] Adami Siberi [Chemnicensis—of Chemnitz in Misnia] Poematum sacrorum Libri XVI. Basileæ, M.D.LVI. p. 394.]

[5] Homoque Maria natus est ex virgine. Ibid.]

Qui mortuus, sepultus est: ad inferos
Descendit, inque lucis oras tertia
Rediit die: ad[1] cœlumque conscendit, sedet
Ad dexteram Patris Dei, venturus est
Et inde vivos judicare et mortuos.
In Spiritum Sanctum Dei credo, Deum
Cum Patre verum, Filioque: catholicam
Ecclesiam credo: piis communia:
Remissionemque veniamque criminum:
Et carnis excitationem a mortuis:
Vitamque seclis quæ manebit omnibus.

Decem mandata. Joh. Park[hursti.][2]

Unum agnosce Deum, colas et unum.
Ne fingas statuas, nec has adores.
Nomen ne Domini tui prophanes.
Sacratus tibi septimus dies sit.
Cultu prosequitor pio parentes.
Occidas hominem caveto quenquam.
Castum ne alterius cubile fœdes.
Non furtum facies: doli facessant.
Nulli falsus eris, vaferve testis.
Vicinique tui nihil cupiscas.

Eadem breviss. compendio comprehensa.

Unum crede Deum, nec jures vana per ipsum.
Sabbata sanctifices, habeas in honore parentes.
Non sis occisor, fur, mœchus, testis iniquus.
Alterius nuptam, rem nec cupias alienam.

De sacro Baptismo. Joh. Saurom[ani.][3]

Christus ad æthereas cum vellet scandere sedes,
Dixit discipulis talia verba suis:

[1] cœlumque conscendit, sedet
Ad dextram ubi Patris Dei. Ibid.]

[2] Parkhursti Ludicra, p. 5. See p. 238, note 1. The full title:—Decem Præcepta decem versibus comprehensa. Exod. 20. Scripsi in gratiam D. Joannis Wolphii, Tiguri, in exilio.]

[3] Joannes Sauromanus, Silesius, Symbolum Apostolicum, Orationem Dominicam, Decalogum, &c. carmine reddidit, Lipsiæ impressa. Gesneri Bibliotheca, p. 494.]

Ite per extremas, O vos mea viscera, gentes,
Cunctos doctrinam rite docete meam.
Inque Patris, Natique et Flatus nomine Sancti,
Mortales undis sponte lavate sacris.
Nam qui crediderit, lotusque erit amne salubri,
Hunc bona perpetuo vita salusque beant.
Qui sine salvifica fuerit pietate fideque,
Hunc bona destituet vita, salusque simul.

De cœna Domini. A[ndreæ] Ellin[geri.][4]

Nocte qua Christus rabidis Apellis
Traditur, Judæ reprobi per artem;
Innocens, diram subiturus alta
Sub cruce mortem,

Accipit panem, manibusque frangit,
Gratias summoque refert Parenti,
Quem piæ turbæ dat apostolorum
Talia dicens:

Hunc cibum fratres comedatis; iste
Est meum corpus, propera necandum
Morte, quam semper memores referte
Hac dape sumpta.

Jamque cœnatis calicem repletum
Porrigit vino, referensque grates
Singulis præbet, simul ora tali
Voce resolvit:

Hunc sibi sumant reverenter omnes;
Sanguis est vere meus iste potus,
Qui profundetur, sua quo remittat
Crimina mundo.

Hunc fide recta quoties bibetis,
Ut decet, vestri memores magistri,
Illius mortem memorate prompto
Ore sacratam.

[4 Andreas Ellingerus in Thuringia natus est Orlamundæ. Philosophus, Poeta, et Medicus excellens. Ejusdem Hymnorum Ecclesiasticorum Libri III. Frehari Theatrum virorum Eruditorum, p. 1279.]

Hymnus Matut. Ant. Fla[minii.][1]

Jam noctis umbras lucifer,
Almæ diei nuncius,
Terra poloque dimovet:
Simulque nos cubilibus
Monet relictis, pectore
Preces ab imo fundere
Ad templa summa cœlitum.
Oremus ergo supplices
Fontem perennem luminum,
Ut, sicut omnes aëris
Illustrat oras, vivido
Sic nostra corda repleat
Fulgore Sancti Spiritus,
Qui nos per hæc contagia,
Puros ab omni crimine,
Traducat ad cœlestium
Sedes beatas: illius
Nutu gerantur omnia.
Cibumque sive sumimus,
Seu quid negotii foris
Tractamus, aut domi, intima
Seu mente quid revolvimus,
Id omne semper gloriam
Spectet beati numinis.
Rector supreme cœlitum,
Quæ mente tota poscimus,
Hæc omnibus concedito,
Qui corde puro te colunt,
Et unicum Natum tuum,
Cum sempiterno Spiritu.

Hymnus Pœnitent. Ant. Fl[aminii.][2]

Jesu benigne, fervidas
Precationes et mea

[1 M. Antonii Flaminii de rebus divinis Carmina ad Margaritam Henrici Gallorum regis sororem. Lutetiæ, M.D.L.]

[2 The original title:—Opem Christi in magna animi ægritudine constitutus implorat.]

Ne, quæso, vota despice.
Ut terra solis ignibus
Hiulca; sic animus meus
Afflictus, æger, aridus,
Dulcissimum rorem tuum
Expectat. O salus mea,
Refrigera mentem meam:
Metus, dolores, lachrymas
Muta perenni gaudio:
Ut hæ querelæ flebiles
Mutentur in laudes tuas,
Et vox agendis gratiis
Noctes diesque personet.
Ne, quæso, more judicis,
Quid egerim, quid dixerim,
Quid cogitarim, pondera:
Peccata sed mea omnia
Tuo cruore deleas.
Me vulnerum sanet dolor
Tuorum: amara mors tua
Cordi meo dulcedinem
Instillet, ut meam crucem
Et fortis et libens feram.

Dei beneficia prædicantis. Ant. Flam[inii.][3]

Jesu beate, numinis
Æterna proles maximi,
Quibus tuam *clementiam*
Efferre possim *laudibus*?
Tu, pulchra *linquens sidera*
Formata dextera *tua*,
Mortale corpus induis,
Ut ipse, terram deserens,
Suprema cœli culmina
Conscendam. Acerba vulnera
Crucisque dira sustines
Tormenta, ut ipse, callidi
Serpentis ore saucius,

[3] The original title:—Prædicat beneficia a Christo in se et ceteros mortales collata.]

Mortisque certus, gaudeam,
Vita potitus cœlitum,
Tuoque factus munere
Tuus cohæres. Fac, precor,
Jesu benigne, cogitem
Hæc semper, ut semper tibi,
Summoque Patri, gratias
Agam, pieque vos colam,
Totaque mente diligam.

Pro felici in literis successu. G. Fabricii[1].

Omnis in humanis vana est sapientia rebus,
Quæ non a summi mente profecta Dei:
Omniaque, ut noris, magnum miranda per orbem,
Absque Dei prosunt cognitione nihil.
In studiis primus labor est cognoscere Christum,
Muneris officium tum meminisse sui.
Accende æthereo puerilem numine mentem,
Mi Deus, ut flagrans ardeat igne tuo,
Sedulaque in cursu studiorum pergat honesto,
Nec lassis retro perfida tendat equis:
Ad res ut sese majores præparet olim,
Si quando meritam patria poscet opem.
Templa pii rectoris egent, respublica docti:
Da claros studiis et pietate viros.
Me quoque in hoc numero, tua qui benefacta fatentur,
Quique pie vivunt, mi Deus, esse velis.

Hymnus Meridianus. Ant. Flam[inii.]

Jam sol citato sidere
Suprema cœli culmina
Percurrit; alma fervidis
Tellus calescit ignibus:
At tu beato lumine
Accende corda frigida,
Pater benigne, et omnibus
Tantos piorum sensibus

[1 Georgius Fabricius Chemnicensis ex Misnia Germanus carmine varia scripsit. Gesneri Bibliotheca, p. 267.]

Ignes amoris excita,
Ut quicquid orbis continet,
Præ te sit illis sordidum,
Nec ulla vis hunc fervidum
Amoris æstum temperet;
Sed usque crescens omnia
Convexa cœli transvolet,
Summoque Patri vinculo
Nos jungat insolubili.
Has nos ab imo pectore
Precationes mittimus
Tuas ad aures, maxime
Terræ polique Conditor:
Tu vota nostra numine
Dextro secunda, idque ad tuam
Concede nobis gloriam.

Precatio cubitum euntis. Ant. Flam[inii.]

Jam vesper ortus incipit
Diem tenebris condere:
At nos Parentem luminis
Sancti precemur, ne sinat
Noctem suorum mentibus
Caliginosam irrepere.
Seu dulcis alma recreat
Sopor quiete, languida
Seu liquit ille lumina,
Nunquam recedat a piis
Lux sempiterna cordibus:
Ut semper indies magis
Magisque detur maximi
Benignitatem numinis
Videre mente lucida,
Et hinc amoris optimi
Ardere semper ignibus.
Supreme cœlitum Pater,
Votis tuorum supplicum
Aures benignas admove:
Ut sensa cordis omnia
Et dicta factaque ad tuam
Sic dirigamus gloriam.

Meditatio cubitum euntis. G. Fabri[cii.]

Ut modo ponuntur languentia corpora somno,
Sic olim luteum morte jacebit opus.
Effice, dum venias Judex, ut, Christe, quiescant,
Spiritus in cœlo, relliquiæ in tumulo.

Hymnus ad Jesum Servatorem[1]. Antonii Flaminii.

Te, sancte Jesu, mens mea,
Amoris icta vulnere,
Suspirat. O salus mea,
Me solve tandem vinculis
Istis, ut evolem tuam
Beatus ad præsentiam:
Fac interim magis magis
Amore totus ardeam:
Ut pura mens a corporis
Contagione amplexibus
Evadat aptior tuis.
Tu spes, voluptas, unicum
Cordis mei sis gaudium.
Benigne Jesu, da, precor,
Humana cuncta spernere
Te propter, omnia fac mihi
Te propter unum sordeant:
Seu pulcher oras ætheris
Sol lustrat almo lumine;
Seu nox benigno languida
Rigat sopore corpora,
Domi forisque mens mea
Te quærat, invocet, canat,
Solumque felix in tuo
Dulci acquiescat numine.

Pro pia vita[2]. Antonii Flaminii.

Tutela præsens omnium,
Qui mente pura te colunt,

[1] This Hymn has for its title,—Exprimit ardorem amoris sui erga Christum.]

[2] The original title:—Orat, ut Christi benignitate sibi liceat pie sancteque vitam agere.]

Da, quæso, nil ut cogitem,
Agam, loquar, quod numini
Tuo placere non queat:
Comis, benignus, in bonos
Malosque sim; ne degener
Sim natus optimi Patris,
Qui solis almo lumine
Illustrat omnes, omnibus
Potum cibumque sufficit.
Legum tuarum per vias
Me continenter dirige:
Bonique quicquid egero,
Id esse totum muneris
Tui, sciamque et prædicem.
Seu febris artus pascitur,
Seu miles urit impius
Domum paternam, dicere
Laudes tibi ne desinam:
Sed cuncta numinis tui
Nutu regi nil ambigens,
Vivam quietus. Filios
Dei secunda et aspera
Juvent oportet: gloriam
Tuam, Patrisque maximi,
Meæ saluti præferam.
Nec ulla res optatior
Queat mihi contingere,
Quam contumelias pati
Te propter. Ipsa carior
Sit luce mors: ut corpore
Exutus ad tui volem
Regni beata gaudia.

Pro Pace. Joh. Stigelii[3].

Da, Deus, lætæ bona sancta pacis,
Quæ vacet vitæ studiis honestæ,
Debito semper tibi quæ timore
Serviat uni.

[3 Joannis Stigelii Gotthani poetæ celeberrimi [Deliciæ poetarum Germanorum—Melicorum alitum sine controversia amænissimus] carmina quædam extant. Floret Jenæ anno 1554. Gesneri Bibliotheca, p. 499.]

Pace fœcundæ nutriuntur artes,
Et vigent urbes *populique leges*,
Omnis et virtus *pietasque vero*
Claret honore.

Ast ubi Mars *est, ibi nil honesti:*
Sed jacent *leges, silet inter arma*,
Quicquid est sanctum, pietas, et omnis
Languet honestas.

Ad Deum Patrem. Joh. Cellarii[1].

Dona[2] tui serva nobis, Deus optime, verbi
Turcarum contra Pontificumque minas;
Qui tecum cupiunt regnantem in secula Christum
Deturbare tuo vique doloque throno.

Ad Deum Filium. Ejusdem.

Tu[3] quoque, quem Dominum dominorum agnoscimus unum,
Hic cupias vires, Christe, probare tuas:
Et cœtum defende tuum, defensus ut ille
Grata tibi æterna carmina laude canat.

Ad Deum Spiritum S. Ejusd.

Necnon[4], vere Deus, paracleteque Spiritus, adsis,
Da populo unanimi vivere corde tuo:

[1 Joannis Cellarii Landavi theologi judicium de Martino Luthero scriptum anno 1520. Gesneri Bibliotheca, p. 420. Perhaps the Cellarius meant may rather be the one mentioned in the Original Letters, pp. 420, 723.]

[2 Appended to the Old Version of the Psalms used to be printed certain verses by Robert Wisedome, in which he translated Cellarius' Latin.

Preserve us, Lord, by thy dear word,
from Turk and Pope defend us, Lord;
Which both would thrust out of his throne
our Lord Jesus Christ, thy dear Son.]

Lord Jesus Christ, shew forth thy might,
that thou art Lord of lords by right:
Thy poor afflicted flock defend,
that we may praise thee without end.]

God Holy Ghost, our comforter,
be our patron, help, and succour:

Et nos extremo serva in discrimine; tu nos
E media in vitam ducere morte velis.

Pia admonitio ad pueros. Nic. Borbonii[5].

In primis, pueri, Christum discamus amare:
Hic fons est, a quo vita salusque fluit.
Displiceat nobis scelus omne, superbia, livor,
Torpor, mollities, ira, cupido, gula.
Cordibus in nostris Dominum pingamus Iësum;
Primus hic est nobis conciliandus amor.
Obsecro vos, pueri, vivamus crimine puri:
Non amat impuros Virginis ille Puer.
Christo nulla potest melior doctrina parari,
Debet ad hunc acies tendere nostra scopum.
Christum laudemus semper, semperque precemur,
In Stygios casses ne cadat ægra caro:
Ne post hanc miseram, et pejorem carcere, vitam
Demur Tartareis præda voranda rogis.

Studiorum omnium scopus.

Omnium in hoc uno versatur summa laborum,
Cœlestem toto corde timere Patrem.

Cursus vitæ Domini nostri Jesu Christi a Joh. Park[hursto,] episcopo Nordovicensi, descriptus[6].

Adventus Christi in carnem.

Absque viro facta est fœcunda Deipara, Natum
Pneumatis afflatu concipit ipsa suum.

Give us one mind, and perfect peace,
all gifts of grace in us increase.
Thou living God in persons three,
thy name be praised in unity:
In all our need so us defend,
that we may praise thee world without end.]

[5] Nicolai Borbonii Vandoperani Lingonensis Nugarum Libri Octo. Lugduni. 1538, p. 125. The original title:—Ad pueros condiscipulos suos. Borbonius was a great friend of Holbein. See Douce's Dance of Death, p. 243.]

[6] Parkhursti Ludicra, pp. 2—5. Cursus vitæ D. nostri et Servatoris Jesu Christi. Rogatus a D. Hieronymo Zanchio hæc scripsi Tiguri, 1557. This would almost seem to have been written in imitation of one part of

Nativitas.

Purus homo ex pura Messias virgine natus,
Cui præsepe thorus, regia cui stabulum.
Ah pudeat miseros, pudeat, totus quibus orbis
Vix satis est: Domini cernite pauperiem.

Circumcisio.

Inditur, abscissa Pueri cute, nomen Iësu:
Scilicet ille salus nostraque justitia est.

Epiphania.

Munera grata ferunt longa regione profecti:
Monstrat eis certam stella corusca viam.

Disputatio cum doctoribus.

Disputat in templo bis senos circiter annos
Natus, grandævos multa rogatque patres.
Obstupuere omnes, juvenesque senesque verendi,
Tantam mirantes in puero sophiam.

Baptismus.

Abluitur sacra Christus ter maximus unda:
Fratribus exemplum præbuit ille suis.
Vox audita Patris cœlo delapsa sereno,
Quo sum placatus, Filius ecce meus.

Tentatio.

Hostis ter Christum petit, et ter vincitur hostis:
Nobis victor adest, victus obesse nequit.

Doctrina.

Semen per varias sanctum disseminat urbes:
Munus discipulis mandat idemque suis.

Miracula.

Omne genus morbos curat: dat lumina cæcis,
Recto claudipedes et facit ire gradu.
Quæ male divexant miserorum corpora, mentes,
Verbo dæmoniis imperat, atque fugat.

the *Utriusque Testamenti Diptycon* of Aurelius Prudentius. Opera, pp. 637—646. Paris. 1842.]

Ingressus Hierosolymam.

Ingressus Solymas pigram conscendit asellam:
Martius huic Regi nullus erat sonipes.
Tanto turba Duci rudis omnia fausta precatur:
Vestibus et ramis undique strata via est.

Lotio pedum.

Vilia mendico præstemus munera fratri:
Hoc tua nos docuit lotio, Christe, pedum.

Passio et mors.

Plurima perpessus vitam cum sanguine fundit,
Ut purget, vitæ restituatque, suos.

Resurrectio.

Devictis Satana, peccato, et morte, resurgit:
Hostes sub vasta non tenuêre petra.

Ascensio.

Astra petit Christus, nos astra petemus et ipsi:
Christus eo nobis namque reclusit iter.

Spiritus Sancti missio.

Spiritus e rutilo Sanctus delapsus Olympo
Roborat infirmos, vera docetque pios.
Mox linguis loquitur variis (mirabile dictu)
Sacra cohors: merito cetera turba stupet.

Judicium extremum.

Adveniet Christus supremo tempore Judex,
Qui mediator erat, quique redemptor erat.
Omnes sistemur tunc illius ante tribunal:
Digna feret factis præmia quisque suis.
Justi cum Christo regnabunt tempus in omne:
Tartara nigra petent tempus in omne mali.

Decem plagæ Ægypti. Exod. 7. 8. 9. 10. et 11.[1] J. Park[hursti.]

Primum sanguinei latices, post rana coaxans,
Tum ciniphes, muscæ, deinde lues pecorum.

[1] Expectent etiam certo suas plagas, quicunque verbo Dei adversantur, et pios crudeliter adfligunt. Parkhursti Ludicra, p. 170.]

Ulcera, grando, locusta vorax, spissæque tenebræ,
Mors primogenitum finiit atque plagas.

Modi quibus Christus se nobis exhibet.

Se, nascens, dedit [in] socium:
Convescens, in edulium:
Se, moriens, in pretium:
Se, regnans, dat in præmium.

De vita beata. Joh. Stigelii.

Vitam quæ faciunt beatiorem,
Hæc sunt, credito, care Christiane:
Delicti agnitio, pavorque cordis,
Erroris dolor, alta pœnitudo,
Sola et salvificæ fides salutis.
Nam quicunque fide labante nusquam
Apprendit penitus, quod ipse Christus
Humanam induerit Deus figuram,
Et nobis, miserisque perditisque,
Morti supplicioque destinatis,
Æternam reparaverit salutem;
Exercetque fidem, piosque fructus
Adfert in medium, suæque vitæ
Invitat pietate molliores:
Ille inter meruit beatiores
Heroas statui, fruique cœlo.

In eandem sententiam. G. Fabricii[1].

Summam quæ doceant salutis, hæc sunt,
Cunctis mente tenenda Christianis:
Veri cognitio Dei, suique,
Nostri debita proximique cura,
Cor mundum, moderata lingua, castum
Os cum lumine, dextra liberalis,
Contenta exiguo, suoque, vita,
Incorrupta fides, amorque constans,

[1 This is the former portion of an Ode, whose title is,—De vera Christianorum felicitate, et ut eam consequamur, precatio. See Georgii Fabricii Chemnicensis Odarum Libri tres. Basileæ, M.D.LII. p. 52.]

Mens non ebria rebus in secundis,
Nec depressa metu gravi malorum;
Sed quam spes bona servat, inque rebus
In Christum facit omnibus tueri.

In Morbo[2]. Ant. Flaminii.

Jam quinta lunæ cornua
Se luce complent; horrida
Cum febre membra tabida
Depascor, ossa frigore
Tremor furente concutit:
Dein æstus acer intimas
Urit medullas, ut faces
Absumit ignis aridas.
Jam corpus amisi, mei
Vix umbra jam superat levis.
Ut flos, gravatus imbribus,
Caput tenellum dejicit;
Sic mens misella, perdita,
Cedit malorum ponderi.
Jesu benigne, respice
Meos labores; dextera
Tua cadentem subleva.
Non illud ipse jam precor,
Meo recedat corpore
Hæc pestis: unum id omnibus
Votis requiro et obsecro,
Ut robur et constantiam
Mihi ministres. Languidos
Artus, medullas, omnia
Hic ignis ossa devoret;
Dum mens refecta, vivida,
Tuoque fortis Spiritu,
Resistat, et semper tibi
Jucunda laudes concinat.
Jesus benignus, optimus,
Horrenda passus vulnera,
Dolentibus succurrere

[2] The original title:—Christum invocat magnitudine morbi [molesto quartanæ morbo] se opprimi sentiens.]

Est promptus: ægrimoniam,
Metus, querelas, abjice
Fidenter, O anima mea:
Quiesce, nomen invoca
Dulcissimum Regis tui.
Est ille munitissima
Arx invocantibus eum.

De Morte. Joh. Parkh[ursti.][1]

Certius incerta nihil est mortalibus ipsa
Morte, sed hanc nemo vult metuisse tamen.

Pro beato vitæ exitu. An. Flam[inii.][2]

Rector beate cœlitum,
Qui sic amas mortalium
Salutem, ut almi Filii
Cruore sancto laveris
Peccata eorum: suscipe
Servi precantis spiritum,
Qui, fretus unica tua
Benignitate, languidos
Artus libenter deserit,
Ut alta cœli sidera
Petens fruatur, optime
Pater, tua præsentia,
Et sempiterno gaudio.

De carnis nostræ resurrectione. Aur. Prudentius[3].

Nosco meum in Christo corpus consurgere: quid me
Desperare jubes? veniam, quibus ille revenit
Calcata de morte viis: quod credimus, hoc est:
Et totus veniam; nec enim minor, aut alius quam
Nunc sum, restituar: vultus, vigor, et color, idem,
Qui modo vivit, erit; nec me vel dente vel ungue
Fraudatum revomet patefacti fossa sepulchri.
Qui jubet ut redeam, non reddet debile quicquam:

[1] Parkhursti Ludicra, p. 55.]

[2] The original title:—Commendat animum suum Deo, magnitudine morbi in extremum vitæ periculum adductus.]

[3] The original title:—De resurrectione carnis humanæ. Aurelii Prudentii Apotheosis, p. 502, Paris. 1842.]

Nam si debilitas redit, instauratio non est.
Quod casus rapuit, quod morbus, quod dolor hausit,
Quod truncavit edax senium populante veterno,
Omne revertenti reparata in membra redibit.
Debet enim mors victa fidem, ne fraude sepulchri
Reddat curtum aliquid: quamvis jam curta vorarit
Corpora, debilitas tamen, et violentia morbi,
Virtus mortis erat: reddet, quod particulatim
Sorbuerat, quocunque modo, ne mortuus omnis
Non redeat, si quid pleno de corpore desit.
Pellite corde metum, mea membra, et credite vosmet
Cum Christo reditura Deo: nam vos gerit ille,
Et secum revocat: morbos ridete minaces,
Inflictos casus contemnite, et atra sepulchra
Despuite; exsurgens quo Christus provocat, ite.

FINIS.

Preces[4].

Ex Psalmo .I.

Aufer a nobis, Deus Optime Maxime, prava consilia, secundum hoc, peccata: vitam improbam atque flagitiosam ne sinas nos incurrere: demumque a contemptione pietatis, et risu virtutum, procul animos nostros removeas. Et loco istarum pestium largire, ut in lege tua et sacris literis perpetuo meditemur: quo non instar impiorum ab omni vento affectionum et doctrinarum, ut levis pulvisculus, et inanes quisquiliæ, circumferamur; sed potius, veluti arbores juxta rivos aquarum sitæ, vita Spiritus et fide donati bona quoque opera

[4 These *Preces Sacræ* do not appear before 1573: they come from a work with the following title:—Preces Sacræ ex Psalmis Davidis desumptæ per D. Petrum Martyrem Vermilium Florentinum, Sacrarum literarum in schola Tigurina professorem. Tiguri *excudebat Christophorus Froschouerus, Anno* M.D.LXIIII. Josiah Simler tells us in his preface, that in 1563, the year after Martyr's death, he was searching his master's library for the smallest scrap of his writing, and found them:—Incidi forte in chartas quasdam abiectas et dissipatas, in quibus preces quædam sacræ manu ipsius conscriptæ erant. Charles Glemham published an English translation of these *Preces* in 1569. Herbert's Ames, p. 701.]

exterius fructificemus, atque ad laudem gloriamque tui nominis, et nostræ salutis cumulum, prospere cedat, quicquid agimus. Tandemque in judicii tui examine, cum impii jam ceciderint, nos pro tua misericordia et stemus, et absolvamur. Per Jesum Christum, Dominum nostrum. Amen.

Ex Psalmo .II.

Hoc[1] tempore sentimus, Deus Optime Maxime, non solum Antichristum, sed omnem vim et potentiam mundi, adversum te conspirasse et Christum tuum: ut, qui putent evangelium et ecclesiæ instaurationem esse vincula intolerabilia et jugum durissimum, idcirco annitantur omnibus rationibus, ut fidelium societates disrumpant, et omnem abjiciant disciplinam. Verum cum tu in cœlis resideas, nilque te lateat, quid diabolus aut carnis impietas moliatur, derideas eorum consilia inania, et cassa reddas eorum incepta, ac illos vicissim ludibrio et subsannationi ponas electis tuis. Fac, ut ipsi te iratum sentiant, ac furore indignationis tuæ demum exterreantur, ita ut ecclesiam tuam delere non valeant: cui tu præfecisti Christum Jesum, unicum Servatorem nostrum, ut in ipsa verbo et Spiritu suo invicte et potentissime regnet. Quare nobis, licet indignis ac desertoribus filiis tuis, tantum largiri digneris fidei atque constantiæ, ut illum unicum Regem nostrum et habeamus, et identidem confiteamur, nosque illius gentem, populum, ac hæreditatem, esse minime dubitemus: id probe scientes, quod tanta vi præditus sit atque potentia, ut imperio plusquam ferreo, quos velit, terreat, utque figulinas testas imminuat. Idcirco reges terræ, O Deus, ad te convertas, ut sapiant, ut Filium tuum vere agnoscant, amplectantur, et osculentur, ne, ira ejus succensa, illico pereant; atque eos, qui tuæ fidei se prorsus commiserunt, [in] æternum, quando visum fuerit, beatos reddas. Per Christum Dominum nostrum. Amen.

[1 One portion of Simler's preface will illustrate this and the other Prayers: Illo tempore, quo et concilium Tridenti inchoatum fuit, et religionis causa graue et intestinum bellum in Germania exortum est, Martyr has preces finitis lectionibus in schola Argentinensi publice habuit: jure nunc in publicum eduntur hoc tempore, quo ardentibus precibus Deus orandus est, ne finito nunc concilio Tridentino simile aliquod incendium denuo oriatur.]

Ex Psalmo .III.

Supra modum auctæ sunt copiæ, Deus Optime Maxime, illorum, qui adoriuntur ecclesiam tuam: complures eam jam infestare audent, et in ipsam crudeliter insurgunt, non sane alio freti consilio, nisi quod apud se statuunt, non esse abs te salutem nobis amplius sperandam; quasi tu omnino populum tuum deserueris, ac omni præsidio et defensione exarmaveris. Non profecto inficiamur, dum peccata quibus te offendimus intuemur, esse commeritos, ut auxilio tuo destituti ludibrio, contumeliis, et injuriis, hostium tui nominis exponamur. Sed nihilominus pro fide, quæ in nobis tua misericordia superest, audemus te accedere, et precamur, quo in his adversariorum exprobrationibus tantum Spiritus et constantiæ digneris nobis suppeditare, ut te unicum præsidium, decus, et vindicem, fore populo tuo non dubitemus: qua fiducia confirmati, si tuum auxilium invocationibus imploraverimus, e tuo cœlesti habitaculo nobis procul dubio annues. Dum sumus hac tua protectione securi, tantum aberit pavor, etiamsi complures hostium myriades nos obsideant, ut solito more somnum capiamus, et expergiscamur, dum tibi uni fortiter innitimur. Itaque juxta conceptam hanc fiduciam, O Deus, exsurgas, atque, ut consuevisti, eorum, qui adversum te se efferunt, dentes confringas, ne pro libidine ecclesiam tuam dilacerare valeant; ostendasque tuam esse salutem, atque tua bonitate posse adhuc his extremis casibus juvari populum tuum. Per Jesum Christum, Dominum nostrum. Amen.

Ex Psalmo .LI.

Misericordiam tuam, Deus Optime Maxime, conjunctis precibus imploramus, quo mundemur, lavemur, et abstergamur ab iniquitate, sceleribus, et flagitiis nostris. Agnoscimus ac fatemur, ut coram te hactenus prave egerimus; sed nostra peccata nunquam valebunt te injustum aut parum fidelem reddere. Nos quidem probe intelligimus, quod haud meremur, ut præstes illustres et amplissimas promissiones nobis factas; verum hic opus, ut tua succurrat fides atque constantia. Vides, ut corrupti et vitiati a partu edamur in lucem, qui antea in ipsis iniquitatibus concepti fuimus. Expurges itaque animos nostros, et illos candore tibi accepto digneris ornare. Da cor

purum, spiritum rectum, sanctum, et ultroneum, quo abs te non projiciamur ut impii, sed vera gaudia et solidam lætitiam recuperemus. Si nos a peccatis, quæ nos capitis, æternæ mortis, arcessunt, liberaris, solventur alacriter labia nostra ad te laudandum. Largire, precamur, ut sacrificio, quo unice delectaris, confracti spiritus, dejecti et attriti cordis, te accedamus: ibi et præsentes calamitates lenientur, et ibi non erunt ingratæ laudes, quibus te celebrabimus. Declares erga Zion, id est, ecclesiam, benevolentiam tuam: vides in quantis versetur periculis: foris et intus premitur: eam quæsumus ut non solum eripias ab hostibus externis, sed etiam reformes atque instaures, quo non adeo te sponso habeatur indigna. Per Jesum Christum, Dominum nostrum. Amen.

Ex eodem.

Agnoscimus, omnipotens Deus, quam perniciosa labe peccatorum animos nostros contaminaverimus: quod nobis cum molestissimum sit, et vehementer doleat, neque possimus nostris viribus, aut ullo genere bonorum operum, contractas maculas eluere; hoc unicum suffugium relictum est, ut te, misericordiæ fontem, accedamus, quo, nostrum misertus, culpas abstergas, iniquitates abluas, peccata deleas, et vitia repurges, quibus et a conceptu et a partu sumus obnoxii. Etenim si maleficia et scelera, quibus oneramur, liberaliter condonaveris, tum sane verax, fidelis, et maxime constans in tuis promissis apparebis. Aspergere nos digneris unigeniti Filii tui sanguine, quo uno possunt et animus et corpus ad salutarem lætitiam reformari. Cor novum in visceribus nostris creari cupimus, et donari heroico spiritu, quo haud coacti, sed ultro ac summe volentes, offeramus tibi sacrificium afflicti et prostrati spiritus, quod tu nunquam despicere consuevisti; demumque sic puri et expiati favore ac tua misericordia, semper tibi sacrificia laudis offeramus. Per eundem Jesum Christum, Dominum nostrum. Amen.

FINIS.

Regna et Regiones, quæ sunt juris et imperii Elizabethæ, Reginæ Angliæ. 1573.

Anglia.
Francia.
Hibernia.

Idioma[1].

Insulæ habitatæ.	Islands inhabited.
Vecta vel Vectis.	Wight.
Mona.	Man.
Angleseya, vel Angliæ maris.	Anglesey.
Sheppeya.	Sheppey.
Insula sacra.	Holy Island.
Farneya.	Farney.
Silleya.	Silley.
Jerseya.	Jersey.
Gerneseya.	Gernesey.
Sarca.	Sark.
Alderneya.	Alderney.

Comitatus, seu Provinciæ, Angliæ .xxxix.

Cantium.	Kent.
Southsexia, seu Australis Saxia.	Southsax.
Surra, seu Austrinæ regionis.	Surrey, or Suthreik.
Southamtonia, vel Australis hami vil.	Southam-ton, or town.
Bercheria, seu montuosi comitatus.	Barkshire, or Berghshire.
Wiltceria, seu sylvestris, vel deserti, comitatus.	Willshire, or Wiltshire.
Dorcestria, quasi de aure castrum.	Dorchester.
Somersetus.	Somerset.
Devonia.	Devon vel Daanshire.

[1 The edition of 1564 has no English, and in other respects here varies from that of 1573, being also not so full. It was thought right, therefore, to print from the later copy.]

Cornubia, seu Coryni habitatio, a Saxonibus dicta Corin Walsh, nunc	Cornwall.
Essexia, vel Orientalium Saxonum.	Essex, as it were East Sax.
Middlesexia, quasi mediorum Saxonum.	Middle-sex, or sax.
Hertfordia.	Hertford.
Southfolcia, quasi Australium gentium.	South-folk.
Northfolcia, quasi Borealium gentium.	North-folk.
Cantabrigia.	Cambridge.
Bedfordia.	Bedford.
Huntingtonia, quasi venatrix villa.	Huntington, or Huntingtown.
Buckinghamia.	Buckingham.
Oxonium, anglice, quasi boum vadum.	Oxenford.
Northamtonia, quasi Septentrionalis hami villa.	North-ham-ton, or North-ham-town.
Rutlandia, quasi rubens terra.	Rutland.
Leycestria.	Leycetter.
Nottinghamia.	Nottingham.
Warwicum.	Warwick.
Lincolnia.	Lincoln.
Glocestria.	Glocetter.
Herefordia.	Hereford.
Wigornia.	Worcetter.
Salopia.	Shropshire.
Staffordia.	Stafford.
Cestria, qua voce Saxones sunt usi pro castello, vel castro Cestriæ comitatus.	Chester-shire, or Cheshire.
Derbia.	Derby.

Eboracum.	York.
Lancastria.	Lancaster, or Lancashire.
Cumbria.	Cumberland.
Westmerlandia, quasi Occidentalis maris terra.	Westmerland.
Dunelmia.	Durham.
Northumbria, quia est a Septentrione Humbræ fluminis.	Northumberland.

Comitatus, seu Provinciæ, Walliæ .xi. et Insula Angleseyæ supradicta.

Brecnoca.	Brecknock.
Glamorgana.	Glamorgan.
Radnora.	Radnor.
Carmarthena.	Carmarthen.
Penbrocâ.	Penbrook.
Cardigana.	Cardigan.
Denbigha.	Denbigh.
Monsgomiria.	Mountgomery.
Flinta.	Flint.
Carnarvana.	Carnarvan.
Angleseya.	Anglesey.
Mons-motha[1].	Monmouth.

Qui principatus Walliæ (una cum ducatu Cornubiæ, et comitatu Cestriæ) est assignatus principi, hæredi apparenti, dum supremus progenitor vivit.

Wallia a Britannis dicitur Cambria, a nomine Cambri, filii Bruti, qui, per invasionem Saxonum in illa parte Angliæ refugio congregati, a Saxonibus dicti fuerunt Walsh: sic Germanus appellat omnes advenas et peregrinas nationes, tam Italos, quam Gallos et Hispanos.

Civitates Angliæ et Walliæ.

Cantuaria.	Canterbury.
Eboracum.	York.
Londinum.	London.

[1 1564 makes Monmouthshire an English county, and puts Merionethshire, which 1573 entirely omits, in this place.]

Roffa [vel Rochestria.]	Rochester.
Wintonia.	Winchester.
Sarisburia, vel Cæsaris burgum.	Salisbury.
Cicestria.	Chichester.
Bathonia, vel Aquæ calidæ.	Bath.
Exonia.	Exeter.
Nordovicum.	Norwich.
Eli.	Ely.
Lincolnia.	Lincoln.
Lichfeldia.	Lichfield.
Wigornia.	Worcetter.
Oxonium.	Oxenford.
Glocestria.	Glocetter.
Bristolia.	Bristow.
Petriburgum.	Peterborough.
Meneva, vel Fanum Davidis.	Saint David's.
Bangora.	Bangor.
S. Asapha.	S. Asse.
Landaffa.	Landaff.
Dunelmia.	Durham.
Carleolum.	Carlile.
Westmonasterium.	Westminster.
Cestria.	Westchester.

Archiepiscopatus[1] in Anglia duo.

Cantuariensis.
Eboracensis.

Episcopatus in provincia Cantuariensi.		Bishopricks in the diocese of Canterbury.
Londinensis.		London.
Roffensis.		Rochester.
Wintoniensis.	of	Winchester.
Sarisburiensis.		Salisbury.
Cicestrensis.		Chichester.
Bathoniensis, & Wellensis.	of	Bath, and Wells.

[1 See Jewel's Works, Vol. III. p. 109, Parker Society's edition.]

Exoniensis, &		Exeter, and
Cornubiensis.		Cornwall.
Nordovicensis.	of	Norwich.
Eliensis.		Ely.
Lincolniensis.		Lincoln.

Coventrensis, &		Coventry, and
Lichfeldensis.		Lichfield.
Wigorniensis.		Worcetter.
Herefordensis.	of	Hereford.
Oxoniensis[2].		Oxenford.
Glocestrensis.		Glocetter.
Petriburgensis.		Peterborough.
Bristoliensis.		Bristow.

Menevensis.		S. David's.
Asavensis.	of	S. Asse.
Bangoriensis.		Bangor.
Landavensis.		Landaff.

Episcopatus in provincia Eboracensi.		Bishopricks in the diocese of York.
Dunelmensis.		Durham.
Carleolensis.	of	Carlile.
Cestriensis.		Westchester.

Præcipua flumina Angliæ .xiii.

Thamesis.	Thames.
Sabrina.	Severn.
Humbrus.	Humber.
Trenta.	Trent.
Dea.	Dee.
Usca.	Uske, or Ouse.
Tina.	Tine.
Tueda.	Tweed.
Exis.	Ex, inde Exmouth.
Havinus.	Avon.
Witha.	Withe.
Vejus.	Wey, inde Weymouth.
Jerus, fluvius transiens mediam civitatem Nordovici.	Jer, inde Jermouth.

[2 1564 has before this, and the three following, *Episcopatus novi:* and before the next four, *Episcopatus in Wallia.*]

Quinque portus (quos vocant:)

Dover.
Sandwich. quibus Hastings &
Rye. adduntur, Hyde.
Rumney.
Winchelsey.

Nominibus diversarum provinciarum, comitatuum, et civitatum prædictarum, reges Angliæ suos nominaverunt Duces, Marchiones, Comites, et Vicecomites: et Barones secundum domos seu dominia, vel per cognomina sua, sunt appellati.

Admonitio[1] ad Lectorem.

Ubi in Calendario, singulis fere diebus uniuscujusque mensis, sanctorum (quos vocant) nomina apposuimus, id eo fecimus, amice lector, non quod eos omnes pro divis habeamus, quorum aliquos ne in bonis quidem ducimus; aut quod alioqui (si sanctissimi sint) iis divinum cultum atque honorem tribuendum censeamus: sed ut certarum quarundam rerum, quarum stata tempora nosse plurimum refert, quarumque ignoratio nostris hominibus obesse possit, quasi notæ quædam sint atque indicia. Atque hæc quidem hujus facti et instituti nostri ratio esto. Vale.

LONDINI
Per Gulielmum Seres, sub signo Erinacei in[2] *cœmiterio Paulino.*

Anno domini. 1564. & Reg. Reginæ nostræ Elizabethæ feliciss.[3] memoriæ. 7.

Cum Priuilegio ad imprimendum solum.

[1 In 1573 this *Admonitio* is placed immediately before the Catechism. See p. 239.]

[2 1573, in cœmiterio Paulino prope Ludgate.
Anno Domini .1573. et fœlicissimi Regni Reginæ nostræ Elizabethæ .15.]

[3 From the ominous import of the phrase *felicissimæ memoriæ*, we need not feel surprise, that it was changed in the later edition.]

A BOOK

OF

CHRISTIAN PRAYERS,

COLLECTED OUT OF THE ANCIENT WRITERS.

A BOOKE OF Christian Prayers collected out of the aunciēt writers, and best learned in our tyme, worthy to be read with an earnest mynde of all Christians, in these daungerous and troublesome dayes, that God for Christes sake will yet still be mercyfull vnto vs.

AT LONDON,
Printed by Iohn Daye,
dwellyng ouer Aldersgate.
1578.
¶ Cum Priuilegio.

[The copy, which has been reprinted, is among the Maskell books in the British Museum.]

[The whole of the reverse of the title-page is occupied with the celebrated print of queen Elizabeth at her devotions: above it is, Elizabeth Regina: below, 2. PARALIPOM. 6. ¶ Domine Deus Israel, non est similis tui Deus, in cœlo et in terra, qui pacta custodis et misericordiam cum servis tuis, qui ambulant coram te in toto corde suo.]

To the Christian Reader zeal and knowledge in true and hearty prayer through Christ Jesus.

David, a prophet and a prince, to whom the Lord had done many, great, and singular, benefits, bethought himself not so much to increase them by use, as to requite them by thanks. He, therefore, willing as a prophet, and able as a prince, but not able in deed, though willing so to do, opened his good heart, and said: *Quid retribuam Domino?* What reward shall I give unto the Lord? Being resolved, he answered: I will receive, I will call, and I will pay. *Psal. cxvi.*

Do thou the like, Christian Reader, which art as far indebted as ever he. And seeing that Jesus Christ himself calleth, saying, Come unto me, all you that labour, and are laden, and I will refresh you; *Matt. xi.* answer thou, I come, Lord Jesu, I come, I come, and will pay my vows, promised to thee in the presence of all thy people, even in the courts of thy house, when I was received into the household of faith. I come, and will pray, and praise thee for all thy benefits. I come, and will hearken to thy blessed word, and keep the same. I come, and will receive the cup of salvation at thy holy table, in remembrance of thy death, with thanksgiving.

In this sort, and so many ways, by baptism, by prayer, by hearing his blessed word, by frequenting his table, must we come unto him, and that with a lively faith. The spirit is willing, but the flesh is weak. *Matt. xxvi:* come unto him, therefore, especially by prayer. Pray that he would strengthen both flesh and spirit.

And think it not superfluous to pray, because God already knoweth what we need, and what we will ask. But pray, because God hath commanded. *Luke [x]viii.* Pray, to humble thyself before the feet of his majesty. Pray, because thou dost hourly want that grace, which he will assuredly give. Pray, therefore, that you may have. *Matt. vii.* And pray, lest you fall into temptation. *Luke xi.*

And because God understandeth, pray not thou, therefore, in a language, which thou understandest not, but with spirit

and understanding. 1 *Cor. xiv.* Not with mouth and lips only, but with the heart. *Matt. xv.* For the Spirit also helpeth our infirmities, making request for us with sighs, which cannot be expressed. *Rom. viii.* As Anna, and Mary Magdalen, with tears from a groaning heart, and spake nothing. 1 *Reg. i. Luke vii.* For God must be worshipped in spirit and truth. *John iv.* And pray not with much babbling, and vain repetition. *Matt. vi.* Neither be rash with thy mouth, neither let thy heart be hasty to bring forth a word in the sight of God: for God is in heaven, and thou art in earth, and therefore let thy words be few. For as a dream cometh by multitude of business, so is the voice of a fool in the multitude of words. *Eccle. v.*

Prepare, therefore, thyself and soul to pray. *Eccles. xviii.* with tears. *Matt. v.* with watching. *Col. iv.* with alms. *Acts x.* with fasting. *Luke i.* as the Ninevites. *Jonah iii.* as David. 2 *Reg.* [*x*]*ii.* as Daniel. *cap. ix.* For with fasting prayer is good. *Tob. xii.* Which exercises, as they are the only means, not only to excite, and stir us up to pray, but also to make them acceptable before God, through Christ Jesus; so also a great care and diligence must be used of us, to use the same, not of constraint, but willingly, giving ourselves thereunto. *Luke v.* without ostentation. *Matt. vi.* praying continually. 1 *Thess. v.* without ceasing. *Col. i.* as the widow. *Luke xviii.* and as the woman of Canaan. *Matt. xv.* Praying always. 1 *Thess. i.* and at all times, day and night. 2 *Tim. i.* in all places, every where. 1 *Tim. ii.* in the temple, and congregation. *Acts xxii.* and that, bare headed. 1 *Cor. xi.* at home, in thy chamber secretly. *Matt. vi.* in thy bed. *Psal. iv.* at meal, and meat. *Matt. xxvi.* morning and evening. *Psal. xliv.*[1] abroad in the field. *Luke vi.*

The scripture is full of examples. Peter prayed in the upper part of the house. *Act. x.* Eliseus, above in his chamber. 4 *Reg. iv.* Daniel, in the king's chamber secretly. *cap. vi.* and among the lions. *Dan. xiv.*[2] Moyses, in the wilderness. *Josu. ii.* Ezechias, the king, in his bed. *Esay xxxviii.* Jonas, in the whale's belly. *cap. ii.* Christ, in fields and gardens. *Matt. xxvi.* and on his cross. *Matt. xxvii.* For the place of prayer is not material. *John iv.* I mean of private prayer: in which consideration, pray in all places, and at all times, whether it be

[1 This is apparently a mistake for *liv.* i. e. according to the present notation, lv.]

[2 The reference is to the history of Bel and the Dragon, which forms the fourteenth chapter of Daniel in the Vulgate, as that of Susannah forms the thirteenth.]

seven times a day with David, *Psal. cxviii.*[*cxix.*] or thrice a day with Daniel, *cap. vi.*; whether on the sabaoth day, or at the ninth hour, especially when God's Spirit shall move thee so to do. For at any such time to defer thy prayer until thou find a better place, to sit, stand, or kneel, is as much as to hinder (if not to quench) God's Spirit.

Now it followeth, to whom we must come. To me, saith Christ: for without me you can do nothing. *John xv.* Whatsoever you shall ask the Father in my name, it shall be given you. *John xvi.* Come to no earthly man; for cursed is he that putteth his trust in man. *Jer. xvii.* And who shall deliver his brother, or make agreement with God for him? *Psal. xlix.* Come to no heavenly saint: for Christ is our only mediator and intercessor between God and us. 1 *Tim. ii.* And whom have I in heaven but thee? saith David. *Psal. lxxiii.* Come only unto him therefore. And why to him only? For in him the Father is well pleased. *Matt. iii.* No man can come to the Father, but by him. *John xiv.* He only is present every where to hear the prayers of the whole world. All power is given into his hands. *John v.* He only knoweth the secrets of our hearts.

But who shall come? All you, saith he, that labour, and are laden. How laden? Not with bags of gold, and brags of righteousness: for he came not to call the righteous, but sinners, to repentance. *Luke v.* Present not, therefore, thy prayers in thine own righteousness. *Dan. ix.* Play not the Pharisee, but pray as the publican. *Luke xviii.* And albeit God heareth not sinners, *John ix.* yet that is meant of desperate sinners, and malicious despisers of Christ and his gospel: not of the repentant, in whom, as it is requisite there be no brag of righteousness, so is it as necessary, that there be a hearty confession of unrighteousness, yielding to God's mercy, and craving forgiveness. Such, though they labour, and be heavy laden, yet let them come. But how? With a true faith, nothing wavering, or doubting. 1 *Tim. ii. James i.* without fainting. *Eccles. vii.* For the Lord is nigh unto all those, that call upon him faithfully. *Psal. cxlv.* According to your faith be it unto you, saith Christ unto the two blind men. *Matt. ix.* What faith was that? Do ye believe, saith Christ, that I am able to do this? We believe, Lord, say they. According to this faith they prayed for their eyesight, and had it. Pray thou in the same faith for thy soul's health, and thou shalt receive it. Persuade thyself, that God cannot but perform (for Christ's sake) all his promises of grace and

mercy. Believe, that Jesus Christ shed his heart-blood, not only for our sins (speaking generally,) but for thy sins, and that he can and will help thee. To such a one Christ himself saith: Whatsoever you desire, when you pray, believe that you shall have it, and it shall be done unto you. But, when you pray (saith he), forgive, if you have ought against any man, that your Father in heaven may forgive you. *Mark xi.* So that with this faith must be joined peace and love with our neighbour. *Matt. vi. and x.* Also a life answerable to this faith, 1 *John iii.* lest either our prayers be hindered, 1 *Pet. iii.* or not regarded, *Matt. vi.* or turned into sin, *Psal. cix.* But who hath this perfection? Or whose prayers then shall be accepted? Come, therefore, in the name of Christ; for Christ is perfect, though we unperfect. His holiness maketh our prayers holy, when he offereth them unto the Lord. His righteousness is our righteousness, and he was made sin for us, that we might be made the righteousness of God. 2 *Cor. v.* For to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness. *Rom. iv.* Let not thy sin, therefore, withdraw thee from this exercise: for none asketh, but he that wanteth; none seeketh to find, but he that hath lost.

Come, therefore, unto him, thou that dost labour, and art heavy laden, carrying in thy mind this one special note by the way, what it is thou wilt demand, when thou comest unto him, and for whom. For prayers at adventure are unprofitable, proceeding of custom from the lips, not of zeal from the heart. What we should pray for, the scripture teacheth plainly. First, for the glory of God. *John xii.* For the peace of Jerusalem. *Psal. cxxii.* That the word of God may have free passage. 2 *Thess. iii.* That our flight be not in the winter. *Mark xiii.* For our former sins. *Eccles. xviii.* For soul's health. *Psal. xxxvi.* For wisdom. 2 *Parali. i.* For increase of love. *Phil. i.* In time of sickness. *Exod. viii.* In affliction. *James v.*

Finally, for all such things, as the use and want of man doth require, whether they be earthly or spiritual graces: always framing our petitions to that certain and just rule of God's will, to the which all manner of requests must be referred: For we know not what we should pray, as becometh us. *Rom. viii.* And therefore we ask, and have not. Why? Because we ask amiss. *James iv.* But this trust we have, that if we do ask according to his will, he heareth us. 1 *John v.* According unto this

his will, therefore, I mean his revealed will, known in scripture, pray for all men. 1 *Tim. ii.* For all kings. *Esdr. vi. Baruch i.* For all that are in authority. 1 *Tim. ii.* For the ministers of God's blessed word. *Heb. x*[*iii.*] That God may open their utterance, *Col. iv.* and increase their number. *Matt. ix.* And that the word of God may be given us. *Ephes. vi.* Finally, we must pray one for another. *James v.* And for them that hate us wrongfully. *Matt. v.* Forgiving, not seven times, but seventy-seven times. *Matt. xviii.* And as Christ forgave you, so do ye. *Col. iii.* For as the chirurgeon cannot soundly heal a wound, so long as the iron of the dart, which gave the wound, is lodged in the bottom thereof: so likewise cannot prayer profit, so long as the heart is cankered. Therefore, forgive thy brother, if he repent him. *Luke xvii.* If he repent not, yet forgive him, do good unto him, so shalt thou heap coals of fire on his head. *Rom. xii.*

It followeth: And I will refresh you. Wherein thou mayst behold, Christian Reader, the assured mercy of God in Jesus Christ, and the effect of true and hearty prayer. For if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God raised him up from the dead, thou shalt be saved. He is rich unto all them that call upon him; for whosoever shall call upon the name of the Lord, shall be saved. *Rom. x.* Ye shall go and pray unto me, and I will hear you (saith the Lord), and you shall seek me, and find me, because you shall seek me with all your heart, and I will be found of you, and I will turn away your captivity. *Jer. xxix.* Seek, and you shall find. *Matt. vii.* God is true of his promise, and therefore we find in scripture, that at Moyses' prayer the plague ceased. *Exod. viii.* Miriam by it was delivered from her leprosy. *Numb. xii.* By prayer Anna was of a barren woman made fruitful. 1 *Reg. i.* David obtained forgiveness for his manslaughter and whoredom. 2 *Reg. xii.* Helias caused great plenty of rain. *Jam. v.* Ezekias overcame Zenacherib. 4 *Reg. xix.* Toby prospered. *Tob. iv.* Susanna delivered from death. *Dan. xiii.* By prayer queen Esther delivered her and her people. *Esth. xiv.* Jonas was delivered out of the whale's belly. *Jonas ii.* By prayer lepers were cleansed. *Luke xvii.* The blind restored to sight. *Luke xviii.* The palsy cured. *Matt. viii.* Many men and women obtained health for their sons, daughters, and servants. *Matt. viii. and xv.* By prayer the lame was restored to limbs. *Matt. xv.* the deaf men to hear, *Matt. xi.* the dumb to speak. *Matt. xii.* By prayer remission of sins was obtained, *Mar. xi.* and the Holy Ghost purchased for the apostles, and all the faithful. *Matt. xxvi.* To

be short, wonderful is the strength and force of prayer, without the which nothing prospereth with us fortunately.

But yet here remaineth a farther question, how it may stand with God's immutable will and decree, that our prayers should be of such strength and force to alter the threatenings which are decreed, and therefore of force must come to pass. I answer, God never promised anything in scripture, for the most part, (except it were the absolute promises concerning *Messias*, and such like,) but it hath a condition annexed unto it, either expressly, or to be understood. Likewise, he never threateneth (for the most part) but a condition is added thereunto. As for example. Adam was created of God, that he should have lived continually in blessed estate, if he would so remain: this was the condition and the decree. Destruction was preached to the Ninevites, if they repented not: this was the condition and the decree. Nineve repented, and was not destroyed, but saved: was, therefore, God's decree altered? No. For he decreed their destruction, but upon this condition, if they repented not. Pray, therefore, if thou be godly, that he would give thee the grace to continue: and if thou be sinful, pray that he give thee the grace to repent. And thus very well our prayers have strength to stay God's wrath, his decree remaining immutable, because it is threatened but upon a condition, if we repent not.

But whence hath prayer this strength? of itself? No. For we, being justified through faith, have peace toward God (that is, the favour of God) through our Lord Jesus Christ. *Rom. v.* So that Christ is our mouth, whereby we speak to the Father; our eyes, by which we see the Father; our right hand, by which we offer to the Father: which Christ except he be our advocate, neither we, nor all the saints, can have anything to do with God. For no man cometh to the Father, but by him. *John xiv.* Why then are not our prayers always heard, having continually such a spokesman, who hath all power both in heaven and earth? Truly, because either we ask amiss, not according to God's will, and that which is not for us to receive, or it pleaseth the Lord to defer our requests for trial of our faith and patience. Hereupon it was, that David said: *Expectans expectavi Dominum.* With long waiting I waited for the Lord, and he inclined unto me, and heard my calling.

Psal. xl. Pray, therefore, continually with faith, love, and understanding, in the name of Jesus Christ: pray for all men, at all times, in all places, and for all things according to God's will. Though thou be a sinner, though God foreknoweth the heart, though his decree be immutable, yet pray unto him in Jesus Christ, and he will refresh thee.

Of this I thought good to admonish thee, Christian Reader, because it is an easy thing to pray, but to pray aright is a thing very difficult. Here are prepared for thee zealous and godly Prayers, some translated out of Latin and French, some made by the best learned of our time. Use them as I have taught thee, that they may be to good use. Accuse not mine insufficiency in teaching, but amend thine own imperfection in praying: praying that we talk not smoothly, and walk crookedly, but that we may give to God the Father, our Maker, obedience; faith to Jesus Christ, our Redeemer; and mortification of the flesh to God the Holy Ghost, our Comforter. Fare well in Christ Jesu.

Richard Daye.

¶ A Prayer to be said both Morning and Evening[1].

We yield thee hearty thanks, most merciful Father, for all thy benefits bestowed upon all mankind, and especially upon this realm and people of England, and privately upon us, most unthankful and unworthy sinners; and, above all others, for those unspeakable benefits of our creation, when we were nothing, of our redemption, when we were lost, for pardoning of our sins by repentance, and revealing of the same benefits unto us by thy holy word, and gospel of thy dear Son, our Saviour Jesus Christ, and for that thou has saved us from so many perils and dangers, both of body and soul, both by sea and by land, both at home and abroad. And whereas we have offended thy divine majesty by continual sinning, provoking thee to wrath and indignation against us, yet hast thou neither thyself destroyed us nor forsaken us, nor given

[1 This and the two following Prayers are not in the edition of 1578.]

*Note, that so much as is hereafter inclosed in these lines ( ) is to be said in the morning only, and that which is printed in the margent is to be said at night, coming in at this note : * Deliver us from the dangers of darkness, perils of this night, and power of the enemy, and * The residue.

us over, nor delivered us to our enemy the devil, that roaring lion, that huge dragon, suddenly and most horribly by him to be destroyed, but hast hitherto saved us from the paws of that lion, and jaws of that dragon, most desirous of our destruction: (and for that thou hast delivered us from the danger of darkness, and the perils of the night past, and hast brought us safe to the beginning of this day). We most humbly beseech thee, that as thou hast hitherto saved us, so thou wilt *both now and ever hereafter take and receive us into thy defence and protection, granting that (not only this day, but all the days,) *of our lives, which thou wilt give unto us, may wholly be bestowed to the glory of thy holy name, to the edifying of the church of thy Son, to the benefit of our neighbours, and the health of our own souls. Grant this, O most merciful Father, to us, most unworthy sinners, for the worthiness of thy dear Son our Saviour Jesus Christ, to whom with thee and the Holy Ghost be all honour and glory, world without end. Amen.

Be merciful, O Father of all mercies, to thy church universal, dispersed throughout the whole world; and grant that all they, that do confess thy holy name, may agree in the truth of thy holy word, and live in godly concord and unity: and especially be merciful to such as be under persecution for the testimony of their conscience, and profession of the gospel of thy Son, our Saviour Jesus Christ. Defend and save, O Lord, those sely souls, which as sheep are appointed to the shambles and slaughter, and repress the rage and tyranny of such, as are bent to bloodshed, and mind nothing but murder: and namely be merciful to the church and realm of England, to thy servant our sovereign and gracious queen Elizabeth, to the council, clergy, nobility, people and commonalty, and to this poor household and family, for thy dear Son Jesus Christ's sake, the only mediator of all mercies; to whom, with thee and the Holy Ghost, be all honour and glory, for ever and ever. Amen.

ℭ *A Prayer to the Majesty of God for the redress of a sinful life*[1].

O my Lord God, grant that with heart I desire thee, with desiring seek thee, in seeking find thee, in finding that I love thee, and by loving thee that I turn not again to my former sins, which thou hast redeemed. Give me, O my Lord God, a repentant heart, a contrite spirit, eyes flowing with fountains of tears, bountiful hands in ministering alms. Quench in me, O King, the lust of my flesh, and kindle the fire of thy

[1 Augustine's Latin has in part been given before. See pp. 380, 381. This Prayer is a close translation from him.]

love. O my Redeemer, take from me the spirit of pride, and most favourably enrich me with the treasure of thy humility. Remove from me, O my Saviour, the fury of anger, and graciously arm me with the shield of patience. O my Creator, root out of me all rancour, and endue me with a cheerful, meek heart. Bestow upon me a perfect faith, a right hope, constant love.

Preserve me from all vanity, inconstancy of mind, wavering of heart, scoffing of tongue, pride of eyes, ravin of the belly, reproaching taunts against my neighbour, wicked slandering, busy curiosity, hunger of riches, extortion of mighty men, ambition of vain glory, from the vice of hypocrisy, the poison of flattery, contempt of the poor, oppression of the weak, from greedy avarice, cankered envy[2], deadly blasphemy.

Rip out of me, O my Maker, rash boldness, contumacy, frowardness negligence, idleness, sloth, dulness of wit, blindness of heart, obstinacy of mind, savage conditions[3], contempt of that good is, the abandoning of wholesome counsel, offence of tongue, rapine of the poor, malicious and false accusing of the innocent, violence against the impotent, neglect of inferiors, cruelty toward my household, impiety against my familiar friends, rigour toward my neighbour.

O my God, my merciful God, I beseech thee in thy beloved Son, bless me with the works of mercy and zeal of godliness, to suffer with the afflicted, to minister to the needy, to succour the miserable, to counsel them that go astray, to comfort the sorrowful, to relieve the oppressed, to nourish the poor, to cherish them that mourn, to forgive my debtors, to pardon them that trespass against me, to love them that hate me, to render good for evil, to despise none, but to honour them, to imitate the good, to beware of evil, to eschew vice and embrace virtue, in adversity patience, humbleness in prosperity, to guard the door of my mouth, to watch the enemies that compass my lips[4], to despise worldly things, and earnestly to thirst after the heavenly. Amen.

❧ The Preface, or preparation to prayer.

O Lord, my good God and Father, blessed be thy name for ever: dispose my heart, open my lips, and guide me by thy Holy Spirit to a true acknowledgment of all my sins, that my prayer may be heard of thee, in the name of thy Son Jesus Christ. So be it.

The birth of blessed Mary the virgin, the mother of Christ, &c.

There shall come a rod forth of the stock of Jesse, and a graff, &c. Esay. xi.

There shall come a star of Jacob, and a sceptre shall rise of Israel, &c. Num. xxiv.

[2] The Latin:—avaritiæ ardorem, invidiæ rubiginem.]
[3] The Latin:—morum truculentiam.]
[4] The Latin:—[da] ostium circumstantiæ labiis meis. Ps. cxli. 3.]

¶ A Prayer to be said at our first waking [1].

O God, and Father of our Lord Jesus Christ, whom no man knoweth but by thy special gift, grant, that unto the rest of thine exceeding great benefits towards me this, which is the greatest that can be bestowed upon mankind, may be added also, namely, that as thou hast raised up my body from fast and sound sleep, so also thou wilt deliver my mind from the sleep of sin and from the darkness of this world, and after death restore the same body to life, as well as thou hast called it again from sleep: for that, which is death to us, is but sleep unto thee. I pray and beseech thee, that through thy goodness this body of mine may be a fellow[2] and furtherer of all godliness to my soul in this life, so as it may also be partner with it of the endless felicity in the life to come: through Jesus Christ thy Son our Lord, for whose sake, and by whom, thou givest us all good and wholesome things to our welfare. Amen.

Mary, the mother of Jesu, betrothed to Joseph, her husband, before they came together, was found with child by the Holy Ghost. Then Joseph, her husband, being a just man, &c. Math. i.

Another [3].

Much better is the light of the soul and the insight[4] of the mind than the light, or eyesight, of the body. The eyesight of the body every silly beast[5] hath: but the sight of mind none hath but men, yea, none have it but wise men.

Thou, therefore, O Lord Jesu Christ, which art the greatest of all lights, the only true light, the light from

And in the vi. month the angel

But thou shalt go unto my father's house, and to my kindred, and take a wife, &c. Gen. xxiv.

I will speak for her, that she may be given thee to wife: for to thee doth the right of her, &c. Tob. vi.

The seed of the woman shall tread upon the head of the serpent. Gen. iii.

The angel said to him: The Lord is with thee, thou valiant man. Judges vi.

[1] From this Prayer to that, 'When we be ready to sleep,' p. 448, inclusive, we have, for the most part, a translation from the *Preces et Meditationes Diurnæ* of Ludovicus Vives. The Latin is given in the Parker Society's edition of Bradford, Vol. i. pp. 572-578, and Bradford's own version, on pp. 230-242.]

[2] The Latin:—socium sit corpus atque administrum pietatis animæ.]

[3] The title prefixed by Ludovicus Vives is:—Ad primum intuitum lucis.]

[4] The Latin:—oculus mentis.]

[5] The Latin:—bestiolæ.]

whence springeth the light of the day, and the sun: thou light, which enlighteneth every man that cometh into the world: thou light, whereon there cometh no night nor even-tide, but continuest ever bright and clear, as at mid-day: thou light, wherewithout all things are deep darkness, and whereby all things were[6] made lightsome: thou mind and wisdom of the heavenly Father, enlighten my mind, that (being blind in all other things) I may see nothing, but that which belongeth to thee, and that I may thereby walk in thy ways, without fantasying or liking of any other light else. Lord, I beseech thee, enlighten mine eyes, that I may never slumber in darkness, lest my ghostly enemy say at any time, I have prevailed against him. Amen.

Gabriel was sent from God to a city in Galile, named Nazareth, to a virgin affianced to a man, whose name was Joseph, of the house of David, &c. Luke i.

ℂ A Prayer at our uprising.

Our first father Adam, being tumbled down from most excellent and glorious highness into the dungeon of shame, and sink of all sin, was releved[7], and lifted up again, by thy hand, O Saviour Jesus Christ. And we, likewise, should lie wallowing in the same plight for ever, if we were not raised up by thee.

Wherefore, O most merciful Redeemer of mankind, like as thou of thy goodness hast raised up this heavy and burthen-some body, even so vouchsafe to lift up my mind to the knowledge and love of thy highness. Amen.

And Mary arose, and went with haste into the hilly country, to a city of Juda, and entered into the house of Zacharias, and saluted Elizabeth. And it came to pass, &c. Luke i.

I[8] thank thee, O Lord Jesu Christ, that it hath pleased thee to give me good rest this night past: and I beseech thee, likewise, to prosper me all this day following, to the glory of thy name, and to mine own soul's health. And thou, which art the true day-light, that never knoweth any eventide, and the everlasting day-sun, which quickeneth, cherisheth, and cheereth all things, vouchsafe to shine into my mind, that

When the days were accomplished, Mary brought forth her first-begotten son, and wrapped

And Moses returned to Jethro, his father-in-law, and said to him: I pray, &c. Exo. iv.

My soul doth magnify the Lord, and my spirit doth rejoice in God, my Saviour. Luke i.

[6 Is this an error for, *are?* The Latin, per quam *sunt* omnia lucidissima. Bradford, by whom all *be* most splendent.]

[7 Releved: raised up again.]

[8 From the *Precationes aliquot* of Erasmus, p. 61. It has no title, as it begins a page. See p. 243, for an enlargement of it.]

him in swaddling clothes, and laid him in the manger, because there was no room, &c. Lu. ii.

I may not stumble into any sin, but by thy guiding come to eternal life. Amen.

Another[1].

I thank thee, O holy Lord, Father almighty, and everlasting God, that thou hast vouchsafed to keep me this night through thy great mercy. And I beseech thee, of thine unmeasurable clemency, to give me grace, so to pass this day now coming in all lowliness, meekness, chastity, charity, patience, goodness, fear, and wariness, as my service may please thee thorough him, which shall come to judge both the quick and the dead, and the world by fire. Keep and preserve me from all evil, from[2] all stumbling, and giving of offence, from all wilful sinning, and from all the crafts and assaults of wicked fiends and enemies, seen or unseen: through our Lord Jesus Christ, thine only-begotten Son, to whom be praise and glory with thee for evermore. Amen.

And when the viii. days were accomplished, that they should circumcise the child, his name was then called Jesus, which was so named of the angel, before he was conceived, &c. Luke ii.

¶ A Prayer at the putting on of our clothes[3].

Most gracious and merciful Saviour, Jesus Christ, thou knowest how we be born, clothed and clogged with the grievous and heavy burthen of the first man, who fell away unto fleshliness thorough disobedience. Vouchsafe, therefore, I beseech thee, to strip me out of the old corrupt Adam, which, being soaked in sin, transformeth himself into all incumbrances and diseases of the mind, that may lead away from thee.

Where is the king of the Jews, that is

Put thy shoes off thy feet, for the place, whereon thou standest, is holy ground. Exod. iii.

Aaron's rod, being put in the tabernacle, did blossom. And I will make cease, &c. Num. xvii.

Abraham circumcised his son Isaac, when he was eight days old, as God had commanded him, &c. Gen. xxi.

Let every man-child among you be circumcised. That is, ye shall circumcise the foreskin of your flesh, &c. Gen. xvii.

[1] The Latin of this Prayer is in a devotional work by Musculus, p. 256, first published at Leipsic in 1570, and entitled:—Precationes ex veteribus orthodoxis Doctoribus: ex Ecclesiæ Hymnis et Canticis: ex Psalmis denique Davidis collectæ. See also the *Hortulus animæ*, p. 105.]

[2] The Latin:—ab omni scandalo, et ab omni mortali peccato.]

[3] This Prayer is composed of two:—Quum exuis subuculam; and,—Quum induimur.]

Rid me also quite and clean of that his tempter, the deceitful Eve, which turneth us away from the obedience of thy Father. Clothe me with thyself, O my redeemer and sanctifier, clothe me with thyself, which art the second man, and hast yielded thyself obedient in all things to God thy Father, to rid away all lusts of the flesh, and to destroy the kingdom thereof through righteousness.

born? for we have seen his star in the East, and are come to worship him. When Herod, the king, heard this, he was troubled, and all Jerusalem, &c. Math. ii.

Be thou our clothing and apparel, to keep us warm from the cold of this world. For, if thou be away, by and by all things become numb, weak, and stark dead: whereas, if thou be present, they be lively, sound, strong, and lusty. And, therefore, like as I wrap my body in these clothes, so clothe thou me all over, but specially my soul, with thine own self. Amen.

A Prayer to be said at our first going abroad.

I must be fain to go abroad among the snares, which the devil, and his handservant the world, have laid for me: and I carry with me, besides, the stings of mine own flesh. Guide me, therefore, O thou most sure guide: be thou my leader, thou God of my welfare. Defend me, O Captain, from the trains[4] and stales[5] that are laid for me: that whatsoever things I shall meet with, I may make no more account of them than they are worthy of, but keep on my way, with mine eyes so fast fixed and settled upon thee alone, as I may not deal with anything further forth than it hath respect unto thee. Lord, shew me thy ways, and lead me in thy paths, for thy Son's sake. Amen.

When the days of purification after the law of Moses were accomplished, they brought Jesus to Jerusalem, to present him to the Lord, as it is written in the law of the Lord. Luke ii.

¶ A Prayer to be said at our returning home.

Oh how excellent and joyful shall our returning home be

Arise, and take the babe,

Abner said to David: Make covenant with me, and, behold, mine hand shall be with thee; &c. 2 Sam. iii.

The queen of Seba brings gifts to Jerusalem to Salomon, with a very great train, &c. 3 Reg. x.

God said to Moses: Sanctify unto me all the firstborn, that open all manner matrices, among the children, &c. Exo. xiii.

Anna bare a son, and brought him into the house of the Lord in Siloh, and the child was young, &c. 1 Sam. i.

[4] Trains: traps, tricks. The Latin:—plagis.]

[5] Stales: devices. Todd's Spenser, Vol. VII. p. 89, note. The Latin:—insidiis.]

and his mother, and fly into Egypt, and be there, till I bring thee word: for Herod will seek the babe, to destroy him. So he arose, and took the babe, and his mother, &c. Math. ii.

into the everlasting quiet and blessed house of heaven, where there is no trouble nor incumbrance at all. All the mirth and gladness of this world is but a shadow, in comparison of the pleasures that are there. Nothing, O Lord, is liker to thy holy nature, than the mind that is settled in quietness. Thou hast called us into that quietness and peace of thine, from out of the turmoils of this world, as it were, from out of storms into a haven: which is such a peace, as the world cannot give, and as passeth all capacity of man.

Houses are builded for us to repair into, from the annoyance of the weather, from the cruelty of beasts, and from the waves and turmoils of this troublous world.

He shall break down their altars, he shall destroy their images. For now they shall say: We have no king, because we feared not the Lord: and what should a king do to us? Use. x.

Grant now, O most merciful Father, that, thorough thy singular goodness, our bodies may so resort into them from our outward doings, as our minds may yield themselves obedient unto thee without striving: and that they may the better and more quietly exalt themselves into that sovereign[1] rest of thine above. Grant, that nothing may disturb and disquiet them here beneath: but that all things may be quiet and calm through that peace of thine. The[2] peace of Christ be to this house, and to all that dwell therein. Amen.

ℂ A Prayer to be said at the setting of the sun.

Wretched are they, O Lord, to whom thy day-sun goeth down,—I mean that sun of thine, which never setteth to thy saints, but is always at the noon-point with them, ever bright, and ever shining. A[3] droopy night ever deepeth the minds

Herod caused all male

Behold, thy brother Esau is comforted against thee, meaning to kill thee. Gen. xxvii.

Michael spake unto David: If thou save not thyself this night, to-morrow, &c. 1 Sam. xix.

Moses cast the tables out of his hands, and brake them in pieces, because, &c. Exo. xxxii.

The Philistines find Dagon fallen down before the ark of the Lord, &c. 1 Sam. v.

[1] The Latin:—in quietem illam tuam altissimam.]

[2] As coming from Ludovicus Vives this sentence was taken, not out of our own service for the Visitation of the Sick, but out of the Latin Office, which has also,—pax ingredientibus et egredientibus. See Mon. Ritual. Vol. i. p. 70.]

[3] The Latin:—Gravis nox etiam in meridie incubat illorum mentes. Bradford:—dark night unto them is the mid-day. Wisd. xvii. 21. To deep (deepen?): to darken *or* cloud.]

of them, even at high noontide, which depart from thee. But unto them, that are conversant with thee, it is continually clear day-light. This day-sun, that shineth in the sky, goeth and cometh by turns: but thou (if we love thee in deed) dost never go away from us. O that thou wouldest remove away this impediment of sin from us, that it might always be day-light in our hearts! Amen.

children to be slain, that were in Bethleem, and in all the coasts thereof, from two year old, and under, according to the time which he had diligently searched, &c. Math. ii.

¶ A Prayer to be said at the lighting up of candles.

Great and thick darkness overwhelmeth our hearts, O Lord, until thy light do chase it away. Thy day-sun, O most wise Workmaster, is as the cresset of this bodily world: and unto the spiritual world the cresset is thy wisdom, from whence springeth the light, both of our bodies and of our souls. At the coming of the night upon the day thou hast given us candles for a remedy of the darkness: and for a remedy of our ignorance after sin, thou hast given us thy doctrine, which thy Son (who loveth us most dearly) hath brought down unto us.

And Jesus, when he was baptized, came straight out of the water. And lo, the heavens were opened unto him, and John saw the Spirit of God descending like a dove, &c. Math. iii.

Wherefore, thou fountain and teacher of all truth, make us thorough both those lights to see such things, as may drive away the dimness of our minds. The light of thy countenance is sealed[4] upon us, O Lord: thou hast put lightsomeness into our hearts. Thy word is a lantern to my feet, and a light to my paths.

¶ A Prayer to be said in the evening[5].

O Lord, my God, my Father, and my Saviour, forasmuch as thou hast granted me the grace to come to the end of this day, and hast created the night for man to rest in, I,

Saul said to Doeg: Turn thou, and fall upon the priests: and Doeg the Edomite turned, &c. 1 Sam. xxii.

Athalia, seeing her son to be dead, destroyed all the king's seed. But Jehosheba, &c. [4.] Reg. xi.

Lift up thy rod, and stretch out thine hand upon the sea, &c. Exodus xiv.

They cut down a branch with one cluster of grapes, and bear [it] upon, &c. Num. xiii.

[4] The Vulgate:—signatum est super nos. Ps. iv. 7.]

[5] See p. 131, and the note. A Prayer in the Apostolical Constitutions, Lib. VIII. cap. 37, under the title *εὐχαριστία ἐπιλύχνιος*, may be also compared with this.]

casting myself most humbly down before thy holy majesty, beseech thee most heartily to shew me this goodness to the residue of thine infinite benefits, that I may so rest this night to the comfort and refreshment of mine infirmity, as my heart may still be lift up unto thee, and my soul have her spiritual rest, as well as the body taketh his. Let not my sleep be unmeasurable, to please excessively the ease of my flesh, but only to suffice the necessity of my nature, that I may be the better disposed to thy service to-morrow.

The angel said to Joseph: Arise, and take the babe, and his mother, and go into the land of Israel, for they are dead, which sought the babe's life. Then he arose, and took the babe, &c. Math. ii.

Preserve me also from all uncleanness both of body and soul, keeping me from all temptations of the enemy, and from all dangers that may befal me. And because I have not passed this day without offending thee after divers sorts and manners: like as now, in the absence of the sun, thou sendest darkness to cover all things; so also vouchsafe to wipe out all mine offences by thine infinite mercy, so as they may never come to reckoning before thy judgment-seat.

The Tempter came to Christ, saying: If thou be the Son of God, command that these stones be made bread. But he answering said: It is written, Man shall not live by bread only, &c. Math. iv.

All which things I ask and crave of thee in the name, and for the sake, of thine only Son, my Lord and Saviour, Jesus Christ, according to the rule which he hath given us to pray by, saying:

Our Father, which art. &c.

¶ Another[1].

Lord Jesu Christ, to whose unconsumable goodness we be beholden for all things: which hast granted the cheerful light of the day unto all men, both good and bad, to do their business in, and mercifully given them the sweet stillness of the night, to refresh the powers of their silly bodies, and to put away the cares of their minds, and to asswage their sorrows: forasmuch as thou thyself performest all these things much more beneficially to them that love thee, to whom thou givest a far greater light by the grace of faith, to do all deeds of godliness by, than doth the shining of the sun unto the world; insomuch as thy promises never suffer them to faint, but the comfort of thy Spirit putteth away all cumbrances of mind far more effectually than any sleep of the body,

Christ cried with a loud voice: Lazarus, come forth. Then he that was dead came forth, bound hand and foot with bands, and his face was bound with a napkin. Jesus said unto them, &c. John. xi.

God spake to Jacob: Get thee out of this country. Jacob took all his goods and cattle, &c. Gen. xxxi.

David asked counsel of the Lord, saying: Shall I go up into any [of the] cities of Judah, &c. 2 Sam. ii.

Esau selleth his birthright for a mess of pottage, &c. Gen. xxv.

The woman, seeing the tree to be pleasant, took of the fruit, &c. Gen. iii.

[1] See p. 372, for the Latin.]

and the whole man resteth not more sweetly or safely in any thing than in thy mercy, O dear Redeemer: I beseech thee, that, if I have done anything this day through human frailty and negligence, which hath offended thine eyes, [thou wouldst] pardon it for thy wonted goodness' sake; and grant therewithal, that this night may be happy to me by thy prospering thereof, pure by thy preserving of me, and safe from the nightly illusions of wicked fiends, thorough thy protection, so as this sleep may make both my body and mind more cheerful and lusty to serve thee to-morrow.

He was transfigured before them, and his face did shine as the sun, and his clothes were as white as the light. And behold, there appeared unto them Moses and Elias, &c. Math. xvii.

Moreover, because this life hath not one hour certain, whensoever the eventide thereof cometh, and the long sleep of the body groweth upon me, from which we shall not wake, till the dead rise again at the sound of thine angel's trumpet; I beseech thee, lighten thou then the eyes of my mind, so as I may not sleep in everlasting death by the quenching of my faith, but rest in thee, to whom even the dead are alive: which livest and reignest with the Father, and the Holy Ghost, one God, world without end. Amen.

A Prayer to be said, when we unclothe ourselves to bed-ward.

This body, which is become unhandsome and unwieldy[2] through sin, shall be consumed by little and little, and delivered again to the earth, from whence it was taken. There shall the end be of this vanity, which we have purchased to ourselves by our own folly. Now, therefore, thou, O most loving Father, which hast set me together, dissolve me in such wise, as I may feel myself to be dissolved, and remember of whom I am overcome[3], and consider whither I must go. Take me not unawares and unprovided to thy judgment-seat: but, like as we be willing to put off our clothes, which we shall put on again, when the night is past; so let us not be loth to put off this body, which we shall receive again

Jesus said: Many sins are forgiven her, for she loved much. To whom a little is forgiven, he doth love a little. And he said unto her: Thy sins are forgiven thee, &c. Luke vii.

Helyas stretched himself upon the child, and the Lord heard the voice of Helyas, &c. 3 Reg. xvii.

Heliseus coming into the house; behold, the child was dead, and he stretched, &c. 4 Reg. iv.

Abraham said: Lord, if I have now found favour in thy sight, &c. Gen. xviii.

Nabuchadneser answered: Lo, I see four men loose, walking in the midst of the fire. Dan. iii.

David said to Nathan: I have sinned against the Lord, &c. 2 Sam. xii.

Aaron looked upon Myriam, and, behold, she was leprous. Num. xii.

[2 The Latin:—fluxum et male cohærens.]

[3 The Latin:—a quo fictus fuerim. Bradford:—of whom I was *made*. The copy used by the present translator had, no doubt, *victus* for *fictus*.]

after that the night of this world hath run out his full race. Amen.

When Christ came near Jerusalem, he beheld the city, and wept for it, saying: O if thou hadst even known, at the least in this thy day, those things which belong unto thy peace, &c. Luke xix.

¶ A Prayer to be said at our going into bed.

When the day is ended, we give ourselves to rest in the night: so, when this life is ended, we rest in death. Nothing resembleth our life more than the day, nor death more than sleep, nor the grave more than the bed. Vouchsafe, therefore, O Lord our governor and defender, both to shield us, now lying unable to help ourselves, from the craftiness and assaults of our cruel enemy; and also to call us then unto thee, when we shall be yet more unable, at the finishing of the race of this life, not for our own deserts, but for thy own mercy sake: that we may live and walk[1] with thee for ever. And now let us so fall asleep in thee, as thou only, and those [thy[2]] exceeding great and incredible good things, may in such wise be present alway before us by the insight of our minds, as we may not be absent from thee, no, not even in sleep: that such dreams may both keep our beds and bodies pure and undefiled, and also cheer our hearts with that blessed joy of thine. In trust whereof I will fall on sleep, and take my rest, through our Lord and Saviour, Jesus Christ. Amen.

¶ A Prayer, when we be ready to sleep.

Christ riding to Jerusalem, many spread their garments in the way, other cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, &c. Mark xi.

Take me into thy protection, O Lord Jesu Christ, our defender, and grant, that, while my body sleepeth, my soul may wake in thee, and cheerfully and joyfully behold the happy and gladsome heavenly life, wherein thou art sovereign, with the Father and the Holy Ghost; and the angels, and holy souls of men, are most blessed fellow-citizens for ever and ever. Amen.

Who shall have pity, then, upon thee, O Jerusalem? or who, &c. Jere. xv.

Their feasts are turned into lamentation, their altars, &c. 1 Macha. i.

The women sang by course in their play, and said, &c. 1 Sam. xviii.

The children of the prophets came to meet Helisha, &c. 4 Reg. ii.

[1] The Latin, vigilemus. Bradford, watch. On p. 48, we likewise find *walk* put, where we should have expected *watch*.]

[2] The Latin:—*tua* illa bona ingentia.]

¶ A preparation, or preface to public prayer.

Almighty God, and heavenly Father, I will come into thy house in the multitude of thy mercy, and in thy fear will I worship toward thy holy temple.

Jesus went into the temple, and began to cast out them that sold and bought, saying unto them: It is written, Mine house is the house of prayer, but ye have made it a den of thieves. Luke xix.

I have loved the habitation of thine house, and willingly am I present in the congregation of thy saints, praising and confessing thy holy name.

Come, let us fall and bow down before the Lord, who hath made us: because he is the Lord our God, and we the sheep of his pasture.

Exalt the Lord our GOD, *and fall down before his footstool, for he is holy.*

Lord, I make my prayer unto thee in an acceptable time, even in the multitude of thy mercies: O God, hear me in the truth of thy salvation.

The chief priests, and the scribes, and the elders of the people, consulted how they might take Jesus by subtilty, and kill him. But they said: Not on the feast day, lest an uproar, &c. Math. xxvi.

I will offer to thee a sacrifice of praise, and will call upon the name of the Lord.

I will pay my vows unto the Lord, even now in the presence of all his people, in the courts of the Lord's house, even in the midst of thee, O Jerusalem.

I will run in the way of thy commandments, when thou shalt enlarge mine heart.

Teach me, O Lord, the way of thy statutes: open mine eyes, that I may see the wonders of thy law.

Then will I take the cup of salvation, and call upon the name of the Lord.

Lord, open thou my lips, and my mouth shall shew forth thy praise.

I will sing with the spirit, and in understanding, and say, Amen.

¶ A short speech before the Lord's Prayer.

O heavenly Father, O most merciful God, I, most wretched sinner, am unworthy to lift up my hands and eyes unto thee, or to trouble thee with my prayers.

They appointed unto him thirty pieces of silver: and from that time Judas sought opportunity to betray Christ, his master. Now on the first day of the feast of unleavened bread, &c. Math. xxvi.

Nevertheless, forasmuch as thou hast commanded all men to pray, and promised, that thou wilt hear us; and, moreover, prescribed us a form of prayer in express words by thy well-beloved Son Jesus Christ; being driven by thy commandment, and trusting to thy promises, I pray unto thee in the name of my Lord, with all the godly upon earth, saying, as he hath taught us. *Our Father, which art in heaven. &c.*

Is this house become a den of thieves? whereupon, &c. Jere. vii.

Mine house shall be called a house of prayer for all people, &c. Esay lvi.

When Joseph's brethren saw him afar off, &c. Gen. xxx[vii].

Absolom rose up early, and stood hard by the, &c. 2 Sam. xv.

Judas said: Come, let us sell him to the Ismaelites, &c. Gen. xxxvii.

So Joseph was brought down into Egypt, and Potiphar, &c. Gen. xxxix.

A Prayer to God, the Father[1].

Jesus, knowing all things that should come, went forth, and said unto them: Whom seek ye? They answered him, Jesus of Nazareth. Jesus answered: I am he. Judas also, &c. John xviii.

Most loving Father, which, being most high, dwellest in the highest places, hearken to the prayers of thy servants yet[2] wayfaring here on earth, whom thou, of thine unspeakable goodness, hast vouchsafed the name of thy children, and, giving them the most precious pledge of thy Spirit, hast granted them leave to call upon thee with reverent boldness by the name of Father: we pray, that thy holy name may be so known through the whole world, that like as in the heavenly city thou alone art the glory of all folk, so on earth no man may glory of himself, but all men acknowledge their own unworthiness and thy bountifulness, and glory in thee, which is the only true glory.

Judas had given them a token, saying: Whomsoever I kiss, he it is; take him, and lead him away. And as soon as he was come, he goeth to him, and saith: Master, master, &c. Mark. xiv.

And because we have divers and hard encounters to endure against the world, the devil [and] his ministers, and the flesh which we bear about us: we beseech thee even with sighs, that thy kingdom may come; that like as in heaven all things submit themselves to thy majesty with trembling, so also thy Spirit may reign in our hearts, making us to acknowledge thee the King of all kings, than the which nothing can be either greater or better.

And as in thy holy palace there is no rebellion, so let all mortal creatures put away all fleshly lusts, and with all their hearts obey thy kingly commandments, both in prosperity and adversity, life and death; assuring them selves, that thou canst not will any thing, but that which is singularly good, and that the same is singularly good even because it liketh thee: which will of thine it hath pleased thee, O most dear Father, to express unto us in the holy bible, that we might know it. But no man is able to fulfil thy com-

The foolish virgins came also, saying: Lord, Lord, &c. Math. xxv.

The great dragon, that old serpent, was cast out, &c. Reve. xii.

Joab took Abner aside peaceably, and smote him under the rib, that he died, &c. 2 Sam. iii.

Simon, to redeem Jonathan, sendeth money, and the children, to Triphon, &c. 1 Macha. xiii.

[1 From the *Precationes aliquot* of Erasmus, p. 5. On pp. 105-147 of the same book there is another similar Prayer, with the title:—Precatio Dominica digesta in septem parteis, per Des. Erasmum Rot.]

[2 The Latin:—adhuc in terris exulantium.]

mandments, unless thou give him the grace, and, of thine unspeakable mercy, take our unability in good part.

The Jews spat Christ in his face, and buffeted him, saying: Prophesy unto us, O Christ, Who is he that smote thee? Peter sat without in the hall, and a maid, &c. Math. xxvi.

And forasmuch as according to thy Son's doctrine we, taking no thought at all for the time to come, do hang wholly upon the providence of thee, our most bountiful Father: give thou us daily at thy pleasure, whatsoever the necessity of this life requireth. But afore all things, because that, according to the saying of thy dear servant Paul, thou art chiefly the Father of spirits, feed our souls with spiritual food; whether it be that we have need of milk, because we be weaklings, or that we be able to brook substantialer meat, because we be grown to further years of discretion. [Heb. xii. 9.]

Pilate let Barrabas loose unto them, and scourged Jesus, and delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, &c. Math. xxvii.

The meat, that giveth life in deed, is the knowledge of thee by thy holy scriptures and the grace of thy Spirit, whereby we grow up in thee, thorough daily increase of virtue in the inner man, until we be fully men, grown according to the full measure of thine only-begotten Son, Jesus Christ. By thy Word thou begattest us, when we were nothing: by the same hast thou begotten us again, unhappily born of Adam; and by the same dost thou feed and cherish us now again begotten.

For that is the heavenly bread, that is the new wine, wherewith all the blessed spirits are continually and happily fed, which (dwelling in thy house) do praise thee for ever and ever.

Whereof if thou vouchsafe to bestow some portion daily upon us thy children, the hunger and thirst of worldly things will decrease in us from day to day. And although thou have forgiven us all our sins once already in[3] holy baptism thorough faith; yet notwithstanding, because that, as long as we carry this mortal flesh about us, and bear the treasure of thy grace in earthen vessels, we sin daily through natural infirmity, so as we have daily need of thy mercy to forgive us our slidings; let us not fall quite and clean out of thy favour, but let us continue in that peace, wherein we be set

And the soldiers platted a crown of thorns, [and put it] upon his head, and a reed in his right hand, and bowed their knees before him, and mocked him, saying: God save, &c. Math. xxvii.

When Cham, the father of Chanaan, saw the nakedness of his father, he told his two brethren, &c. Gen. ix.

Heliseus is mocked of little children, crying unto him: Come up, thou baldhead, &c. 4 Reg. ii.

The ploughers ploughed upon my back, and furrows long did cast. &c. Psal. cxxix.

Sathan smote Job with sore boils from the sole of his foot. &c. Job ii.

[3 The Latin:—in sacro lavacro.]

Pilate took water, and washed his hands before the multitude, saying: I am innocent of the death of this just man, look you to it. Then answered all the people, &c. Math. xxvii.

at one with thee by the blood of thine only-begotten Son. And therewithal grant, that as thou hast mercifully pardoned all our misdeeds, so we, forgiving one another their daily trespasses (which are small, or nothing, in comparison of our offences towards thee), may maintain mutual peace, agreement, and charity among ourselves. For he, that beareth any grudge or heart-burning toward his neighbour, cannot have the favour of thee, which art the God of peace. But forasmuch [as] while we go a warfare in these tents of our bodies, the malicious tempter, from whose tyranny thou hast set us free by thy son, Jesus Christ, ceaseth not to[1] try all his policies to draw us back again into bondage; we beseech thee, give us not over into his hands for want of thy defence, for he seeketh the destruction of our souls: but grant us such grace, that we (continuing in the fellowship of thy most loving Son through faith and charity) may finally come to the life, where[2] there is no offending, nor any danger to be doubted of at Sathan's hand.

¶ Another, in Jesus Christ, our Redeemer, by S. Augustin[3].

And Jesus bare his cross, and came into a place named Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the midst of them, &c. John xix.

I call upon thee, O God, I call upon thee, because thou art nigh to all them, that call upon thee in truth. Thou art the truth; teach me, I beseech thee, in thy mercy: O holy Truth, teach me to call upon thee in truth. For how I should so do, I know not. Teach me, therefore, I most humbly beseech thee, O most blessed Truth. For wisdom without thee is foolishness, to know thee is perfect knowledge. Instruct me with thy divine wisdom, and teach me thy law. For I believe, that he is most happy, who is instructed by thee, and taught thy law. I have a desire to call upon thee, which I pray thee that I may do in verity. What is it to call upon Truth in truth, but to call upon the Father in the Son?

When thou hast done all thy duty, sit down, that thou mayst receive a crown, &c. Eccles. xxxii.

Abner said unto David: Who art thou, that criest to the king, &c. 1 Sam. xxvi.

Jesabell sent a messenger unto Helias, saying: The gods do so to me, &c. 3 Reg. xix.

Then the king commanded, and they brought Daniel, and cast, &c. Dan. vi.

Abraham took the wood of the burnt offering, and laid it upon Isaac his son, &c. Gene. xxii.

Behold, the widow was there gathering sticks, and Elias called her, and said, &c. 3 Reg. xvii.

[1 The Latin:—omnes admovere machinas.]

[2 The Latin:—ubi nullæ sunt offensiones, nec ullum a Satana periculum.]

[3 See Lib. Meditat. cap. 5.]

Truly, most holy Father, thy word is the truth, and the beginning of thy word is truth: for this is the beginning of thy word, that thy word was in the beginning.

In the beginning itself I worship thee, O thou principal[4] Beginning: in the very word of truth, I cry to thee, most perfect Truth. In the which, O thou the very same truth, teach and direct me. For what is sweeter, than to call upon the Father in the name of his only-begotten? than to move the Father to compassion by mention of his Son? than to pacify the king by [the] name of his well-beloved child? For by this means the offender is released from prison, the captive set at liberty. By this means they, that have received the sorrowful sentence of death, are wont to purchase not only pardon, but unhoped favour, if they plead the love of the well-beloved Son. By this means servants, that do trespass, escape their master's punishment, when his loving Son[5] is their intercessor.

And when they were come to the place, which is called Calvarie, there they crucified him, and the evil doers, one on the right hand, and the other on the left, &c. Luke xxiii.

Even so, O almighty Father, I pray thee, for the love of thy omnipotent Son, draw my soul out of prison, that it may confess unto thy name. Deliver me from the chains of sin, I beseech thee, by thy coeternal and only Son: and most mercifully restore me to life by the mediation of thy most precious Son, sitting at thy right hand. For what other intercessor I should appoint I know not, but him, who is the propitiation for our sins, who sitteth at thy right hand pleading for us. Behold my advocate with thee, O God the Father: behold the chief Bishop, who needeth no other bloody expiation, for that he shineth imbrued with his own blood. Behold the holy and well-pleasing sacrifice, offered up, and received in[6] all sweetness. Behold the immaculate Lamb, which lay still before the shearers: who, being buffeted, spit at, and opprobriously railed at, opened not his mouth. Behold, he, who sinned not, took our sins upon him, and with his stripes healed our infirmities.

One of the soldiers with a spear piereed his side, and forthwith ran there out blood and water. And he that saw it bare record, and his record is true. And he [knoweth] that, &c. John xix.

Joseph took the body, and wrapped it in a clean linen cloth, and laid it in his new tomb, which he had hewn out even in the rock, and rolled a great stone to the door, &c. Math. xxvii. [John xiv. 6.]

¶ A Prayer to God, the Son[7].

O Lord Jesu Christ, the maker and redeemer of mankind, which hast said, that thou art the way, the truth, and the life: the way, by doctrine, precepts, and examples; the truth, in promises; and the life, in reward: I beseech thee

Tubalcain wrought cunningly every craft of brass and iron, &c. Gen. iv.

Esay, the prophet, was cut in the midst with a saw, and fasted[8] on a tree, &c.

With the rib, which the Lord God had taken from the man, &c. Gen. ii.

The Lord said to Moses: Thou shalt smite the rock, and water, &c. Exo. xvii.

[4] The Latin:—summum principium.]

[5] The Latin:—dulcedo filiorum.]

[6] The Latin:—in odorem suavitatis.]

[7] From Erasmus' *Precationes aliquot*, p. 9. See also Thomas a Kempis de Imitatione Christi, Lib. III. cap. lvi.]

[8] Fasted: made fast.]

for thine unspeakable love's sake, wherethrough thou hast vouchsafed to employ thyself wholly in thy saving of us, suffer me not at any time to stray from thee, which art the way; nor to distrust thy promises, which art the truth, and performest whatsoever thou promisest; nor to rest in any other thing than thee, which art the way, beyond which there is nothing to be desired, neither in heaven, nor in earth. By thee we have learned the sure and ready way to true salvation, to the intent we should not wander any longer up and down in the mazes of this world. Thou hast taught us throughly what to believe, what to do, what to hope, and wherein to rest.

He laid it in a tomb hewn out of a rock, wherein was never man yet laid. And that day was the preparing of the Saboth, and the Saboth drew on. The women, that followed after, &c. Luke xxiii.

We have learned of thee, how ungraciously[1] we be born of the first Adam. We have learned of thee, that there is no hope of salvation, but by belief in thee; and that thou art the only light, which shineth before us all, as we journey through the wilderness of this world and through the night of our own hearts, from the darkness of *Egypt*, to that blessed land, which thou hast promised to the meek, and to such as follow the footsteps of thy mildness. For in us there was nothing but deep darkness, insomuch that we could neither see our own wretchedness, nor where to seek remedy for it. But thou, vouchsafing to come down into the earth, and to take our nature upon thee, of purpose to drive away the mist of our ignorance with the light of thy doctrine, and to direct our feet into the way of peace by thy precepts, hast paved us the way to immortality by thy example, and, of a bushy[2] and rough way, made us a plain and smooth way, by treading it out with thine own footsteps.

For fear of him the keepers were astonied, and became as dead men. But the angel said to the women: Fear not, for I know you seek Jesus, which was crucified, &c. Math. xxviii.

Thus[3] art thou (which canst no skill of error) become our

As soon as the sun was down, Josue commandeth, that they, &c. Josu. viii.

Then they arose, and went all night, and took the body, &c. 1 Sam. xxxi.

When Joseph was come to his brethren, they stript him, &c. Gen. xxxvii.

So they took up Jonas, and cast him into the sea, and the sea, &c. Jonas i.

Samson arose at midnight, and took the doors, &c. Judicum xvi.

And the Lord spake unto the fish, and it cast out Jonas, &c. Jonas ii.

[1 The Latin:—quam infeliciter.]

[2 The Latin:—salebrosa et aspera.]

[3 The Latin:—Ita nobis via factus es, quæ nescit errorem. See

way, wherein (to the intent we should not faint) thy goodness hath vouchsafed to stay us up with many great and sure promises. For who can tire, when he remembereth, that, if he walk in thy footsteps, the inheritance of the heavenly life is prepared for him? Therefore it is thy will, that hope should be as a sure staff to hold us up, as long as we be in this journey. And thy goodness was not contented with that, but forasmuch as thou knowest the weakness of our flesh, thou refreshest our strength from time to time with the comfort of thy Spirit, to the intent we may come running cheerfully unto thee. And as thou, being become our way, puttest aside all cause of straying; so, being the truth, [thou] puttest away all cause of distrust: finally, being become our life, thou givest us grace to be dead here unto sin, and to live through thy Spirit, which quickeneth all things, until that in the resurrection, when all mortality shall be rid quite and clean away, we shall live with thee, and in thee for ever, at[4] which time God shall be all in all.

Jesus appeared first to Mary Magdalene, out of whom he had cast vii. devils. And she went, and told them that had been with him, which mourned, &c. Mar. xvi.

For it is everlasting life to know the Father, the Son, and the Holy Ghost, to be the one true God, whom we see now by faith, but as through a glass, and in a riddle: but then as[5] we shall behold his glory at hand, and be transformed into the same image. And, therefore, I beseech thee, O most merciful Saviour, increase thy servant's faith, that I may never stagger in the heavenly doctrine: increase mine obedience, that I may never swerve from thy commandments: and increase my constancy, that (walking in thy steps) I may neither be enticed with Sathan's allurements, nor[6] discouraged with his terribleness; but hold out to the death in thee, which

Jesus said to Thomas: Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and be not faithless, &c. John xx.

The king said unto Daniel: O Daniel, the servant, &c. Dan. vi.

When I had passed a little from them, then I found him, &c. Cant. iii.

And Jacob called the name of the place Pheniel, &c. Gen. xxxii.

Gideon answered: [If] the Lord be with us, why then, &c. Jud. vi.

2 Chron. ii. 7, 8. From Tyndale's Expositions, &c., p. 293, we learn, that 'no' here stands for 'not.']

[4 The Latin:—quum Christus erit nobis omnia in omnibus. See Col. iii. 11.]

[5 This 'as' is redundant; so also, perhaps, immediately before. See Ps. lxviii. 8, Prayer Book version: Matt. i. 18.]

[6 The Latin:—nec terriculamentis dejiciar.]

art the true way: increase my faith, that (trusting to thy promises) I may never faint in the endeavour of godliness, but forget the things, that I have left behind me, and go always forward to more perfection. Increase thy grace in me, that (being dead every day more than other in myself) I may be alive, and led by thy Spirit; fearing[1] nothing but thee, than whom nothing is more amiable: glorying in nothing but only in thee, who art the true glory of all the saints: coveting nothing but thee, who art of all things the best: and finally, desiring nothing but thee, who, with the Father and the Holy Ghost, art the full and perfect felicity, for all ever. Amen.

So, after the Lord had spoken unto them, he was received into heaven, and sat at the right hand of God. And they went forth, and preached, &c. Mar. xvi.

¶ A Prayer to the Holy Ghost[2].

O Holy Spirit, worthy of all worship, which makest up the almighty Trinity, which proceedest from the Father and the Son, and art equal to either of them, differing from them in only propriety of person: which of thy goodness forgivest the sins of them that amend: which with thy holy breath cleansest men's minds, comforting them, when they be in sorrow, cheering them up with pure gladness, when they be in heaviness, leading them into all truth, when they be out of the way, kindling in them the fire of charity, when they be a cold, knitting them together with the glue of peace, when they be at variance, and garnishing and enriching them with sundry gifts, which by thy means profess the name of the Lord Jesu: by whose working all things live, which live in deed; whose delight is to dwell in the hearts of the simple, which thou hast vouchsafed to consecrate for temples to thyself. I beseech thee, maintain thy gifts in me, and increase the things daily, which thou hast vouchsafed [to bestow][3] upon me, that by

The birth of blessed Mary, the virgin, the mother of Christ, &c.

And Enoch walked with God, and he was no more seen, for God took him away, &c. Gen. v.

There appeared a chariot of fire, and horses of fire, so Elias went up by a whirlwind, &c. 4 Reg. ii.

There shall come a rod forth of the stock of Jesse, and a graff, &c. Esay xi.

There shall come a star of Jacob, and a scepter shall rise of Israel, &c. Num. xxiv.

[1 The Latin:—nihil metuens præter te, quo nihil majus aut potentius: nihil amans præter te, quo nihil est amabilius.]

[2 From the *Precationes aliquot* of Erasmus, p. 14.]

[3 The Latin:—quod largiri dignatus es.]

thy governance the lusts of the flesh may die more and more in me, and the desire of the heavenly life more quicken and increase.

Let me so pass thorough the misty desert of this world by thy light going before me, as I may neither be defiled with Sathan's vices, nor be entangled with any errors disagreeing from thy truth, which the true catholic church hath delivered us by the instinct of thee, which livest and reignest everlastingly with the Father and the Son. Amen.

Mary, the mother of Jesu, betrothed to Joseph, her husband, before they came together, was found with child by the Holy Ghost. Then Joseph, her husband, being a just man, &c. Math. i.

¶ A Prayer to God for his Spirit, and grace to pray effectually.

Eternal and most merciful Father, we know not ourselves, neither can easily understand, what, or how we should pray as we ought.

But thou art able to do exceeding abundantly above all that we ask or think.

Give us the Spirit, O Lord, to help our infirmities, which maketh request for us unto thee with sighs which cannot be expressed.

I lift up mine eyes to thee, that dwellest in the heavens.

And in the vi. month the angel Gabriel was sent from God to a city in Galile, named Nazareth, to a virgin affianced to a man, whose name was Joseph, of the house of David, &c. Luke i.

Stir up my heart and mind, O Lord: come into me, O Spirit of God, that I may come unto thee with heart and soul, not with mouth and lips only.

Give us thy grace, that we may call upon thee, as true worshippers in spirit and truth, with the inward attention, without hypocrisy and ambition.

Grant, that I ask nothing of thee, but that which may agree to thy holy will, to thy praise and glory, and to the health of my soul.

Inspire me also with an assured hope to obtain these things, when I shall ask of thy merciful goodness with a strong and sure faith.

Neither let my prayers, O Lord, prescribe the time, when, and how, they should be fulfilled.

But thou shalt go unto my father's house, and to my kindred, and take a wife, &c. Gen. xxiv.

I will speak for her, that she may be given thee to wife: for to thee doth the right of her, &c. Tob. vi.

The seed of the woman shall tread upon the head of the serpent. Gen. iii.

The angel said to him: The Lord is with thee, thou valiant man. Judges vi.

And Mary arose, and went with haste into the hilly country, to a city of Juda, and entered into the house of Zacharias, and saluted Elizabeth. And it came to pass, &c. Luke i.

But let me submit myself to thy holy will in all things, with hope, patience, and humility of heart.

Thy will be done in earth, O Lord, as it is in heaven.

I will wait patiently, O Lord, for thee, that thou mayst incline unto me, and hear my prayer.

Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maid unto the hand of her mistress, so our eyes will wait upon thee, O Lord, until thou have mercy upon us.

Grant us also thy grace, that we present not our supplications before thee for our own righteousness, but for thy great tender mercies, and in the name of thy Son Jesus Christ.

In his name, through faith, we come to the throne of thy grace, and, receiving the spirit of adoption, we cry, Abba, Father.

When the days were accomplished, Mary brought forth her first-begotten son, and wrapped him in swaddling clothes, and laid him in the manger, because there was no room, &c. Luke ii.

Strengthen us, O Lord, lest the unworthiness of our life withdraw and entice us from prayer.

Assist us, therefore, O most merciful Father, that we may pray every where, lifting up pure hands without wrath or doubting, with supplications, prayers, intercessions, and giving of thanks for ourselves, and for all men.

Grant this through Jesus Christ our Lord, who is also at thy right hand, and maketh request for us: to whom, with thee, and thy Holy Spirit, be all laud and glory. Amen.

☙ A Prayer for the whole Realm, and the body of the Church, with the members thereof, according to their estates and degrees[1].

Almighty God, heavenly Father, thou hast commanded thy faithful to pray one for another, promising them to hear

And Moses returned to Jethro, his father-in-law, and said to him: I pray, &c. Exo. iv.

My soul doth magnify the Lord, and my spirit doth rejoice in God, my Saviour. Luk. i.

Put thy shoes off thy feet; for the place, whereon thou standest, is holy ground. Exod. iii.

Aaron's rod, being put in the tabernacle, did blossom. And I will make cease, &c. Num. xvii.

[1 The Liturgy, which Calvin prepared in French for his congregation at Strasburg, was translated by himself into Latin, and published at Geneva in 1545. Valerandus Pollanus, his successor at Strasburg, also translated and published the same at London, Feb. 23, 1551 [1552], he being then a refugee in England. The present Prayer ought to be

them, for thy dearly-beloved Son's sake: therefore, upon trust of thy promises, and in respect of the great and urgent necessities, that shew themselves on all sides; and specially forasmuch as Sathan straineth himself to the uttermost to bring this land to confusion, and to stop the course of thy Gospel; I, thy humble servant, make suit and supplication unto thee, my good Lord God, in whom is my refuge and hope, beseeching thee, who art the Father of light, to vouchsafe to enlighten the hearts and minds of all men, because it is thy will, that all men should be saved, and come to the knowledge of the truth.

And when the viii. days were accomplished, that they should circumcise the child, his name was then called Jesus, which was so named of the Angel, before he was conceived, &c. Luke ii.

And forasmuch as thou hast commanded us to pray especially for kings and princes, and for all such as are set in authority, that the company of mankind may live peaceably and quietly under them in all godliness and honesty, considering how burthensome crowns and sceptres are, and how hard the wielding of them is, and how difficult a matter it is to discharge them well, whether it be in respect of themselves, or of their subjects:

Where is the king of the Jews that is born? for we have seen his star in the East, and are come to worship him. When Herod, the king, heard this, he was troubled, and all Jerusalem, &c. Math. ii.

I beseech thee, my God, with all my heart, as well for our blessed sovereign Lady Queen Elizabeth, as for all other princes, whom thou hast placed in like degree of pre-eminence, to give them the same which Salomon craved of thee long ago, whose prayer thou didst accept, as having put the same into his heart and mouth by thy Holy Spirit, which teacheth us to pray likewise, and helpeth our infirmities. [2 Chron. i. 9, 10.]

O Lord, our good God, thou hast set her up to reign over thy people; give unto her, thy handmaid, and to all other princes, thy servants, give them wisdom and understanding to judge thy people, and to discern between good and bad,

Abraham circumcised his son Isaac, when he was eight days old, as God had commanded him, &c. Gen. xxi.

Let every man-child among you be circumcised. That is, ye shall circumcise the foreskin of your flesh, &c. Gen. xvii.

Abner said to David: Make covenant with me, and, behold, mine hand shall be with thee, &c. 2 Sam. iii.

The queen of Seba brings gifts to Jerusalem to Salomon, with a very great train, &c. 3 Reg. x.

compared with one in Pollanus' translation, pp. 3—5, as being that upon which it was doubtless formed.]

When the days of purification after the law of Moses were accomplished, they brought Jesus to Jerusalem, to present him to the Lord, as it is written in the law of the Lord, &c. Luke ii.

that they may not be unprofitable, and much less hurtful in so holy a vocation.

Give them wise, sage, and virtuous, counsellers, and remove far from them all ambitious, spiteful, doubtful, and dissembling persons. Give them such judges, as are lovers of the truth, haters of covetousness, and eschewers of all partiality; that their people may be governed with all equity and uprightness, the good men maintained in their right and innocency, and the offenders punished according to their deserts. Grant also, O Lord, that all they, whom thou hast put under their charge, may yield them their due and rightful obedience, so as there may be a good and holy union between the head and the members, and thereby it may be known to all men, that the states of all kingdoms and government of all commonweals depend upon thee alone: that thereupon they may all glorify thee, and sing psalms of praise and thanksgiving.

Arise, and take the babe, and his mother, and fly into Egypt, and be there, till I bring thee word; for Herod will seek the babe, to destroy him. So he arose, and took the babe, and his mother, &c. Math. ii.

Also I pray unto thee, O Saviour, and Father of truth, for all those, whom thou hast ordained to be true shepherds to thy faithful, and to whom thou hast committed the charge of men's souls, and the dealing forth of thy holy gospel. Guide them by thy Holy Spirit, that they may be found faithful and diligent in their holy vocation.

And on the other side, drive away the false shepherds, which are men of corrupt mind, ravening wolves, vain-glorious, covetous, and such as serve to no purpose, but to destroy the churches. And forasmuch as thou requirest that all thy children should have a zeal to thy house, grant the Queen's majesty, and all other princes, grace to purge their people from all sects, heresies, and superstitions, that the church (under their charge) may profit and grow from day to day, in the truth of thy gospel, unto all righteousness and holiness of life.

He shall break down their altars, he shall destroy their images. For now they shall say, We have no king, because we feared not the Lord: and what should a king do to us? Ose. x.

God said to Moses: Sanctify unto me all the first born, that open all manner matrices, &c. Ex. xiii.

Anna bare a son, and brought him into the house of the Lord in Siloh, &c. 1 Sam. i.

Behold, thy brother Esau is comforted against thee, meaning to kill thee. Gen. xxvii.

Michaell spake unto David: If thou save not thy self this night, tomorrow. &c. 1 Sam. xix.

Moses cast the tables out of his hands, and brake them in pieces, because, &c. Exod. xxxii.

The Philistines find Dagon fallen down before the ark of the Lord. &c. 1 Sam. v.

Let it please thee to make a general deliverance and restitution of thy churches through the whole world, by sending forth labourers into thy harvest, able and sufficient men, to gather the poor stray sheep together under the sheephook of the great Shepherd of our souls, thy Son, Jesus Christ.

As touching their hearers, unto such, as profess thy name already, give true perseverance in faith, charity, and all good works, to the glory of thy name, and to the health of their own souls. And as touching the residue, which walk as yet in the vanity of their own minds, touch thou their hearts, and give them enlightened eyes, that all of them may yield themselves to serve and please thee. Finally, O God of all comfort, I beseech thee, have pity upon the miseries and afflictions of all thy creatures in general: of the nations, whom thou visitest with pestilence, war, or famine; of the persons, whom thou smitest with poverty, imprisonment, sickness, banishment, or other thy rods, whether it be in their bodies, or in their minds; and specially, of thy chosen, that suffer for the testimony of thy gospel.

Herod caused all male children to be slain, that were in Bethlehem, and in all the coasts thereof, from two year old, and under, according to the time, which he had diligently searched, &c. Math. ii.

And forasmuch as it hath pleased thee to be so good and gracious to our sovereign Lady, and to do her the honour, that, whereas other realms are in grievous troubles, thou hast given her rest in this her land, and sent hither the bowels of thy Son Jesus Christ, to have refuge here in their oppressions[1]: grant her the grace to be a true nourisher and nurse of all such as are thine, according to the saying of thy prophet Esay, so as she may have a true compassion both of them that are here, and of all others; that, at the accomplishment of thy promises, when it shall be said, Come ye blessed of my Father, possess ye the kingdom, which was prepared for you from the foundations of the world, thou mayest vouch-

The angel said to Joseph: Arise, and take the babe, and his mother, and go into the land of Israel, for they are dead, which sought the babe's life. Then he arose, and took the babe, &c. Math. ii.

Saul said to Doeg: Turn thou, and fall upon the priests: and Doeg the Edomite turned, &c. 1 Sam. xxii.

Athalia, seeing her son to be dead, destroyed all the king's seed. But Jehosheba, &c. [4] Reg. xi.

God spake to Jacob: Get thee out of this country. Jacob took all his goods and cattle, &c. Gen. xxxi.

David asked counsel of the Lord, saying: Shall I go up into any [of the] cities of Judah, &c. 2 Sam. ii.

[1 This passage, to which there is nothing similar in Calvin's liturgy, alludes, we may presume, to the persecutions endured by the protestants of France, but particularly of Flanders. See Liturgies of Queen Elizabeth, p. 578.]

safe, O heavenly Father, to receive her among the number of thy children, for the love of thy Son, our Saviour Jesus Christ: to whom, with thee and the Holy Ghost, be all honour and glory. So be it.

¶ Another Prayer for the Church, and all the states thereof, by *John Foxe*[1].

And Jesus, when he was baptized, came straight out of the water. And, lo, the heavens were opened unto him, and John saw the Spirit of God descending like a dove, &c. Math. iii.

Lord Jesus Christ, Son of the living God, who wast crucified for our sins, and didst rise again for our justification, and, ascending up to heaven, reignest now at the right hand of the Father, with full power and authority, ruling and disposing all things according to thine own gracious and glorious purpose: we, sinful creatures, and yet servants and members of thy church, do prostrate ourselves and our prayers before thy imperial majesty, having no other patron nor advocate to speed our suits, or to resort unto, but thee alone, beseeching thee to be good to thy poor church militant here in this wretched earth; sometime[2] a rich church, a large church, an universal church, spread far and wide, through the whole compass of the earth; now driven into a narrow corner of the world, and hath much need of thy gracious help.

The Tempter came to Christ, saying: If thou be the Son of God, command that these stones be made bread. But he answering said: It is written, Man shall not live by bread only, &c. Math. iv.

First, the Turk[3] with his sword, what lands, what na-

Lift up thy rod, and stretch out thine hand upon the sea, &c. Exodus xiv.

They cut down a branch with one cluster of grapes, and bear [it] upon, &c. Num. xiii.

[1] Preaching at Paul's cross on Good Friday, about the year 1578, (see p. 465), John Foxe concluded his sermon with these words: 'And now let us pray, as we began, making our earnest invocation to Almighty God for the universal state of Christ's church, and all other estates and degrees in order particularly, as custom, and also duty, requireth.' Strype's Annals, Vol. II. p. 550, and Appendix, pp. 125—127, fol. 1725.]

[2] Sometime [ago]. See Ps. lxviii. 22: lxxxix. 20, Prayer Book Version, for the same ellipse.]

[3] The *Precationes Christianæ*, p. 311, has a *Precatio contra Turcam nominis Christiani hæreditarium hostem*. And in the treatise by Ludovicus Lavaterus, *De ritibus et institutis ecclesiæ Tigurinæ*, under the head *Sacræ conciones et preces*, p. 9, is the following direction:—Oremus, ne ab hostibus nostris Turcis, aut aliis infidelibus, vincamur, opprimamur, captivi trahamur.]

tions, and countries, what empires, kingdoms, and provinces, with cities innumerable, hath he won, not from us, but from thee. Where thy name was wont to be invocated, thy word preached, thy sacraments administered, there now remaineth barbarous Mahumet, with his filthy Alcoran. The flourishing churches in Asia, the learned churches of Grecia, the manifold churches in Africa, which were wont to serve thee, now are gone from thee. The seven churches of Asia with their candlesticks (whom thou didst so well forewarn) are now removed. All the churches, where thy diligent apostle St Paul, thy apostles Peter and John, and other apostles, so laboriously travailed, preaching and writing to plant thy gospel, are now gone from thy gospel. In all the kingdom of Syria, Palestina, Arabia, Persia, in all Armenia, and the empire of Cappadocia, through the whole compass of Asia, with Egypt, and with Africa also (unless among the far Ethiopians some old steps of Christianity peradventure do yet remain), either else in all Asia and Africa thy church hath not one foot of free land, but is all turned either to infidelity or to captivity, whatsoever pertaineth to thee. And if Asia and Africa only were decayed, the decay were great, but yet the defection were not so universal.

Behold, a woman, a Canaanite, came out of the sea coasts, and cried, saying unto him: Have mercy on me, O Lord, &c. Math. xv.

Now of Europa a great part also is shrunk from thy church. All Thracia, with the empire of Constantinople, all Grecia, Epirus, Illyricum, and now of late all the kingdom almost of Hungaria[4], with much of Austria, with lamentable slaughter of Christian blood, is wasted, and all become Turks. Only a little angle of the West parts yet remaineth in some profession of thy name.

But here (alack) cometh another mischief, as great, or greater than the other. For the Turk with his sword is not so cruel, but the bishop of Rome on the other side is more fierce and bitter against us; stirring up his bishops

And he took the v. loaves, and two fishes, and looked up to heaven, and blessed, and brake, and gave the loaves to his disciples, and the disciples, &c. Math. xiv.

Esau selleth his birthright for a mess of pottage, &c. Gen. xxv.

The woman, seeing the tree to be pleasant, took of the fruit, &c. Gen. iii.

A certain man was diseased 38. years: when Jesus saw him lie, and knew, &c. John v.

And in the fourth watch of the night, Jesus went unto them, walking on the sea, &c. Math. xiv.

[4 See the Liturgies of Queen Elizabeth, p. 527.]

to burn us, his confederates to conspire our destruction, setting kings against their subjects, and subjects disloyally to rebel against their princes, and all for thy name.

Such dissension and hostility Sathan hath sent among us, that Turks be not more enemies to Christians, than Christians to Christians, papists to protestants: yea, protestants with protestants do not agree, but fall out for trifles. So that the poor little flock of thy church, distressed on every side, hath neither rest without, nor peace within, nor place almost in the world, where to abide, but may cry now from the earth, even as thine own reverence cried once from the cross: My God, my God, why hast thou forsaken me?

Christ cried with a loud voice, Lazarus, come forth. Then he, that was dead, came forth, bound hand and foot with bands, and his face was bound with a napkin. Jesus said unto them, &c. John xi.

Amongst us Englishmen here in England, after so great storms of persecution and cruel murther of so many martyrs, it hath pleased thy grace to give us these Alcyon days, which yet we enjoy, and beseech thy merciful goodness still they may continue.

But here also (alack) what should we say? so many enemies we have, that envy us this rest and tranquillity, and do what they can to disturb it. They which be friends and lovers of the bishop of Rome, although they eat the fat of the land, and have the best preferments and offices, and live most at ease, and ail nothing, yet are they not therewith content. They grudge, they mutter and murmur, they conspire and take on against us. It fretteth them, that we live by them, or with them, and cannot abide, that we should draw the bare breathing of the air, when they have all the most liberty of the land.

He was transfigured before them, and his face did shine as the sun, and his clothes were as white as the light. And, behold, there appeared unto them Moses and Elias, &c. Math. xvii.

And albeit thy singular goodness hath given them a Queen so calm, so patient, so merciful, more like a natural mother than a princess, to govern over them, such as neither they nor their ancestors ever read of in the stories of this

He that is without fault, let him cast the first stone, &c. John viii.

Jesus, seeing their faith, said to the sick of the palsy: Son, &c. Math. ix.

Helias stretched himself upon the child, and the Lord heard the voice of Helyas, &c. 3 Reg. xvii.

Heliseus coming into the house, behold, the child was dead, and he stretched, &c. 4 Reg. iv.

Abraham said: Lord, if I have now found favour in thy sight, &c. Gen. xviii.

Nebuchadneser answered: Lo, I see four men loose, walking in the midst of the fire. Dan. iii.

land before: yet all this will not calm them, their unquiet spirit is not yet content; they repine and rebel, and needs would have, with the frogs of Æsop, a Ciconia[1], an Italian stranger, the bishop of Rome, to play Rex over them, and care not, if all the world were set a fire, so that they, with their Italian lord, might reign alone. So fond are we Englishmen of strange and foreign things: so unnatural to ourselves, so greedy of newfangle novelties, never contented with any state long to continue, be it never so good; and, furthermore, so cruel one to another, that we think our life not quiet, unless it be seasoned with the blood of other. For that is their hope, that is all their gaping and looking, that is their golden day, their day of Jubilee, which they thirst for so much: not to have the Lord to come in the clouds, but to have our blood, and to spill our lives. That, that is it, which they would have, and long since would have had their wills upon us, had not thy gracious pity and mercy raised up to us this our merciful Queen, thy servant Elizabeth, somewhat to stay their fury: for whom as we most condignly give thee thanks, so likewise we beseech thy heavenly majesty, that, as thou hast given her unto us, and hast from so manifold dangers preserved her, before she was queen, so now, in her royal estate, she may continually be preserved not only from the hands, but from all malignant devices wrought, attempted, or conceived, of enemies, both ghostly and bodily, against her.

Jesus said: Many sins are forgiven her, for she loved much. To whom a little is forgiven, he doth love a little. And he said unto her: Thy sins are forgiven thee, &c. Luke vii.

When Christ came near Jerusalem, he beheld the city, and wept for it, saying: O if thou hadst even known, at the least in this thy day, those things which belong unto thy peace, &c. Luke xix.

In this her government be her governor, we beseech thee, so shall her majesty well govern us, if first she be governed by thee. Multiply her reign with many days, and her years with much felicity, with abundance of peace and life ghostly: that, as she hath now doubled the years of her sister and brother, so (if it be thy pleasure) she may overgrow in reigning the reign of her father.

David said to Nathan: I have sinned against the Lord, &c. 2 Sam. xii.

Aaron looked upon Miriam, and, behold, she was leprous. Num. xii.

Who shall have pity, then, upon thee, O Jerusalem? or who, &c. Jere. xv.

Their feasts are turned into lamentation, their altars, &c. 1 Macha. i.

[1] A stork.]

Christ riding to Jerusalem, many spread their garments in the way, other cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, &c. Mark xi.

And because no government can long stand without good counsel, neither can any counsel be good, except it be prospered by thee: bless, therefore, we beseech thee, both her majesty, and her honourable council, that both they rightly understand what is to be done, and she accordingly may accomplish that they do counsel, to thy glory, and furtherance of the gospel, and public wealth of this realm.

Furthermore, we beseech thee, Lord Jesu, who with the majesty of thy generation dost drown all nobility, being the only Son of God, heir and Lord of all things, bless the nobility of this realm, and of other Christian realms, so as they (Christianly agreeing among themselves) may submit their nobility to serve thee; or else let them feel, O Lord, what a frivolous thing is the nobility, which is without thee.

Jesus went into the temple, and began to cast out them that sold and bought, saying unto them: It is written, Mine house is the house of prayer, but ye have made it a den of thieves. Luke xix.

Likewise, to all magistrates, such as be advanced to authority, or placed in office, by what name or title soever, give, we beseech thee, a careful conscience uprightly to discharge their duty; that, as they be public persons to serve the common wealth, so they abuse not their office to their private gain, nor private revenge of their own affections, but that, justice being administered without bribery, and equity balanced without cruelty or partiality, things that be amiss may be reformed, vice abandoned, truth supported, innocency relieved, God's glory maintained, and the commonwealth truly served.

But especially, to thy spiritual ministers, bishops, and pastors of thy church, grant, we beseech thee, O Lord, Prince of all pastors, that they, following the steps of thee, of thy apostles, and holy martyrs, may seek those things which be not their own, but only which be thine, not caring how many benefices nor what great bishoprieks they have, but how well they can guide those they have. Give them such zeal of thy church, as may devour them, and grant them such salt, wherewith the whole people may be seasoned, and which may never be unsavoury, but quickened daily by thy Holy Spirit, whereby thy flock by them may be preserved.

The chief priests, and the scribes, and the elders of the people, consulted how they might take Jesus by subtilty, and kill him. But they said: Not on the feast day, lest an uproar, &c. Math. xxvi.

The women sang by course in their play, and said, &c. 1 Sam. xviii.

The children of the prophets came to meet Helisha, &c. 4 Reg. ii.

Is this house become a den of thieves? whereupon, &c. Jere. vii.

Mine house shall be called a house of prayer for all people, &c. Esay lvi.

In general, give to all the people, and the whole state of this realm, such brotherly unity in knowledge of thy truth, and such obedience to their superiors, as they neither provoke the scourge of God against them, nor their prince's sword to be drawn against her will out of the scabbard of long sufferance, where it hath been long hid. Especially, give thy gospel long continuance amongst us. And, if our sins have deserved the contrary, grant us, we beseech thee, with an earnest repentance of that which is past, to join a hearty purpose of amendment to come.

They appointed unto him thirty pieces of silver, and from that time Judas sought opportunity to betray Christ, his master. Now on the first day of the feast of unleavened bread, &c. Math. xxvi.

And forasmuch as the bishop of Rome is wont on every Good Friday to accurse us, [as] damned heretics, we curse not him, but pray for him, that he with all his partakers either may be turned to a better truth; or else, we pray thee, gracious Lord, that we never agree with him in doctrine, and that he may so curse us still, and never bless us more, as he blessed us in queen Mary's time. God, of thy mercy keep away that blessing from us.

Finally, instead of the pope's blessing give us thy blessing, Lord, we beseech thee, and conserve the peace of thy church, and course of thy blessed gospel. Help them that be needy and afflicted. Comfort them that labour and be heavy laden. And, above all things, continue and increase our faith.

Jesus, at his last supper, as they did eat, took bread, and, when he had given thanks, brake it, and gave it to his disciples, saying: Take eat, this is my body, &c. Math. xxvi.

And forasmuch as thy poor little flock can scarce have any place or rest in this world, come, Lord, we beseech thee, with thy *factum est*, and make an end, that this world may have no more time nor place here, and that thy church may have rest for ever.

For these, and all other necessities requisite to be begged and prayed for, asking in thy Christ's name, and as he hath taught us, we say: Our Father, which art in heaven &c.

When Joseph's brethren saw him afar off, &c. Gen. xxxvii.

Absolom rose up early, and stood hard by the, &c. 2 Sam. xv.

Judas said: Come, let us sell him to the Ismaelites, &c. Gen. xxxvii.

So Joseph was brought down into Egypt, and Potiphar, &c. Gen. xxxix.

Melchisedech brought forth bread and wine, and he, &c. Gen. xiv.

Moses said to the people of Israel: This is that bread, &c. Exod. xvi.

¶ Another[1].

O singular lover of us, Christ Jesu, O bridegroom, to whom thy church is most dear, and which hast promised, that thou wilt never fail her; increase her, and multiply her, with good issue like the father, that is to wit, like thyself. Make us to be all of one mind both in thee, and in the things that concern thee, so as we may verily be that body, whereof thou art the head, being (as it were) glued and fastened together with mutual charity, kindled with that everlasting fire of thine, which hast so loved us, that thou hast spent thy blood and thy life for us.

Jesus said: All ye shall be offended by me this night, &c. He said moreover unto them: Sit ye here, while I go and pray yonder. And he took Peter, and the two sons, &c. Math. xxvi.

O Christ, the author and persuader of peace, love, and good-will, soften our hard and steely hearts, warm our icy and frozen hearts, that we may wish well one to another, so as all men may perceive us to be thy true disciples. And give us grace even now to begin to shew forth that heavenly life, wherein there is no disagreement nor hatred, but peace and love on all hands, one towards another. Amen.

Another[2].

The church is one body, derived[3] from thee, O Christ, the head thereof, into divers members, knit to thee, and together among themselves, with the knot of mutual love, a great mystery of God's goodness. Now look, how great a benefit love, unity, and peace are; so great a mischief is dissension, the mother of hatred. The author of the former is God, and the author of this other is the devil. And like as nothing can be devised more blessed, than to have the earthly church

Jesus, knowing all things that should come, went forth, and said unto them: Whom seek ye? They answered him, Jesus of Nazareth. Jesus answered: I am he. Judas also, &c. John xviii.

I saw all Israel scattered, as sheep that had no shepherd, &c. 3 Reg. xxii.

Helisha said: Behold, thou shalt see it with thine eyes, but thou, &c. 4 Reg. vii.

The foolish virgins came also, saying: Lord, Lord, &c. Matth. xxv.

The great dragon, that old serpent, was cast out, &c. Rev. xii.

[1] From Ludovicus Vives, Tom. i. p. 93, where it is entitled:—Pro Ecclesia sancta catholica.]

[2] The title in Ludovicus Vives, Tom. i. p. 94, is:—Pro pace, et coadunatione, populi Christiani.]

[3] Derived: distributed, as a stream, into divers channels. The Latin:—descripta.]

to imitate the concord of the heavenly church, so nothing is more wretched than the contrary, which is the image of hell.

O head and Father of ours, thou only art of power to perform what thou listest. Therefore, gather thou us together dispersed: and knit us together now jarring, and rent asunder with opinions: unite us together, whom hatred and enmity hath set as far at odds as can be. Grant, that all of us, which are regenerated, and renewed by baptism in thy name, may close together in one body, meet for such a head as thou art, than the which none can be imagined either better or greater.

Judas had given them a token, saying: Whomsoever I kiss, he it is, take him, and lead him away. And as soon as he was come, he goeth to him, and saith: Master, master, &c. Mar. xiv.

Let us be all of one mind, let us set our hearts all upon one thing, namely, upon thee, the only almighty God, and singular lover of us: which art also a most meek man, and wast nailed to the cross for our sins, and art the redeemer of mankind, and the setter up again of the whole world. Lord, asswage the great number of waves, wherewith this ship of thine is assaulted and shaken. Awake, Christ Jesu, and save us, or else we are like to suffer sore and horrible shipwreck. No strength, no wisdom, no [4] riches of men can now help us, there remaineth no hope of remedy. Only thy merciful look can save us from this cruel storm, and make it calm again. Therefore, put to thy helping hand, that we, being preserved by thy power, may glory in thy name. Amen.

The Jews spat Christ in his face, and buffeted him, saying: Prophesy unto us, O Christ, Who is he, that smote thee? Peter sat without in the hall, and a maid, &c. Math. xxvi.

¶ Another [5].

O Lord Jesu Christ, which through thine almighty power didst make all creatures, both visible and invisible, which

Joab took Abner aside peaceably, and smote him under the rib, that he died, &c. 2 Sam. iii.

Simon, to redeem Jonathan, sendeth money, and the children, to Triphon, &c. 1 Macha. xiii.

When Cham, the father of Chanaan, saw the nakedness of his father, he told his two brethren, &c. Gen. ix.

Heliseus is mocked of little children, crying unto him: Come up, thou bald-head, &c. 4 Reg. ii.

[4 The Latin:—nullæ opes possunt opem ferre.]

[5 This Prayer of Erasmus now occurs for the second time (see p. 98), but evidently translated from a somewhat different text. The Latin quoted in the notes is from his *Precationes aliquot.* Its original title is:—Precatio ad Dominum Jesum pro pace Ecclesiæ.]

by thy heavenly wisdom governest and disposest all things in most beautiful order, which by thine unspeakable goodness preservest, maintainest, and quickenest all things, and which through thine infinite mercy amendest the things that are crazed[1], buildest up the things that were fallen down, and quickenest the things that were dead: vouchsafe (we beseech thee) to turn thy countenance at length to thy singularly beloved spouse, the church, even that mild and gracious countenance of thine, wherewith thou cheerest all things in heaven, in earth, above the heavens, and under the earth: vouchsafe to turn those meek and merciful eyes of thine, wherewith when thou beheldest Peter[2], he repented him by and by, and wherewith thou beheldest the scattered people, and wast moved with pity, because they wandered like stray and scattered sheep for want of a shepherd.

Pilate let Barrabas loose unto them, and scourged Jesus, and delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, &c. Math. xxvii.

Thou seest, O good Shepherd, how sundry sorts of wolves are broken into thy sheepfold, of whom every one crieth, This is Christ, insomuch that even the perfectest might be drawn into error, if it were possible. Thou seest with what winds, with what waves, and with what storms, thy little ship is tossed, out of the which it is not thy will that there shall be any safety. What must follow, but that all of us must needs perish, if she should be drowned in the waters?

And the soldiers platted a crown of thorns, [and put it] upon his head, and a reed in his right hand, and bowed their knees before him, and mocked him, saying: God save, &c. Math. xxvii.

We acknowledge and confess, that our own sins have procured us this tempest. We acknowledge thy righteousness, and bewail our own unrighteousness: but yet therewithal we appeal to thy mercy, which (according to the psalm of the prophet) exceedeth all thy works. We have endured much punishment already, being overworn with so many wars, overspent with so many exactions, vexed with so many kinds

[cxlv. 9.]

The ploughers ploughed upon my back, and furrows long did cast, &c. Psal. cxxix.

Sathan smote Job with sore boils from the sole of his foot, &c. Job ii.

When thou hast done all thy duty, sit down, that thou mayst receive a crown, &c. Eccles. xxxii.

Abner said unto David: Who art thou, that criest to the king, &c. 1 Sam. xxiv.

[1] The Latin:—luxata.]

[2] The Latin:—Petrum, ecclesiæ tuæ summum pastorem. The original Latin is fully translated on p. 99.]

of sicknesses and plagues, overflowed[3] with so many floods, and scared with so many strange wonders threatening us from the skies: and yet, for all these mischiefs following one in another's neck, there[4] appeareth not any haven any where to rest in, but sorer things seem to hang still over our heads.

We complain not of any rigour on thy behalf, O most meek Saviour, but we acknowledge thy mercy in that behalf also, for truly we have deserved far sorer things. Howbeit, O most merciful Jesu, stand not thou upon the due of our deserts, but consider what becometh thine own mercifulness, without the which not even the angels were able to stand before thee, and much less we that are but earthen vessels. Have mercy upon us, O pitiful Redeemer, not for any worthiness of ours, but give that glory to thy holy name. Suffer not the Jews, Turks, and others, which either know thee not, or else envy thy glory, to brag continually against us, and to say: Where is their God? Where is their Redeemer? Where is their Saviour? Where is their Bridegroom, whom they boast of? These reproaches light upon thee, while thy goodness is measured by our adversities. Because they perceive not, that this chastising is to our welfare, they deem us to be forsaken.

Pilate took water, and washed his hands before the multitude, saying: I am innocent of the death of this just man, look you to it. Then answered all the people, &c. Math. xxvii.

In time past, when thou didst sleep in the ship, and the tempest that arose threatened destruction to all that were in it, thou didst awake at the crying out of a few of thy disciples, and anon, at thy almighty voice, the surges sank down, the winds were whist and still, and the troublesome storm was suddenly turned into a great calm. The dumb elements knew the commandment of their Maker. Now, in this far grievouser tempest, whereby not a few bodies, but innumerable souls, are in danger, we beseech thee to awake at the

And Jesus bare his cross, and came into a place named Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the midst of them, &c. John xix.

Jesabel sent a messenger unto Helias, saying: The gods do so to me, &c. 3 Reg. xix.

Then the king commanded, and they brought Daniel, and cast, &c. Dan. vi.

Abraham took the wood of the burnt-offering, and laid it upon Isaac his son, &c. Gene. xxii.

Behold, the widow was there gathering sticks, and Elias called her, and said, &c. 3 Reg. xvii.

[3 See the Liturgies of Queen Elizabeth, p. 570, for a similar complaint two years later.]

[4 The Latin:—nec lassescentibus apparet.]

cry of thy whole church being in peril. Behold, how many thousand men cry out: Lord, save us, or else we perish.

And when they were come to the place, which is called Calvarie, there they crucified him, and the evil doers, one on the right hand, and the other on the left, &c. Luke xxiii.

The tempest hath overcome all [1] cunning of man: nay rather, we see that the endeavour of such, as go about to help it, doth turn to the contrary. There needeth thy voice, O Lord Jesu: say no more but, Tempest, be still, and by and by the wished calmness will shew itself. The Lord would have spared the innumerable thousands of wicked people, that were in Sodom and Gomorra, if he could have found but ten righteous among them all. Now there are many thousands, which love the glory of thy name, and which long to behold the beauty of thine house: and wilt thou not at their entreatance release thine anger, and remember thy old mercies? Wilt thou not, through thy heavenly cunning, turn our foolishness to thine own glory? Wilt thou not turn the wicked folks' evil doings to the benefit of thy church? For thy mercy is wont to be then readiest at hand, when things are so far past recovery, as no strength or policy of man can help them. Thou, being the only author and maintainer of peace, art only he that maketh things at one, though they be never so much at odds. Thou didst dispose the old chaos, wherein the seeds of all things lay confused and turmoiling among themselves, without any order or comeliness; and by wonderful order knit the things together in everlasting league, which strive together by nature. But how much more shameful a chaos is it, where there is no love, no faith, no keeping of covenants, no reverence of laws, no awe of such as are in authority, no consent of opinions, but every man sings his own song, as in a black *sanctus*[2]? Among the compasses

One of the soldiers with a spear pierced his side, and forthwith ran thereout blood and water. And he that saw it bare record, and his record is true. And he [knoweth] that, &c. John xix.

Tubalcain wrought cunningly every craft of brass and iron, &c. Genesis iv.

Esay, the prophet, was cut in the midst with a saw, and fasted on a tree, &c.

With the rib, which the Lord God had taken from the man, &c. Gen. ii.

The Lord said to Moses: Thou shalt smite the rock, and water, &c. Exod. xvii.

[1 The Latin:—humanam industriam.]

[2 'A kind of burlesque hymn performed with all kinds of discordant and strange noises; in ridicule, I fear, of the *Sanctus*, or Holy, Holy, Holy, of the Romish Missal. The custom of performing it is, probably, as old as the Reformation.'—Nares' Glossary. The Latin:—velut in dissono choro.]

of the skies[3] there is no disagreement: the elements do keep every one his place, and every of them executeth his own office. And wilt thou suffer thy spouse, for whose sake all things are created, to go to wreck by continual discord? Wilt thou suffer wicked spirits, the authors of discord, to execute tyranny in thy kingdom unpunished? Wilt thou suffer that strong fellow, whom thou hast once thrust out, to get possession of thy tents again? When thou dwelledst, as a mortal man, among men, the devils fled away at thy voice. We beseech thee, O Lord, send thy Spirit into the hearts of all them that profess thy honourable name, to drive from them the wicked spirits, which are the schoolmasters of riot, covetousness, ambition, lechery, vengeance, and discord: and (that I may use the prophet's own words) a clean heart create in us, O God, our King, and renew thy Holy Spirit in our bowels; take not thy Holy Spirit from us. Give us again the gladness of thy salvation, and strengthen thy spouse, and thy spouse's shepherds, with a principal Spirit. By this Spirit hast thou set things in heaven and earth at one: by this Spirit hast thou assembled and knit so many tongues, so many nations, and so many sundry sorts of men, into the one body of thy church, which cleaveth unto thee, her head, by the same Spirit. If it may please thee to renew him in all men's hearts, these outward calamities will by and by cease; or, if they cease not, yet shall they at leastwise turn to the behoof of them that love thee. Set this confusion in order, O Lord, and let thy Spirit spread forth itself upon these waters of wavering opinions.

Joseph took the body, and wrapped it in a clean linen cloth, and laid it in his new tomb, which he had hewn out even in the rock, and rolled a great stone to the door, &c. Math. xxvii.

[Ps. li. 10.]

He laid it in a tomb hewn out of a rock, wherein was never man yet laid. And that day was the preparing of the Sabbath, and the Sabbath drew on. The women, that followed after, &c. Luke xxiii.

And forasmuch as thy Spirit (which, according to the saying of the prophet, containeth[4] all things) hath also the knowledge of the voice in him: grant that, as all which dwell

[Ps. civ. 30.]

As soon as the sun was down, Josue commandeth, that they, &c. Josu. viii.

Then they arose, and went all night, and took the body, &c. 1 Sam. xxxi.

When Joseph was come to his brethren, they stript him, &c. Gen. xxxvii.

So they took up Jonas, and cast him into the sea, and the sea, &c. Jonas i.

[3] The Latin:—Inter cœlestes orbes. On p. 101. it is,—among the heavenly planets.]

[4] See p. 102, note 1.]

in thy house have but one law, one baptism, one God, one hope, one Spirit, so also there may be but one voice among all them that profess thy catholic truth. At thy going up into heaven thou, after the manner of such as triumph, didst scatter abroad divers rewards from above[1], give gifts unto men, and bestow sundry presents of thy Spirit among them. Renew now again thine old bounteousness from above: give the same things to thy church now drooping, which thou gavest to her at her first flourishing forth. Give unto her princes the awe of thee, that they may so govern the common weal, as though they should shortly yield an account of every thing to thee, the King of all kings. Give them of the wisdom, which is always about thy throne[2], that they may see what is best to be done, and perform it in their deeds. Give unto the shepherds, whom thou hast vouchsafed to put in thy room, the gift of prophecy, that they may interpret the mystical scriptures[3], not by man's reason, but by thy inspiration. Give them the threefold charity, which thou didst demand of Peter, when thou gavest him charge to feed thy flock. Give them[4] the love of soberness and chastity. Give thy people willingness to obey thy hests, and forwardness to serve them by whom it is thy will to have the affairs of this world ordered. So shall it come to pass, that, if[5] by thy inspiration the princes command things seeming thee, and the shepherds teach things accordingly, and the people obey their good government and godly teaching, the church shall, with such good order, soon recover her former dignity and quietness, to the glory of thy name. Notwithstanding that thou hadst appointed the Ninevites to utter destruction, yet didst thou spare them, as soon as they turned to repentance: and wilt thou despise thy spouse

There was Mary Magdalene, and the other Mary, sitting over against the sepulchre. The next day, that followed the day of preparing, the high priests and Pharisees, Math. xxvii.

For fear of him the keepers were astonied, and became as dead men. But the angel said to the women: Fear not, for I know you seek Jesus which was crucified, &c. Math. xxviii.

She weepeth continually in the night, and her tears, &c. Lamen. i.

Call me not Naomi, but call me Mara, for the Lord hath given, &c. Ruth i.

Samson arose at midnight, and took the doors, &c. Judicum. xvi.

And the Lord spake unto the fish, and it cast out Jonas, &c. Jonas ii.

[1 The Latin:—triumphantium more sparsisti ex alto pretiosa missilia.]

[2 See p. 102, note 3.]

[3 The Latin:—arcanas scripturas.]

[4 The Latin:—Da sacerdotibus tuis.]

[5 See p. 102, note 7.]

casting herself down at thy feet? which useth sighs instead of sackcloth, and tears instead of ashes?

Thou hast promised forgiveness to such as convert, and yet is it thy gift, that a man returneth to thee with all his heart, to the intent that all our good things should redound to thy glory. Thou art the Maker, repair thy creature. Thou art the Ransomer, save the cost[6] which thou hast bestowed. Thou art the Saviour, suffer not them to perish, which hang wholly upon thee. Thou art the Lord, maintain thine own possession. Thou art the Head, succour thy members. Thou art the King, give us reverence of thy laws. Thou art the Prince of peace, inspire thy love into us[7]. Thou art God, have mercy upon thy humble suitors.

Mary stood at the sepulchre weeping, and as she wept, she bowed herself into the sepulchre, and saw two angels in white, sitting, the one, &c. John xx.

According to St Paul's saying, be thou all in all men, that the whole company of thy church may with one mind and one voice in consent yield thanks for her obtained mercy to the Father, and the Son, and the Holy Ghost, who, being the perfect pattern of concord, are distinct in propriety of persons, and yet in nature but one: to whom be praise and glory for ever. Amen. [Col. iii. 11.]

Jesus appeared first to Mary Magdalene, out of whom he had cast vii. devils. And she went and told them that had been with him, which mourned, &c. Mar. xvi.

¶ A Prayer for the Queen's majesty[8].

Wonderful, O most excellent and almighty God, is the depth of thy judgments. Thou King of kings, Lord of lords; thou, which at thy pleasure dost take away and transpose, root out and plant, confound and establish, kingdoms; thou, of

Reuben returned to the pit, and, behold, Joseph was not in the pit, &c. Gen. xxxvii.

I will seek him, that my soul loveth: I sought him, but I found him not, &c. Cant. iii.

The king said unto Daniel: O Daniel, the servant, &c. Dan. vi.

When I had past a little from them, then I found him, &c. Cant. iii.

[6 The Latin:—serva mercem tuam.]

[7 The Latin: inspira nobis caritatem mutuam.]

[8 Christopher Barker put out in 1582, *Jussu*, Variæ Meditationes et Preces piæ, variis designatæ usibus, Latino, Italico, Gallico, et Anglico sermone conscriptæ. The first two are by queen Elizabeth, and this Prayer may be compared with both, but particularly with the former of them.]

thy singular goodness, hast delivered our Queen, thy handmaid, when she was almost at death's door: yea, thou hast delivered her out of prison, and settled her in her father's throne. To thee, therefore, do we render thanks: to thee do we sing laud and praise: thy name do we honour day and night.

Thou hast restored again the liberty of our country, and the sincerity of thy doctrine, with peace and tranquillity of thy church. Thine, thine was the benefit: the means, the labour, and service, was hers. A burthen too heavy (alas) for a woman's shoulders[1], yet easy and tolerable by thy helping hand.

Jesus said to Thomas: Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and be not faithless, &c. John xx.

Assist her, therefore, O most merciful Father: neither respect her offences, or the deserts of her parents, or the manifold sins of us, her people; but think upon thy wonted compassion, always at hand to thy poor afflicted.

Preserve her kingdom, maintain religion, defend thy cause, our Queen, us, thy sheep and her people. Scatter thine enemies, which thirst after war. Let them be ashamed and confounded, that worship idols. Let us not be a prey to the nations, that know not thee, neither call upon thy name.

Strengthen and confirm, O Lord, that good work, which thou hast begun. Inspire our gracious Queen, thy servant, and us, thy poor flock with thy Holy Spirit; that with uncorrupt life we may so join purity of religion, as we may not yield and bring forth wild and bastard fruits, but mild and sweet grapes, and fruits beseeming repentance, and meet and convenient for thy gospel, to the intent we may enjoy this immortal treasure immortally, and that, living and dying in thee, we may finally possess the inheritance of thy heavenly kingdom. Through Jesus Christ our Lord. For thine is the kingdom, the power, and the glory, for ever. Amen.

So, after the Lord had spoken unto them, he was received into heaven, and sat at the right hand of God. And they went forth and preached, &c. Mar. xvi.

And Jacob called the name of the place Pheniel, &c. Gen. xxxii.

Gideon answered: [If] the Lord be with us, why then, &c. Jud. vi.

And Enoch walked with God, and he was no more seen, for God took him away, &c. Gen. v.

There appeared a chariot of fire, and horses of fire: so Elias went up by a whirlwind, &c. 4 Reg. ii.

[1] We have the same sentiment in the following Prayer, p. 478,—nec sexu, nec viribus, ad tantam functionem satis instructa.]

Another[2].

O God, most excellent creator and preserver of all things, we cast ourselves down before the feet of thy majesty, and inwardly feeling, how unworthy we are to have our prayers heard of thee, we dare not lift up our eyes to heaven. Knowledge of God in Jesus Christ is life.

Nevertheless, whereas we were conceived in sin, and therefore (as all Adam's children) deserved untimely birth; yet thy Fatherly hand hath brought us forth, and caused us to be born, yea, and granted us to live in this blessed time of thy gospel, to the intent that, dying with Christ, we should rise again to eternal life.

But, alas (wretches that we are), we have deserved thy just indignation by returning to our old vomit. And yet thy grace surmounteth our sin, continually calling us to thy sheepfold by the voice of thy gospel. Blessed be thy holy name for sending us that light, when we were in darkness; that spiritual drink, when we were in deadly thirst; that heavenly food, when we were hunger-starved. And like honour and praise be ascribed to thee only, O Lord, for giving us such, so wise, so zealous, so godly, and careful, governors of thy chosen church of England, whom thou hast raised up by the light of thy gospel to guide us in the same thy light, and to feed us with the same thy heavenly food. Mahomet and his Alcoran is perdition. Love of God is in spirit and truth.

We magnify thy name day and night, for that inestimable benefit of thine, bestowed upon us, thy people of England, in calling thy chosen creature, the nurse of this thy church, our Queen and governor, from worldly vanities to the care of thy kingdom, and into the communion of thy saints, by the preaching of thy gospel. When she gave not sufficiently attentive and diligent ear to thy blessed word, albeit thou didst correct her, and other ingrateful creatures of this our nation with thy rod, yet even in this point also thy clemency surmounted our double wickedness. For, be- Idolatry is spiritual adultery.

Above all, take the shield of faith. Ephes. vi.

Behold, thou hast cast me out. Gen. iv.

[2 In Valerandus Pollanus' translation of Calvin's Liturgy, p. 13, is a prayer, which may well be compared with this. It is in the *Liturgia Pœnitentiæ*, and is preceded by the following rubric:—Concionem [pastor] claudit hac precatione, postquam satis cœtum commonefecerit iræ ac judicii Dei, ac peccatorum quibus norit ipsos obnoxios, ob quæ sic ira Dei in eos desæviat. See p. 458, note 1.]

hold, when as thy justice might have deprived us of her, thou of thine infinite mercy didst deliver her out of prison, set her free from the lion's jaws, crowned her with a diadem of gold, and put the royal sceptre of this realm in her hand.

Faith apprehendeth Christ Jesus.

Moreover (O singular and most precious treasure of all treasures!) thou, through her means and ministry, hast brought again Christ Jesus, once banished out of England.

These, most merciful Father, be the principal jewels of thine inestimable riches bestowed upon us, which, the more excellent they are, the less are we worthy of them, because we have misbehaved ourselves towards thy Majesty in daily sinning more and more against thee: insomuch that, feeling the same in our consciences, we be driven well near to despair. But, when we call to mind thy sure and sweet promises in Christ's precious blood, we are thereby refreshed: and, recovering strength by hope, approach thy throne boldly, not offering any thing for the satisfaction of our sins, but only craving, that the oblation of thine Anointed, which is the justifier and sanctifier of all that are to be justified and sanctified, may make us clean, and so receive us into thy tuition. And, seeing obedience pleaseth thee better than the fat of sheep, and the sacrifice of our lips better than the flesh and blood of beasts, grant that we may finish our sinful race in shewing forth thy praise and keeping thy holy will.

Cain despaireth of mercy.

Hope maketh not ashamed.

Judas ashamed, and hanged himself.

And forasmuch as thou hast thought good to set up thy servant, our Queen, a woman[1], and a frail vessel, over us, to govern this kingdom, and that she must render an account thereof (a hard thing so to do) before the judgment-seat of thy Son Christ: send down (we beseech thee), O Father, send down such grace from thy high throne upon thy daughter, our Queen Elizabeth, as thou knowest most necessary for the performance and execution of so great a charge.

Patience overcometh all things.

Thou hast given her counsellors, grant that she may use their counsel happily. Endue them with godly, righteous, and careful, hearts, that they may be both willing and able simply and faithfully to consult, and also providently to provide, as well for thy church, as for her, and us, her people.

Wrath devoureth itself.

Looking unto Jesus, the author, &c. Heb. xii.

Let all bitterness, and anger, and wrath. Eph. iv.

[1] See p. 476, note 1.]

It is thy grace, O Lord, that we, her people, renewed with thy word, do suffer ourselves to be nourished with the same. Send forth, therefore, faithful shepherds, godly and true teachers, to feed us. And drive away all hirelings and ravening wolves from this flock of thine, and of thy Son, Jesus Christ. Besides this, so bless us, the sheep of thy pasture, that we may never deny thee the chiefest honour; our Queen, thy deputy, her obedience; and our neighbours, mutual charity.

Humility is tender-hearted.

Furthermore, of thy goodness, maintain peace and tranquillity, defend our Queen, her kingdom, and country, from bloody wars: and especially, protect her and us from hollow hearts, and from civil tumults and conspiracies, which have shaken the greatest part of Christendom.

Pride despiseth his neighbour.

And because the affliction of every poor creature appertaineth to her, inasmuch as she is thine, inspire the magistrates under her with thy Holy Spirit, that they may willingly and carefully maintain justice, and provide for the relief of Christ his poor members, whose treasures both she, and we, and all others, are, whom thou hast blessed with thy earthly benefits.

Mercy beareth with infirmities.

Hear our prayers, we beseech thee, for the sake of thy Son, Jesus Christ, our Redeemer: to whom, with thee, and thy Holy Spirit, be all honour and glory for ever. Amen.

¶ Another[2].

Cruelty seeketh revenge.

O Almighty God, King of kings, Lord of lords, the only God and governor of all things: thou art he, by whom alone kings do reign: thou, most High, bearest rule over all the kingdoms of men: thou in Christ, thine only Son, being the most gracious Father of thy chosen church, dost, for the comfortable nourishing of it, dispose the royal state among men.

Through this thy grace it is come to pass, that we, the English nation, now a portion of the same thy church, do enjoy the government of Elizabeth

Be not high minded, but make your selves, &c. Rom. xii.

Woe to the crown of pride, &c. Esay xxviii.

Be courteous, and tender hearted, &c. Ephes. iv.

Avenge not your selves, but give place, &c. Rom. xii.

[2] Portions of this Prayer were given in the Liturgies of Queen Elizabeth, p. 625, note 3, and a description of it, ibid, p. 469. It was, likewise, conjectured not to belong to the year 1583, to which, on the supposed authority of archbishop Sancroft, it had been first assigned, and that conjecture is now shewn to be right.]

Concord supporteth one another.

our Queen, whom thou hast, against all practices of thine adversaries, delivered out of perils, and by thy mighty hand brought to reign over us. Mercifully guiding her, thou hast made her to us a mother, to thine afflicted flock a nurse, in that benefit which we have in liberty of true religion and common peace. Marvellously protecting her, thou hast kept her to defend us, that we might use and hold this benefit quietly.

Discord destroyeth one another.

And even now, in thy mighty marvellous mercy, thou hast discovered the practices of such crafty and cruel enemies, as purposed to spoil her of us, us of her, and both her and us of thy religion and of peace, determining to deliver us over to the tyranny of that shameless sinful man of Rome, and to the bloody sword. In which purpose of mischief if thou hadst permitted them to prevail, we had suffered for our sins at thy hand,

Love nourisheth with joy.

O Lord, most justly, but at their hands most unkindly, unnaturally, and unjustly. For we do offend thy majesty many ways: we offend not them any way. Yet such is their waywardness, that they do hate us: yea, such is their wickedness, that they will hate us, only because we do profess to serve thee in truth. For this cause they conspire against thee, O GOD, *like hypocrites, against our Queen, like traitors, against our common country, like spoilers, against us, even as Cain did against Abel. But thy*

Herod murdereth infants.

great goodness hath devised better for us than they do: thou hast spared us, whom they would have spoiled. Thy wisdom hath unfolded their wickedness. Thy providence hath prevented their purpose. All honour, praise, with thanks in the congregation, and by every member thereof, be given to thee, O God of grace, O Lord of pity, O Father of mercy, for ever and ever.

Christian soldier harnessed.

And now, we beseech thee, O merciful Father, be not provoked with our sins to give us over to the lust of our enemies: do not make us a reproach to these heathen. Let not the Jew, the Turk, the papist, triumph against thee in our overthrow, saying: Where is now their God? *But of thy rich mercy in Christ forgive our sins, by thy renewing Spirit amend us, and work out the good work, which thou hast begun among us. Confound and bring to nought the attempts of these and the like enemies, as thou didst at* Babel. *Infold them in the folly of their own devices, as thou didst* Achitophel. *By thine angel smite their force, as thou didst to* Senacherib. *In*

Hell, temptation, overcome.

their desperate attempts let them be drowned, as was Pharao. *In their treasons overtake them, as thou didst* Absolom. *If any of them are to be converted, turn them, as thou didst* Manasses. *Otherwise, let them feel their due punishment, as did* Dathan *with his conspirators, that of these also there may be left an example of thy justice to the posterity. We do likewise most*

Wisdom is better than gold.

humbly beseech thee to continue thy goodness towards us, even of thine old wonted mercy. Deliver our Queen, Elizabeth, *from evil. Direct her, in the true knowledge of thee, to acknowledge thy benefits towards her, and her duty towards thee. Kindle more and more in her heart a zeal to serve thee her-*

Three things rejoice me, the unity, &c. Ecclesiasticus xxv.

Sardanapalus, an imprudent King.

The strife of the proud is bloodshed. Ecclesiast. xxvii.

Put on the whole armour, &c Eph. vi.

Stand fast in the faith, &c. 1 Cor. xvi.

self, and to have thee served of us sincerely. Guide her still to govern us justly in godly peace. Ignorance is as a beast.

Give unto us also, which are subjects, thankful hearts to thee, faithful to her in thee, and charitable towards all men: that all which live under her government, counsellors, ministers, and every other, in their place and calling, may be throughly sanctified in holiness to live before thee.

Thus prolonging her reign over us, plant thou in it thy religion among us, and in us, so that it may with power reform and rule us, and remain to our posterity after us, that the praise of thy name may so continue in the hearts and mouths of the English nation, as England may say for ever, The Lord be praised. Understanding reacheth the heaven.

¶ A Prayer for the Ministers of God's word.

Let thy priests, O Lord, be clothed with righteousness, and let thy saints rejoice. Pour out thy Spirit of wisdom and understanding upon the ministers of thy word, that they may know the mysteries of thy holy will. Give them the gift of utterance, that they may set forth the abundant riches of thy gospel. Write thy laws in their hearts, and thy testimonies in their bowels, that they may lead thy people into all truth, and rule thy church with discretion. Make them good workmen, faithful shepherds, and wise builders: that they may mend the broken walls of Jerusalem, feed the flocks of thy sheep with the bread and water of life, husband thy vineyard, and dress it in due season, repair thy holy sanctuary, and bring in the vessels dedicated to the service of the Lord; and finally, shine with such light of holy and pure conversation before men, as they may edify no less by example of life than by instruction of teaching: to the intent, that men, beholding their modesty, meekness, sufferance, patience, and other virtues, wherewith thou hast endued them to the benefit of thy church, may be won to thy Gospel even by the holiness of their conversation, and be compelled to confess to the glory of thy name, that thou doubtless livest, reignest, workest, and dwellest in them. Amen.

Industry gathereth reward.

Sloth bringeth sleep.

Memory is a treasure-house.

Oblivion is as a grave.

Understanding is a well-spring of life, &c. Proverb. xvi.

Be ye not like horse and mule: which, &c. Psalm xxxii.

Go to the pismire, O thou sluggard, &c. Proverb. vi.

The slothful man hideth his hand in his, &c. Prover. xxvi.

Wherefore I put you in remembrance, &c. 2 Tim. i.

I am counted among them that go down, &c. Psal. lxxxviii.

¶ A Prayer to be said for all Magistrates[1].

Justice judgeth rightly.

They that are in authority over us are as the helm in a ship, as the eye in the body, and as the mind in the soul; and therefore thou, O Lord, hast commanded us to further them with our service, or succour, and our prayers. For great is the profit, that we receive by good princes and magistrates, and great is the harm which they do, being otherwise. Wherefore it is to be wished, that they might be good, godly, virtuous, and noble-minded.

Tyranny oppresseth right.

Besides this, great is the burthen, which they bear in governing well, forasmuch as they must make an account therefore unto thee, whereas we in the meanwhile are free from that danger. Unto thee therefore, O Lord Jesu Christ, do we make our supplications for them, even unto thee, which art the perfect pattern for all rulers to follow and

Strength shewed in the arm.

imitate: as who, being most singularly good and wise, canst neither err, nor do anything amiss. Grant, we beseech thee, that all those, whom thou hast ordained, as shepherds of thy sheep, to rule thy people under thee, and specially, that our most gracious sovereign lady *Elizabeth*, and her most honourable council, together with all her nobility, clergy, inferior magistrates, and under officers, may be so enlightened

Holofernes slain by Judith.

with the brightness of thy light, so guided by the direction of thy Spirit, and so inflamed with the love of thee and of thy people committed to their charge, as they may in all cases espy the truth[2], and minister right, equity, and justice, with mercy, always having their eyes upon thee, to follow

Courage is bold in Christ.

and execute the things which thou hast commanded, and not which they themselves list, so as they, drawing all together by one line, according to the pattern which thou hast set before them, may well and throughly perform their charge to thy glory; and we, obediently yielding ourselves to their

Cowardice fainteth in trial.

godly commandments, may lead a holy and quiet life under them likewise, to the glory of thy name. Amen.

David executed right and justice, &c. 2 Kings viii.

Thy princes are rebellious, and companions, &c. Esay i.

He girdeth me with strength, &c. Psalm xviii.

He said he would burn up, &c. Judith xvi.

[1] In Ludovicus Vives this Prayer, which has been necessarily interpolated in one place, is entitled: *Pro iis qui nos regunt.* Tom. i. p. 94.]

[2] The Latin:—ut, luce præeunte, quæ sunt optima videant.]

¶ A Prayer of children for their parents[3].

Lord God, whose will it is, that next thyself we should yield most honour to our fathers and mothers: forasmuch as, among the duties of natural love, it is not the least to sue unto thy goodness for the welfare of our parents; I beseech thee, preserve my father and mother, with all their household, first, in the love of thy religion, and next, in safety from all incumbrance and grief both of body and mind.

Temperance watcheth, and bridleth.

And unto me grant, that they may not have any trouble by my means: and finally, that I may enjoy the favour of them, and they the favour of thee, which art the sovereign Father of all. Amen.

Intemperance overcometh the heart.

¶ A Prayer for charity, or love, towards our neighbours[4].

Lord, enlighten and instruct our minds, that we may esteem every thing as it is worth, and yet not make the less reckoning of thee, sith nothing can be made better than thou. And secondly, let us make account of man, than whom there is nothing more excellent among the things of this world. Make us to love him next thee, either as likest ourselves, or as thy child, and therefore, our brother, or as one ordained to be a member of one selfsame country with us.

Measure in wine comforteth.

And cause us also even here to resemble the heavenly kingdom through mutual love[5], where all hatred is quite banished, and all is full of love, and consequently, full of joy and gladness. Amen.

Excess walketh wantonly.

Another[6].

Soften our hearts, O Lord, that we may be moved no less at the necessities and griefs of our neighbours, than

David took a good courage to him, &c. 1 Reg. ii.

I desire that you faint not, &c. Ephes. iii.

A wholesome sleep cometh of, &c. Eccles. xxxi.

For [all] tables are so full of vomit, &c. Esay xxviii.

[3 A translation from Erasmus. See p. 394.]

[4 This Prayer is translated out of Ludovicus Vives, Tom. 1. p. 76.]

[5 The Latin:—et mutua caritate meditemur jam hic cœlestem illam vitam.]

[6 The original title:—*Pro misericordia proximi.* See Ludovicus Vives, Tom. 1. p. 76.]

if they concerned ourselves, or the cases that touched us nearest, and let us think them to befal even to our dearest friends. Let us pity them as ourselves, and in their common adversity let us also communicate with them by compassion[1], that as we would have pitied ourselves for the like cause, so we may be moved with pity towards those, whom we see oppressed with the same adversities. O most mild and merciful Christ, we beseech thee, breathe upon us the spirit of thy meekness and goodness; that like as thy pitying of us made thee to endure most bitter death and torments for us, so our pitying of our neighbours may lead us to succour them to our power. Amen.

Sobriety watcheth her mouth.

Another[2].

Where charity and love are, there is the congregation of the saints. There is neither wrath nor disdain, but steadfast charity for ever. Therefore, grant us, O Lord God, that we may love one another unfeignedly; for where love is, there art thou; and he, that loveth his brother, is born of thee, and dwelleth in thee, and thou in him.

Voluptuousness rioteth.

And where brethren do glorify thee with one accord, there dost thou pour out thy blessing upon them. Love us, therefore, O Lord, and shed thy love into our hearts, that we may love thee, and our brethren in thee and for thee, as all children to thee, through Jesus Christ. Amen.

Chastity is secret and clean.

¶ A Prayer for the afflicted and persecuted under the tyranny of Antichrist[3].

O merciful Father, who never dost forsake such as put their trust in thee, stretch forth thy mighty arm to the defence of our brethren, by the rage of our enemies persecuted, and grievously tormented, in sundry places for the

Uncleanness is like a goat.

Use a little wine for thy stomach. 1 Tim. v.

Woe unto them that rise up early, &c. Esay v.

Let us which are of the day be sober. 1 Thess. v.

For it is sufficient for us, &c. 1 Pet. iv.

[1] The Latin:—et in communi calamitate communis sit erga illos quoque miseratio.]

[2] From the *Hortulus animæ*, p. 172.]

[3] This Prayer, though printed in almost the same words at the end of his 'Godlie Meditations,' is not Bradford's. Its title there is:—A Prayer for the faithful afflicted in France for the Gospel. It may be connected with the aid rendered by Elizabeth in 1562 to the French Protestants. See Writings of Bradford, Vol. i. p. 571.]

true profession of thy holy gospel, who in their extreme necessity cry for comfort unto thee. Perseverance endureth to the end.

Let not thy long-suffering, O Lord, be an occasion either to increase the tyranny of thy enemies, or to discourage thy children; but with speed, O Lord, consider their great miseries and afflictions. Prevent the cruel device of Haman. Stay the rage of Holofernes. Break the counsel of Achitophel. Let not the wicked say, *Where is now their God?*

Let thy afflicted flock feel present aid and relief from thee, O Lord: look down upon them, with thy pitiful eye, from thy holy habitation: send terror and trembling among their enemies: make an end of their outrageous tyranny: beat back their boldness in suppressing thy truth, in destroying thy true servants, in defacing thy glory, and in setting up Antichrist. Let them not thus proudly advance themselves against thee and thy Christ, but let them understand and feel, that against thee they fight. Preserve and defend the vine, which thy right hand hath planted, and let all nations see the glory of thine Anointed. Amen. Revolting, a sow in the mire. Charity feedeth the hungry.

¶ A Prayer for our brethren, that are in adversity[4].

Most gracious and merciful Saviour, we find by experience, almost every minute of an hour, that this life of ours is fraughted with adversities, which grow unto every of us, either out of the sinfulness of the flesh, or of each man's own folly, or of other men's spitefulness[5]. I was an hungry, and ye gave me meat. Math. xxv.

Besides this, other men's misfortunes are both an increase and an example of our own. For we see by them, that the like may befal us, and brotherly charity compelleth us to be sorry for them. In respect whereof, thou also hast commanded us to weep with them that weep, and to mourn with them that mourn, and to be likeminded one towards another, as members all of one body. Thou therefore, O merciful Redeemer, which hast borne our infirmities, hearken to the prayers, which we pour out before thee, for the relief If thine enemy hunger, feed him. Prov. xxv.

Whose apparelling, let [it] not be, &c. 1 Pet. iii.

The lips of a strange woman, &c. Proverb. v.

If ye continue grounded in faith. Col. i.

He that endureth to the end shall be saved. Math. x.

[4 Taken out of Ludovicus Vives, Tom. I. p. 96.]

[5 The Latin:—vel ex malitia sua, aut aliena.]

Charity giveth drink to the thirsty.

of our brethren's adversities, and increase not our sorrows by the sorrows of our friends. Rid them out of their miseries, that they may the more quietly set their minds upon thee, and we (thorough thy gracious goodness) be discharged of no small piece of our heaviness. Or, if it be not expedient, either for them, or us (for thou only knowest what is expedient for every man), at least wise give them power of mind, and strength of body, to bear their sore crosses the easilier; so as neither their bodies may be unable to abide and endure the pains, nor their hearts quail under the grief, whereby they might be driven to do, say, or think any thing, which thou mightest mislike of, or which might turn to their own hurt through impatience or despair. Amen.

I thirsted, and ye gave me drink. Math. xxv.

The niggard withholdeth drink from the thirsty. Esay .xxxii.

Charity harboureth strangers.

¶ A Prayer for them that be in poverty.

I was a stranger, and ye lodged me. Math. xxv.

They, that are snarled and entangled in the extreme penury of things needful for the body[1], cannot set their minds upon thee, O Lord, as they ought to do: but, when they be disappointed of the things which they do so *mightily* desire, their hearts are cast down, and quail for excess of grief. Have pity upon them, therefore, O merciful Father, and relieve their misery, through thine incredible riches, that by thy removing of their urgent necessity they may rise up unto thee in mind. Thou, O Lord, providest enough for all men with thy most liberal and bountiful hand: but whereas thy gifts are, in respect of thy goodness and free favour, made common to all men, we (through our naughtiness, niggardship, and distrust,) do make them private and peculiar. Correct thou the thing, which our iniquity hath put out of order: let thy goodness supply that, which our niggardliness hath plucked away. Give thou meat to the hungry, and drink to the thirsty: comfort thou the sorrowful: cheer thou up the dismayed: strengthen thou the weak: deliver thou them, that are prisoners: and give thou hope and courage to them that are out of heart.

I have not suffered a stranger to be without. Job xxxi.

Charity clotheth the naked.

I was naked, and ye clothed me. Math. xxv.

O Father of all mercy, have compassion of so great misery. O Fountain of all good things, and of all blessedness, wash thou away these so sundry, so manifold, and so

If a brother or sister be naked or destitute. James ii.

[1] The Latin of Ludovicus Vives, Tom. 1. p. 96, is:—Intricati et distenti necessitatibus hujus corporis. To snarle: to entangle, as a skein of silk or thread.]

great miseries of ours, with one drop of the water of thy mercy, for thine only Son our Lord and Saviour Jesus Christ's sake. Amen.

Charity visiteth the sick.

¶ A Prayer to be said for our evil-willers[2].

Most merciful Redeemer, thou hast commanded us to pray for them, both which wish us evil, and (as much as in them lieth) do work us evil: and that hast thou done, not only in words, but also in deeds, of purpose that we should follow thine example. We pray thee, therefore, to shed into us the Spirit of thy mildness, that we may patiently suffer both the evil will, and the evil speech, and the evil doings, of our enemies, as we hear say thou didst, and as we daily perceive that thou doest still.

I was sick, and ye visited me. Math. xxv.

Let us neither requite wrong in deed, nor take upon us to revenge ourselves in words, nor wish or desire any such thing in heart or mind: but let us be so far off from all revenge, as we may even do them good, and help them to the uttermost of our power, and with earnest prayer and supplication crave good things of thee for them: namely, that thou vouchsafe to give them a good mind, and all other things, which thou knowest to be for their welfare, profit, commodity, and soul's health; so as we may be thy children indeed, which bestowest thy bounteousness not only upon the good and thankful, but also upon the wicked and unthankful; and also thy kindly disciples[3], which prayedst thy Father to forgive thy most unrighteous tormentors. Amen.

Let it not grieve thee to visit the sick. Eccles. vii.

Charity visiteth prisoners.

I was in prison, and ye came. Math. xxv.

¶ Another[4].

Most merciful and loving Father, which hatest not any of the things, which thou hast made, but sufferest and bearest with men's misdoings, winking at them, to provoke them to repentance: we beseech thee most humbly, even with all our hearts, to pour out upon our enemies with bountiful hand whatsoever things thou knowest may do them good: and chiefly a sound and uncorrupt mind, wherethrough they may

Onesiphorus oft refreshed me, and was not. 2 Tim. i.

[2] From Ludovicus Vives, Tom. I. p. 97.]
[3] The Latin:—ut germani simus discipuli tui.]
[4] See Ludovicus Vives, Tom. I. p. 97, for the Latin.]

Sight. know thee, and seek thee in true charity with their whole heart, and love us, thy children, for thy sake.

Let not their hating of us turn to their harm, neither let us in any wise hurt them, seeing that we cannot do them good for want of ability. Destroy them not, O Father, for their hatred towards us, but save them at our entreatance for them. Lord, we desire their amendment, and not their punishment. Separate them not from us by punishing them, but join and knit them to us by thy favourable dealing with them. And seeing we be all ordained to be citizens of the one everlasting city, let us begin to enter into that way here already by mutual love, which may bring us right forth thither. Through Jesus Christ our Lord. Amen.

Let thine eyes behold that is right. Prover. iv.

Hearing.

¶ A Confession of our sins[1].

O Lord my God, everlasting and almighty Father, I acknowledge and confess before thy holy and high Majesty, that I was bred and born in sin and corruption, and that since my birth I have not ceased, nor do cease daily, to transgress thy commandments: in respect whereof I cannot escape ruin and destruction according to thy rightful justice. Notwithstanding, forasmuch as I am sorry, that I have offended thee, and do condemn both myself and my sin; and forasmuch as it hath pleased thee to love us, even when we were thine enemies, and for assurance thereof to give us thy only and well-beloved Son, our Lord Jesus Christ, to be a mediator and advocate between thee and us, promising us, that we shall obtain whatsoever we ask of thee in his name; vouchsafe, O most loving God, and merciful Father, to pardon and forgive me in his name, and for his sake; and not only to cleanse my heart from all vanity and uncleanness, but also to govern and guide me by thy Holy Spirit in all my ways, that I may live according to thy holy and heavenly commandments all the days of my life, to the

The ear of jealousy heareth all things. Wisdom i.

Taste.

The mouth tasteth the meats. Job xxxiv.

[1] Compare with this the first confession in Knox's Book of Common Order. Both, however, are mere translations from the *Confessio Peccatorum*, at the beginning of the Latin version of Calvin's French Liturgy. Great interest attaches to that Latin Confession, since, from its position, as well as from its wording, it manifestly gave occasion to the General Confession of our own Prayer Book. See p. 458, note 1, and Laurence's Bampton Lectures, pp. 207, 208.]

glory of thy name. Through the same thy well-beloved Son. So be it. Smelling.

¶ A Prayer for remission and forgiveness of sins[2].

So huge is the heap of our sins, and in so sundry wise have we offended, O righteous and holy Lawmaker, that, unless we lift up our minds to the considering of thy goodness, we must needs despair. Thee we displease: to thee do we bid battle through our wicked deeds: to thee do we profess enmity, even to thee, which art Almighty, which hast no need of any thing, whom nothing can hurt: and yet art thou the party, that doth first offer peace and atonement.

Because nothing happeneth oftener to us, than to fall into this disease, we have need of nothing so much, as of the medicine of thy mercy, and thou dost always offer it us readily, and set it before us. Give a sweet smell, as incense, &c. Eccles. xxxix.

Wherefore, grant, we beseech thee, O most mild and kind-hearted Father, that we may both discern our diseases, and know the remedies of them, and seek them (as it becometh us) at thine only hand, who art wont to grant them so easily at our requests. For the love of thine only Son Jesus Christ. Amen. Touching.

Another.

Most merciful and gracious Father, I beseech thee, let not other men's naughtiness hurt me, but rather let their goodness further me[3]. Thou art the terrible, jealous God, which revengeth the wickedness of the fathers upon the children, unto the third and fourth generation of them that hate thee; and again, on the other side, art treatable[4] and mild, insomuch that thou shewest mercy unto thousands in them that love thee, and keep thy commandments. Add this, also, as an increasement of thine exceeding great goodness, that the faults of my forefathers in the flesh light not upon my head, but that the well-doing of thy Son Jesus Christ, who is our Father, may succour me. Be not angry with me for their sakes, that begat this body of mine, but let Touch no unclean thing. 2 Cor. vi.

[2] From the Latin of Ludovicus Vives, Tom. I. p. 72]

[3] The Latin:—ne malitia mea aliis noceat, sed aliorum potius bonitas mihi prosit. See Ludovicus Vives, Tom. I. p. 73.]

[4] The Latin:—exorabilis]

Esay ii. & xix. Matt. xxiv. Mark xiii. Luke xvii.

me feel thee favourable to me for Jesus Christ's sake, who hath begotten my soul new again. Amen.

¶ Another [1].

The sun shall be darkened, the moon shall lose her light, and the stars shall fall from heaven.

When we look upon our life that is past, Lord, what a dungeon of errors, naughtiness, and wicked doings, openeth itself suddenly unto us, so as there is none of us all, but he may be ashamed to look upon himself, and quake for fear of the wickedness of his time to come! For who can warrant us, that the same shall be any better, than that which is past? Nay, who ought not to wonder at thy mercifulness, and to honour it, O dear Father, which hast withheld thy vengeance so long?

Two men shall be in the field; the one received, the other shall be refused.

We come to thee in exceeding fear, O great Judge, most humbly beseeching thee, that the vengeance of them all heaped together may not light upon us; but that the love, which thou bearest to thine only Son our Lord Jesus Christ, for whose sake thou bearest with us that have deserved utter destruction, may hide them out of thy sight, and wipe them out of thy remembrance. For if thou, O Lord, look narrowly to our sins, Lord, who shall abide it? Indeed, we confess, that we be more chary in keeping men's laws than thine; whereas, notwithstanding, the obeying of thine yieldeth greater reward, and the breaking of them yieldeth greater punishment.

Two women shall be grinding at the mill; the one shall be received, the other shall be refused.

Alas, how sore are we nouseled[2] in sin by custom, insomuch that as now we can almost do nothing else, and yet we perceive not, when we do amiss! O how small an account do we make of it! We lie wallowing upon the ground in dirt and dung, and yet we never strain ourselves so much, as to lift up our heads, that we might not rot, as we lie. What father would forbear us so often in breaking his commandments? Yet, notwithstanding, thou, O God, dost bear with us, and winkest at our sins, and thy goodness and long-sufferance allure us to amendment.

To thee, therefore, be glory and praise for ever and ever. Amen.

Another [3].

The sea shall swell higher than any hill, and shall fall again as low: fishes, and monsters of the sea, shall appear with roaring voice.

O sovereign Creator of all things, when I consider, what manner of majesty I have offended with my sins, I do even shudder at mine own rashness. When I bethink me, how gracious and bountiful a Father I have forsaken, I abhor mine own unkindness. When I perceive, from how blessed freedom of mind into how miserable thraldom I have cast myself, I condemn mine own madness, and I utterly mislike of myself, and my conscience is put in such terror by thine

[1 See Ludovicus Vives, Tom. I. p. 73.]

[2 Nousel *or* nuzzle: nurse up. The Latin:—Quantam consuetudinem duximus peccandi!]

[3 From the *Precationes aliquot* of Erasmus, p. 34.]

unescheWable justice, as I see nothing before me but hell-fire and despair.

But on the contrary part, when I behold that infinite mercy of thine, which (according to the record of the prophet) surmounteth all thy works, and wherethrough thou art (after a sort) greater than thyself, whereas, notwithstanding, thou art greatest without all comparison, a certain cheerfuller breath of hope blazeth out upon me, and refresheth my mind. For why should I despair of forgiveness of my sins at his hand, which in the writings of his prophets doth so often allure sinners to repentance, crying out, that he desireth not the death of a sinner, but rather, that he should turn again, and live?

[Ps. cxlv. 9.]

The sea, and all floods, shall burn: trees and herbs shall drop blood: cities and all buildings shall be overturned.

Again, how ready thou art to pardon such as amend, thine own only-begotten Son doth beat into our heads by many parables, as of the lost groat, and the finding thereof again, of the shepherd's bringing home of his stray sheep upon his shoulders, but most evidently, of the prodigal son, whose image I see plainly in myself.

Stones shall tumble together, and make a huge noise.

Unkindly have I forsaken my most loving Father, lewdly have I wasted all his substance, and (in following the lusts of the flesh, and in putting of thy commandments out of my mind) I have tumbled myself into most shameful slavery of sin, and am brought to extreme beggary; and I see not, whither I may fly for succour, but to him, from whom I am run away.

Terrible earthquakes shall make men hide themselves.

O let thy mercy receive him now submitting himself, whom thou hast hitherto borne withal so gently in his straying from thee. I am unworthy to lift up mine eyes to thee, or to call thee by the name of Father. Nevertheless, vouchsafe, I beseech thee, to cast thine eye upon me: for thy looking towards the sinner maketh him to revive, when he is dead, and to return home again, when he is lost.

Valleys shall be filled, and hills brought low.

Verily, I am beholden to thy look for this misliking of myself at this present. As soon as thou didst vouchsafe to look upon me, as I wandered far from thee, by and by thou didst restore me mine eyes, that I might see in how great misery I was. And thou mettest me by the way, inspiring me with a mindful desire and longing for the innocency which I had foregone.

They, that hid themselves, shall run forth like mad men.

The bones of the dead shall appear above the sepulchres.

Slave that I am, and worthy of all manner of punishment, I seek not, that thou shouldest embrace me, and kiss me: I crave not the long robe and the ring, which are the badges of the former dignity, that I did hold scorn of: I sue not to be received to the honour of thy children: it shall be a benefit great enough for me, if thou admit me but into the number of thy basest servants, even of such as are branded, and brought again from roging, that I may at least wise be some hanger-on unto thee; for in thy house there are many rooms[1].

The powers of heaven shall be shaken.

Every one living shall die presently.

It shall not grieve me to be counted among the abjects in this life, and to be racked with repentance, and to be sullied with mourning, so I may not be separated from thee for ever.

I pray thee, and I beseech thee, by the death of thy dearly-beloved and only-begotten Son, impart thy Spirit unto me, to cleanse my heart, and to strengthen it with his grace, that I slide not thither again through oversight, from whence I was called back by thy mercy. Amen.

Heaven, earth, and all elements, shall burn.

¶ Another.

I have gone astray like a lost sheep; seek out thy servant, O Lord, for I have not been unmindful of thy commandments. The offences and oversights of my youth remember not, O Lord. Be mindful of me according to thy mercy. For thy goodness' sake, O Lord, keep my soul, and deliver me; so shall I not be ashamed of putting my trust in thee. Turn my mourning into joy. Rend my sackcloth asunder, and compass me about with gladness, that my tongue may sing to thee without prick or sting of conscience. Amen.

The dead shall rise.

Knowledge of God in Jesus Christ is life.

¶ Another.

If thou look straitly to our sins, O Lord, Lord, who shall abide it? But forasmuch as there is mercy with thee, I have waited upon thee for thy laws' sake, O Lord. My soul hath held out in thy word, my soul hath trusted in thee, O Lord. For with thee there is mercy and plenteous redemption, and thou redeemest Israel from all his iniquities. Amen.

Mahomet and his Alcoran is perdition.

Another.

Thou hast chastised me, O Lord, and I am broken, as an untamed young bullock. Turn me, and I shall be turned; for

[1 The Latin:—et e fuga receptos, ut saltem in aliqua parte tuorum hæream, quandoquidem in domo tua mansiones multæ sunt.]

thou art the Lord, my God. For, when thou hadst once turned me, I amended; and, when thou hadst shewed me my faults, I strake my thigh. I was ashamed, and blushed, because I abode[2] the reproach of my youth.

Love of God is in spirit and truth.

¶ Another[3].

O Good Jesu, O sweet Jesu, the Son of the virgin Mary, full of mercy and truth. O sweet Jesu, have pity upon me according to thy great mercy. O loving Jesu, I beseech thee by that precious blood of thine, which thou didst vouchsafe to shed for us, wretched sinners, upon the altar of the cross, put away all my sins, and despise me not in mine humble suit, calling upon this thy most holy name of Jesus. This name Jesus is a sweet name: this name Jesus is a healthful name. For what else is Jesus, but Saviour? O good Jesu, which hast created me, and redeemed me with thine own blood, suffer me not to be damned, whom thou hast created. O good Jesu, let not my wickedness destroy me, whom thy almighty goodness hath made. O good Jesu, consider, what is thine in me, and whatsoever is otherwise, wipe it away. O good Jesu, have mercy upon me, while the time serves to have mercy, lest thou destroy me in the time of thy dreadful doom. O good Jesu, although I, miserable sinner, have justly deserved everlasting punishment for my most grievous sins by thy rightful justice, yet do I appeal from thy rightful justice to thine unspeakable mercy: and therefore pity thou me, as a loving Father, and merciful Lord. O good Jesu, what profit is there in my blood, that I should go down into everlasting corruption? For the dead shall not praise thee, O Lord, nor yet they that go down into hell. O most merciful Jesu, have mercy upon me. O most sweet Jesu, set me at liberty. O loving Jesu, be favourable to me, sinner. O Jesu, admit me, wretched sinner, into the number of thy chosen. O Jesu, the health of them that trust in thee: O Jesu, the welfare of them that believe in thee, have pity upon me. O Jesu, the sweet remission of

Idolatry is spiritual idolatry.

Faith apprehendeth Christ Jesus.

Cain despaireth of mercy.

Hope maketh not ashamed.

Judas ashamed, and hanged himself.

Above all, take the shield of faith. Ephes. vi.

Behold, thou hast cast me out. Genesis iv.

[2] Abode: did bear. Jer. xxxi. 19. The Latin:—sustinui.]

[3] The Latin of this Prayer has occurred before: see p. 202.]

all my sins, O Jesu, the son of the virgin Mary, pour thy grace, wisdom, lovingness, charity, and humility, into me: and in all mine adversities give me holy patience, that I may be able to bear thy cross with thee, to love thee, and to glory and delight in thee for ever and ever. Amen.

¶ Another[1].

Patience overcometh all things.

Most righteous and merciful God, remember that thou art pitiful, and that thou art my redeemer. As thou art a judge to condemn offenders, so art thou also God to acquit thy servants, and a creator to save thine own work, and a saviour to save him that believeth in thee, and is baptized.

Wherefore, O Lord, mind not thy justice only, as against a sinner, but be mindful of thy goodness, as towards thy creature: mind not thy wrath as against an offender, but be mindful of thy compassion, as towards a poor wretch of thine. Spare me, O Lord, which art my salvation, and desirest not the death of a sinner. Spare my sinful soul. My God, in thee do I trust, and unto thee do I commit my soul. O merciful God, have pity upon me, have pity upon thy humble creature. Deal with me according to thy mercy, O thou that art blessed for ever. Amen.

Wrath devoureth itself.

¶ Another[2].

Humility is tender-hearted.

O most merciful Lord, how can I be good, which have been evil even in the good? I sinned, and thou winkedst at it. I continued long time in my wickedness, and thou continuedst as long in thy lovingkindness, of purpose to bring me to repentance, and to shew me favour. Thou, therefore, that hast borne so long with my offences, give mercy to me, miserable wretch. For I believe, that whatsoever thou determinest to forgive me, it shall be as if it had never been done.

Pride despiseth his neighbour.

My whole life, O my God, maketh me afraid, because that, when I sift it thoroughly, there appeareth well-near

Looking unto Jesus, the author, &c. Heb. xii.

Let all bitterness, and anger, and wrath. Eph. iv.

Be not highminded, but make yourselves, &c. Rom. xii.

Woe to the crown of pride, &c. Esay xxviii.

[1] A translation from the treatise *De Contritione cordis*, cap. xi. which is included in St Augustine's works, Tom. ix. pp. 348, 349, though *incerti auctoris*.]

[2] Translated out of St Bernardus *De Interiori Domo, id est, Conscientia Ædificanda*, capp. xxxi. xxxiii. Op. Paris. 1602, pp. 1075, 1076.]

nothing but sin, or barrenness in it: and, if there be any fruit in it, it is either so thin and slender, or so unperfect[3], and corrupted by some means or other, that it may well, either utterly displease thee, or at least wise not like thee. Therefore, being abashed at the multitude of my sins, but yet trusting to thy gracious goodness, I acknowledge and confess to thee, my Maker and Redeemer, which hast promised forgiveness to offenders, that in sin I was conceived, in sin have I been brought up, and in sin have I lived all the time of my life unto this day. I find not any sin, wherewith I am not defiled by some means or other. Thus is my soul filled with misery according to the desert of my sins. Thus is my soul brought even to the gate of hell. O my God, if thou deliver me, I have cause to thank thee: if thou deliver me not, yet have I no cause to blame thee, for thou art righteous.

Mercy beareth with infirmities.

Alas, how have I lived! What a number of evil things have I said and done! I am ashamed, that I have lived so: my conscience telleth me, I have deserved damnation: but I am sure, that thy mercy wipeth away all offence. Wipe away mine iniquities, therefore, O Lord, with the multitude of thy mercies, and by the desert of thy most bitter passion and death. Amen.

Cruelty seeketh revenge.

Concord supporteth one another.

¶ Another[4].

Woe is me, wretch that I am, how often have I fallen in rising, and lien still, when I was fallen[5]! I have heaped sin upon sin, often promising amendment, but never performing it. I have always returned again to my vomit, and to my former offences I have added new and worse. Behold, O most merciful God, I hide not my sins, but I bewray them: I do not excuse, but accuse, myself; for I know mine iniquity well enough. Surely, I might well enough despair in respect of my outrageous sins, vices, and infinite oversights, which I have committed, and daily do commit without ceasing, in thought, word, and deed, and by all other means, wherein man's frailty

Discord destroyeth one another.

Be courteous and tender-hearted, &c. Eph. iv.

Avenge not yourselves, but give place, &c. Rom. xii.

Three things rejoice me, the unity, &c. Ecclesiasticus xxv.

The strife of the proud is bloodshed. Ecclesi. xxvii.

[3] The Latin:—aut simulatum, aut imperfectum.]

[4] Also from St Bernardus, ibid. cap. xxxiv. p. 1077.]

[5] The Latin:—hæc tam sæpe sum confessus surgens, cadens sum defessus.]

Love nourisheth with joy.

may offend, were it not, that thy Word, O Lord, is become flesh, and dwelleth among us. But now I dare not despair, because that he, submitting himself unto thee to the very death, yea, even to the death of the cross, hath taken away the handwriting of our sins, and nailed it to his cross, crucifying the same and death both at once. Therefore, I beseech thee, for thine only-begotten Son's death sake, wipe away all my iniquities, and be merciful to me, the miserablest of all sinners: to the intent, that, being set free from sin, and justified before thee through the righteousness of thy Son, I may sing praise to thy name, and glorify thee, together with the same thy Son, and the Holy Ghost, from this time forth for evermore. Amen.

Herod murthereth infants.

Another[1].

Chastity is secret and clean.

My soul is weary of her life: I will speak in the bitterness of my heart: I am sick, my life is brought weak with misery, my bones are bruised, as in a mortar; and therefore I fly to thee, Lord, as to my physician. Heal me, O Lord, and I shall be whole: save thou me, and I shall be safe. And, because I trust in thee, I shall not be put to shame. But who am I, O gracious God, that dare speak thus boldly unto thee? I am a sinner, wholly bred, born, and brought up, in sin, a rotten carrion[2], a filthy vessel, worms' meat. Woe is me! Spare me, O Lord. What victory were it, if thou shouldest fight with me, and overcome me, which am less than the stubble before the wind? Pardon me all my sins, and lift me, poor soul, out of the mire. Surely, Lord, (if thou wilt give me leave) thou shouldest not shun him, that cometh running to thee. For thou, O Lord Jesu, art my God, and yet art thou flesh of my flesh, and bone of my bones, joining thyself to my human nature, without leaving the right hand of thy Father, and being both God and man in one person, and yet continuing still that which thou wast before. And to what end hast thou done this so high and unconceivable thing, but that I should

Uncleanness is like a goat.

Wisdom is better than gold.

Sardanapalus an imprudent king.

Put on the whole armour, &c. Eph. vi.

Stand fast in the faith, &c. 1 Cor. xvi.

[1] This Prayer is taken from the *Epistola ad Damasum de morte Hieronymi*, printed at the end of that father's works, (Hieron. Op. Tom. IV. pp. 1077, 1078, Paris. 1609,) and ascribed to his friend Eusebius, *presbyter Cremonensis*, though, as it is said, wrongly, being *longe recentioris scriptoris*. See Fabricii Bibliotheca Latina, Tom. II. p. 126.]

[2] The Latin:—cadaver putridum. A similar passage to the present is in the Lib. Soliloquiorum Animæ, cap. 2.]

come running boldly unto thee, as to my brother, and thou mercifully impart thy Godhead unto me?

Wherefore, up, Lord, and help me; up, I say, and put me not back for ever. Like as the hart seeketh after the fountains of water, so doth my thirsty soul long after thee, the living spring, to draw water of comfort out of the Saviour's wells, that it may no more be athirst, when it cometh to appear before thy face[3]. Understanding reacheth the heaven.

Come, the joy of my heart, that I may take pleasure of thee. Shew thy mercy to me, to glad my heart withal. Let me find thee, for whom I long. Let my suit enter into thy presence, O Lord, and let thy hand save me. Lo here the man, that was caught of thieves, wounded, and left half for dead, as he was going towards Jericho. Thou kind-hearted Samaritan, take me up. I have sinned too much in my life, and done evil in thy sight. From the sole of my foot to the crown of my head there is no sound piece in me. Hadst not thou helped me by thy dying upon the cross, my soul should have gone to hell, as it hath deserved. But I, O merciful Jesu, am a piece of thy so dear ransom. Thou hast shed thy precious blood for me, refuse me not. I am the sheep, that is gone astray: O good shepherd, seek me out, and bring me home to thy fold again, that thou mayst be justified in thy sayings. For thou hast promised me, that, in what hour soever a sinner doth sigh for his sins, he shall be safe. I am sorry: I acknowledge mine iniquities, and mine offences are always in my sight. Of a truth I am not worthy to be called thy son, because I have sinned against heaven, and against thee. Make me to hear of joy and gladness. Turn thy face away from my sins, and blot out all mine offences. For thy singular mercies' sake cast me not away from thy sight. Deal not with me according to my sins, neither reward me according to mine iniquities: but help me, O God of my welfare, and for the honour of thy name deliver Ignorance is as a beast. Industry gathereth reward. Sloth bringeth sleep.

Understanding is a well-spring of life, &c. Proverbs xvi.

Be ye not like horse and mule, which, &c. Psalm xxxii.

Go to the pismire, O thou sluggard, &c. Proverbs vi.

The slothful man hideth his hand in his, &c. Proverbs xxvi.

[3 The Latin:—ut hauriat aquas in gaudio de fontibus salvatoris, ne sitiat amplius. Quando veniet, et apparebit ante faciem tuam?]

Memory is a treasure-house.

me: deal favourably with me according to thy good pleasure, that I may dwell in thy house all the days of my life, and praise thee for ever and ever with them that are there. Amen.

Another[1].

Most gentle master, Jesu Christ, how oft have I transgressed the rule of thy doctrine! How oft have I despised thy commandments, O holy Lord! When thou badest me return, I returned not. When as thou didst threaten, I was not afraid. When thou didst deal mildly and gently with me, I became the curster[2]. Above seventy times seven times have I sinned against heaven, and in thy sight: who shall wash away so great filth? who shall scrape off this dough-baken dung[3]? Whatsoever Peter say, thou must be fain to wash us thyself; for we be not able to wash ourselves, but in all things that we do, we have need of thy merciful washing. The traitor Judas was admitted to eat with thee at thy table; but he was shut out from this healthful washing, and in the end could not be washed, for defacing the honour of his apostleship with cursed covetousness.

Oblivion is as a grave.

Justice judgeth rightly.

Howbeit, forasmuch as with thee is the well of life, and the bottomless pool of all compassions that ever have been, vouchsafe that we, whom thou hast washed in baptism, whom thou hast washed with thine own blood, and whom thou washest still from time to time by forgiving our daily sins, may be removed from the puddles of this world, and from the mire of this present life, to the most pleasant kingdom of thy glory, where there is neither scab, nor soreness

Tyranny oppresseth right.

Wherefore I put you in remembrance, &c. 2 Tim. i.

I am counted among them, that go down, &c. Psal. lxxxviii.

David executed right and justice, &c. 2 Kings viii.

Thy princes are rebellious, and companions, &c. Esay i.

[1] From the treatise *De Cardinalibus Christi operibus* by Arnoldus Carnotensis, Abbas Bonæ-Vallis; at the end of the part *De ablutione pedum*. That treatise, with others by the same author, is found appended to St Cyprian's works, published at Oxford, 1682.]

[2] The Latin:—exasperans fui.]

[3] The Latin:—stercora conglobata.]

of eyes, neither issue of blood, nor uncleanness of body, nor any need of more washing, because the substance of thy brightness shall be fully incorporate into our bodies[4], according to thy promises, which thou must needs fulfil. And therefore, go thorough with the good work, which thou hast begun, and bring it to perfection according to thy good pleasure. Amen.

Strength shewed in the arm.

℄ Another.

Bow down thine ears to my words, O Lord, and hearken to my cry. Hearken to the voice of my prayer, my King, and my God; have mercy upon me, and hear my prayer. Upon the multitude of thy compassions will I enter into thy house, and worship towards thy holy temple. Lord, rebuke me not in thy rage, neither chastise me in thine anger. For thine arrows stick fast in me, and thy hand lieth heavy upon me. There is no health in my flesh at the sight of thy displeasure: there is no ease in my bones at the sight of my sins. For mine iniquities are gone over my head, and lie heavy upon me, like a sore burthen.

Holofernes slain by Judith.

Courage is bold in Christ.

Have pity upon me according to thy great mercy, and according to the multitude of thy compassions wipe away my sins. Wash me more and more from mine unrighteousness, and cleanse me from my sin. For I acknowledge mine unrighteousness, and my sin is always in my sight. Greatly have I sinned against thee, and done evil in thy sight, that thou mightest be justified in thy sayings, and overcome, when thou art judged. Behold, I was conceived in wickedness, and my mother bred me in sin. Turn thy face away from my sins, and wipe out all my iniquities. A clean heart create in me, O God, and renew a right spirit in my bowels.

Cowardice fainteth in trial.

Temperance watcheth and bridleth.

Thrust me not out of thy presence, neither take thou thy Holy Spirit from me. Give me the comfort of thy saving health again, and strengthen me with a principal Spirit. For

Intemperance overcometh the heart.

He girdeth me with strength, &c. Psalm xviii.

He said he would burn up, &c. Judith xvi.

David took a good courage to him, &c. 1 Reg. ii.

I desire, that you faint not, &c. Ephe. iii.

A wholesome sleep cometh of, &c. Eccles. xxxi.

For [all] tables are so full of vomit, &c. Esay xxviii.

[4 The Latin:—configurato corpori claritatis tuæ corpore nostro.]

thou, Lord, art good and pitiful, and of much mercy to them that call upon thee. Thou, O Lord God, art full of mercy and compassion, slow to wrath, but full of pity and truth. Therefore shall the righteous praise thee, and sinners shall be converted unto thee. Amen.

¶ Another.

I am gone astray, like a lost sheep: seek thy servant, O Lord, for I am not unmindful of thy commandments. Enter not into judgment with thy servant, O Lord, for no man living shall be justified in thy sight. Who knoweth all his sins? Cleanse me from my secret sins, and for other men's sins bear with thy servant. Call to mind thy compassions, O Lord, and thy mercies, which have been from everlasting. Remember not, Lord, the misdeeds and offences of my youth. Be mindful of me according to thy mercy, for thy goodness' sake, O Lord, for it is exceeding great. Make thy mercies yet more wonderful, O thou, that savest them which trust in thee. Turn not thy face away from me, neither shake off thy servant in thine anger. For in death no man is mindful of thee, and in hell who will praise thee?

Measure in wine comforteth.

What profit is there in my blood, that I should go down into corruption? Shall dust give thee thanks, or utter forth thy truth? Look back upon me, and hear me, O my God: enlighten mine eyes, that I sleep not in death. Withhold not thy compassions aloof from me, but let thy mercy and truth always preserve me. Amen.

Excess walketh wantonly.

¶ A comfort after craving of mercy, gathered out of the Psalms.

Sobriety watcheth her mouth.

In thee, O Lord, do I trust, therefore shall I not be confounded for ever: deliver me in thy righteousness, I beseech thee, my God. Cast a cheerful countenance upon thy servant, and save me for thy mercies' sake. Lord, let me not be put to shame, for I have called upon thee. Forsake me not, O Lord my God, depart not from me. Make haste to help me, O God of my welfare. Why art thou heavy, O my soul, and why dost thou trouble me? Put thy trust in God, for yet will I praise him; because there is help in his countenance.

Voluptuousness rioteth.

Pitiful and merciful is the Lord, slow to wrath, and of much compassion. He will not be always at variance, nor be angry for ever. But look, how high the heaven is above the earth, so highly hath he made his mercy to prevail upon

Use a little wine for thy stomach. 1 Tim. v.

Woe unto them, that rise up early, &c. Esay v.

For it is sufficient for us, &c. 1 Pet. iv.

Let us, which are of the day, be sober. 1 Thess. v.

them that fear him. Look, how far the east is from the west, so far hath he set our sins from us. And, as the father pitieth his own children, so doth the Lord pity them that fear him. For he knoweth whereof we be made, and he considereth, that we be but dust. Christian soldier harnessed.

Therefore, will I tarry the Lord's leisure: my soul waiteth upon the Lord: in his word is my trust: my soul waiteth for the Lord, from one morning watch to another. Let Israel trust in the Lord, for with the Lord there is mercy, and plenteous redemption: and he will redeem Israel from all his iniquities. Yea, the Lord is good unto all men, and his mercy is above all his works. Praised be the Lord. Amen. Hell, temptation, overcome.

¶ A Prayer in commendation of God's mercy received: made by S. Augustine[1].

Behold, O my Creator, many things have I craved, but not deserved the least. I confess, alas, I confess, that these thy benefits are not due unto me, but rather many, and most[2] strange, scourges. Yet for that publicans, sinners[3], and thieves (in a moment delivered out of their enemies' jaws) are mercifully received into the shepherd's fold, I am so much the more emboldened. For thou, O thou Maker of all things, albeit in all thy works thou art marvellous, yet in thy works of mercy thou art surpassing marvellous: whereof thou thyself hast spoken by one of thy servants, saying: His mercy is above all his works. And that which thou spakest in general of all thy people, we trust thou hast verified upon every one severally, saying: My mercy will I not take from him. For thou despisest none, rejectest none, thou terrifiest[4] none, but such as most horribly are afraid of thee. When thou art angry, yet dost thou not revenge, but dost bless with thy riches such as have kindled thy wrath, if they shall cease. Perseverance endureth to the end. Revolting, a sow in the mire.

Whose apparelling let [it] not be, &c. 1 Pet. iii.

The lips of a strange woman, &c. Proverbs v.

If ye continue grounded in faith. Col. i.

He, that endureth to the end, shall be saved. Mat. x.

[1 See Lib. Meditat. cap. 2. The Latin has partly occurred before, on p. 373. This Prayer, however, represents the original much better than does that Latin.]

[2 The Latin:—exquisita.]

[3 The Latin:—meretrices.]

[4 The Latin:—perhorrescis.]

Charity feedeth the hungry.

O my God, the horn of my salvation, and my defender (miserable wretch that I am) I have provoked thee, I have wrought wickedness in thy sight, I have kindled thy wrath, and deserved thine indignation. I have sinned, but thou hast spared me. I have grievously offended, and as yet thou dost forbear. If I repent, thou forgivest me. If I return, thou receivest me. Yea, if I prolong to come, most patiently thou dost tarry my coming. Thou callest him back, that wandereth: thou allurest him, that resisteth: thou tarriest for him, that is slow: and embracest him, that returneth.

I was an hungry, and ye gave me meat. Math. xxv.

If thine enemy hunger, feed him. Prov. xxv.

The ignorant is instructed by thee: the mourner comforted: they that fall, raised again, and delivered from destruction: to him that asketh, thou dost give: he that seeketh thee, findeth thee: and to him that knocketh, thou dost open.

Charity giveth drink to the thirsty.

O Lord God of my health, behold, what should I object? what should I answer? no refuge without thee: no corner is hid from thee[1]: thou hast shewed me the way to live well: thou hast given me the knowledge to walk aright: thou hast threatened hell fire, and promised the glory of thy paradise.

I thirsted, and ye gave me drink. Math. xxv.

And now, O thou Father of mercies, and God of all consolation, so strike me with the fear of thee, that, standing in awe, I may escape thy threatening: so restore me to the joy of thy saving health, that, loving thee, I may enjoy thy promises.

The niggard withholdeth drink from the thirsty. Esay xxxii.

O Lord, my strength and might, my God, my refuge and deliverer, inspire my mind, what to think of thee. Put into my mouth, how to call upon thee. Give me such works, as may please thee. With thee a sorrowful spirit is a sacrifice: also, thou dost accept an humble and contrite heart.

Charity harboureth strangers.

My God, my helper, enrich me with these blessings: strengthen me with this armour against mine enemies: perform[2] in me this coldness, to quail[3] the fiery flames of my sin: give me, O God, this stay for the troubled passion of my desires. Let me not be of their number, O Lord, the strength of my health, who believe for a time, and shrink away in the hour of temptation. Overshadow me in the day of battle, my hope in affliction, my help in tribulation. Amen.

I was a stranger, and ye lodged me. Math. xxv.

I have not suffered a stranger to lie without. Job xxxi.

[1 The Latin:—quid opponam nescio, quomodo respondeam ignoro; nullum abs te confugium, nullum abs te patet latibulum.]

[2 The Latin:—hoc de flammis vitiorum præsta refrigerium, hoc a desideriorum passionibus pande pium refugium.]

[3 Quail: subdue.]

¶ A complaint of a sinner, in that he sinneth again after repentance: by S. Augustine[4].

Behold, O Lord, my light and life, I have craved such things as I want: I have set down such things as I dread: but my conscience biteth me, the secrets of my heart accuse me: and that comfort, which love doth minister, dread expelleth; which zeal doth move, fear doth withdraw: my deeds give cause of dread, but thy mercy cause of trust. I am animated by thy clemency, but drawn back by reason of my wickedness: and, to confess the truth, the shame[5] of my sins is always in mine eyes, which driveth away all confidence of mind.

Charity clotheth the naked.

I was naked, and ye clothed me. Math. xxv.

With what face shall he entreat for mercy, who is worthy of hatred? and he that meriteth punishment, with what boldness can he demand praise? He provoketh the judge, who seeketh to have a recompence, but neglecteth his purgation. He insolently, and worthy of death, triumpheth over the king, who (albeit a traitor) sueth for an undeserved reward. He exasperateth the loving affection of his Father, who before due time usurpeth the prerogative of inheritance[6].

If a brother or sister be naked, or destitute. James ii.

Charity visiteth the sick.

O my Father, why do I renew the memory of my deeds? Death is my due, yet life is my request. I have moved my King to indignation, whose safeguard I call upon unshamefacedly. I haved espised the Judge, whose aid I crave over boldly. Proudly have I disdained to go to him, as to a Father, whom now I presume to take my protector. O how late do I come! Alas, alas, I hasten very slowly. Alas, that I run to thee, when I am wounded, who in my safety neglected thy rod[7]. I cared not for to avoid thy punishment, who am now grievously disquieted because of present death. I have given myself wound upon wound, for that I feared not to heap sin upon sin. My green scars have I galled again, for that my former sins are renewed by reason of my late iniquity: and

I was sick, and ye visited me. Math. xxv.

Let it not grieve thee to visit the sick. Eccles. vii.

[4 See Lib. Meditat. capp. 2, 3.]

[5 The Latin:—phantasmata vitiorum.]

[6 The Latin:—qui post illatas contumelias ante pœnitudinem hæreditatis usurpat celsitudinem.]

[7 The Latin:—dedignans incolumis præcavere jacula. Neglexi prospicere tela.]

Charity visiteth prisoners.

what thy heavenly medicine had perfectly cured, my[1] wickedness hath festered; and that skin, which did overlay and cover my sore, breaketh out into corruption, because my misdeeds, newly committed, frustrate thy mercy, which thou before hadst granted: for I know the sentence, that, in What hour the just shall offend, all his righteousness shall be forgotten. If the righteousness of the just be abolished, how much more the repentance of a sinner, running to his accustomed wickedness! How often have I returned, as a dog to his vomit! and as swine to their wallowing mire!

I was in prison, and ye came. Math. xxv.

Onesiphorus oft refreshed me, and was not. 2 Tim. i.

And, seeing that it is impossible for me to reckon up all[2], I confess, that I have instructed the simple how to sin: the unwilling I have persuaded: I have enforced them that refused: and I have given consent to them, that of themselves were willing.

Sight.

How many snares have I laid for them, that walked aright! to them, that sought the way, I have shewed, and opened the pit[3]. So that bold I was to sin, and to forget it I feared not. But thou, just Judge, writing up my sins, as in a satchel[4], hast kept my paths, and hast numbered all my footsteps: thou heldest thy tongue, and didst keep silence: thou hast been long-suffering. Woe is me! thou speakest at length, as one in travail.

Let thine eyes behold that is right. Prov. iv.

Hearing.

A Prayer against despair.

Many say to my soul, There is no help for him in his God. But thou, Lord, art my maintainer, my glory, and the holder up of my head. Depart not from me in the time of my need, but defend thou me, till this storm be overpast. Amen.

A Prayer upon the minding of Christ's passion[5].

The ear of jealousy heareth all things. Wisd. i.

What man is this, whom I behold all bloody, with skin all-to[6] torn, with knubs and wales of stripes, hanging down his

[1] The Latin:—mea resolvit prurigo phrenetica.]

[2] The Latin:—quia nihil recordari est impossibile.]

[3] The Latin:—Quot sane gradientibus laqueum induxi, viam quærentibus foveam retexi.]

[4] The Latin:—signans peccata, quasi in sacculo.]

[5] The title prefixed by Ludovicus Vives, Tom. i. p. 101, is, *Coram imagine Christi crucifixi.*]

[6] All-to: entirely, very much. The Latin of the commencement of

head for weakness towards his shoulders, crowned with a garland of thorns, pricking through his skull to the hard brain, and nailed to a cross? What so heinous fault could he do to deserve it? What judge could be so cruel, as to put him to it? What hangmen could have so butcherly minds, as to deal so outrageously with him? Now I bethink myself, I know him: it is Christ[7]. Taste.

Art thou he, that excellest all the children of men in beauty? in whose lips grace was shed most plentifully, yea, even with God's own hand? Where, then, is that beauty of thine? Where is that grace of thy lips? I find it not, I see it not: fleshly eyes conceive not so great a mystery. Open thou the eyes of my mind. Bring thy divine light nearer unto me, and give me power to look more wistly upon thee.

I see it is Jesus, the Son of God, the unspotted Lamb, without sin, without fault, without offence, which took my wickedness upon him, to the intent that I (being set free from sin) might be brought again into God's favour, rise again from my fall, return home again from banishment, and attain to the end for which I was created. That which I deserved he suffered: and that which I could never have attained unto, he giveth. The mouth tasteth the meats. Job xxxiv. Smelling.

O my Redeemer, Deliverer, and Saviour, draw me to thee, that (being always mindful of thy death, trusting always in thy goodness, and being always thankful for thine unspeakable benefits) I may be made partaker of so great reward, and not be separated from thy body through mine own unthankfulness, so as thou shouldest have been born in vain, as in respect of me, and in vain have suffered so many torments, yea, and even most bitter death, of thine own accord, for my sake. Amen. Give a sweet smell, as incense. Eccle. xxxix.

¶ Another[8].

My mind beholdeth thy body crucified for my soul: O that thou wouldest also crucify me with thee, so as I might live, or rather not I, but thou, my Lord Christ, in me. Who

this Prayer is:—Cujus hominis imaginem intueor toto corpore sanguinolenti, undique liventis vibicibus, undique tumentis et concussi?]

[7 The Latin:—memoria revolvo, non agnosco quis sit: Christus est.]

[8 Ibid.]

Touching. will give me to die with thee, that I might rise again with thee to life everlasting? Thou diedst for me, that I might live through thee. Thy flesh is crucified, O Christ: crucify thou the power of sin, that reigneth in me; that, being stripped out of the old Adam, I may be transformed into [thee,] the second Adam, to lead a new life, by shaking down and dispatching away of all wickedness, unbelief, and tyranny of Sathan.

Touch no unclean thing. 2 Cor. vi. Let thy yoke become sweet, and thy burthen lightsome to me, through thy cross, that I, following thee willingly and cheerfully, may come to the same place where thou art: that

Esay li. & xix. Math. xxiv. Mark xiii. Luke xvii. is to wit, to thy most blessed and immortal Father, from whom nothing may ever separate us hereafter. Amen.

¶ Another[1].

O most high and singular obedience, wherethrough thou didst submit thyself to innumerable torments, yea, and even to a most bitter and reproachful death, because it liked thy Father to have it so. O noontide of fervent love[2], and sunshine never drawing towards eventide, shew us, where thou feedest in the midst of the day, and where thou shroudest thy sheep from cold. O would to God[3], we might be transformed into that cross of thine, that thou mightest dwell in our hearts by faith, rooted and grounded in charity, so as we might, with all thy holy ones, comprehend the length, breadth, heighth, and depth of thy cross, which exceed all the strength and wisdom of the world. Amen.

The sun shall be darkened, the moon shall lose her light, and the stars shall fall from heaven.

¶ Another[4].

I see a wonderful kind of love. Thy highness boweth down the head, to the intent we should hope to be heard, and be heard in deed. Thou offerest the kiss of peace and atonement, yea, and that, of thine own accord, being the party grieved and wronged, unto us that have done the wrong.

Two men shall be in the field; the one received, the other shall be refused.

Thou reachest out thine arms to embrace us: thou stretchest out thy bored hands to give us all things abund-

[*Alia, de Cruce* is the title prefixed to this Prayer by Ludovicus Vives, Tom. I. p. 102.]

[2 The Latin:—O profunditas moderationis, quum, Rex et Dominus universorum, infra infimos te homines demersisti. O meridies ardoris tui, solisque, etc.]

[3 The Latin:—O aquilo rerum asperrimarum, in quo fluctus omnes in te redundarunt, utinam, etc.]

[4 The last of the series in Ludovicus Vives: see Tom. I. p. 102.]

antly, without holding anything back: thy side is open unto thy heart to receive us in thither, if we will enter in at the open door: thy feet are fast nailed, to the intent that we may know, that thou wilt never depart from us, if we depart not from thee.

Two women shall be grinding at the mill; the one shall be received, the other shall be refused.

O Father, and Lord of ours, thou seest the hardness of our heart, and much rather, the dulness of it. It is not enough for us to be allured and called so gently, so sweetly, and so lovingly: but thou must be fain even to draw us, pull us, hale us, and drag us. Create a new, and obedient, heart in us: for this old one, that we have already, is stony; it feeleth no gentleness, it is not moved with any hope of the great good things that are promised. Amen.

ℭ Another[5].

O Lord Jesu Christ, the everlasting sweetness and triumph of them that love thee, exceeding all joy and all longing[6], thou Saver and Lover of repentant sinners, which avowest, that thy delight is to be among the children of men, and therefore in the end of times becamest man for men's

[5 This Prayer, and the remaining ones 'upon the minding of Christ's passion,' except the last, are from the *Orationes Sanctæ Brigidæ*, or the fifteen prayers, called the xv. Oes, 'composed by the aforesaid saint by instinct of the Holy Ghost,' who 'vsed dayly to say them before the Image of the Crucifix in S. Paules Church in Rome.' Hortulus animæ, pp. 175—178: Musculi Precationes, pp. 113—122. They were formerly much used, as is evident even from the preface to the first edition of Marshall's Primer. Having said of the Lord's prayer, that it 'is sufficient enough to them that pray,' he adds, 'Therefore I desire all persons, that from henceforth they forget such prayers, as be saint Bridget's, and other like; which great promises and pardons have falsely advanced.' Burton's Three Primers, p. 23, note b. Bishop Hilsey, on the contrary, gave them a place in his Primer, (ibid. pp. 371—377,) prefixing the following observations: 'The xv. prayers, called commonly the xv. Oes, are set forth in divers Latin Primers, with goodly printed prefaces, promising to the sayers thereof many things both foolish and false, as the deliverance of xv. souls out of purgatory, with other like vanities; yet are the prayers self right good and virtuous, if they be said without any such superstitious trust or blind confidence. And forasmuch as these prayers are a goodly and godly meditation of Christ's passion, we have not thought it, neither to us grievous, neither to this Primer superfluous, to set them in this place.']

[6 The Latin:—æterna dulcedo te amantium, jubilus, excedens omne gaudium, et omne desiderium.]

The sea shall swell higher than any hill, and shall fall again as low: fishes, and monsters of the sea, shall appear with roaring voice.

sakes: remember all the foretaste and grief of sorrow, which thou didst endure, even from the instant of thy conception in the human nature, forth on; but most of all, when the time of thy most healthful passion was at hand, according to the eternal ordinance, which God had purposed in his mind before all worlds. Remember the grief and bitterness, which thou feltest in thine heart, even by thine own record, when thou saidst, My soul is heavy, even unto the death; and at such time, as thou gavest thy body and blood to thy disciples at thy last supper, didst wash their feet, and, comforting them sweetly, toldest them of thy passion, that was at hand.

Remember the sorrow, anguish, and grief, which thou didst suffer throughout thy whole tender body, before thy suffering upon the cross, at such time as, after thrice praying, thou didst sweat water like to blood, wast betrayed by one of thine own disciples, apprehended by thine own chosen people, accused by false witnesses, condemned wrongfully by three judges in thy chosen city, at the time of the passover, in the flourishing youth of thy body, and, being utterly guiltless, wast delivered to the Gentiles, bespitted, stript out of thy own garment, clothed with another body's apparel, buffeted, blindfolded, bobbed[1] with fists, tied to a post, whipped, and crowned with thorns.

The sea, and all floods, shall burn: trees and herbs shall drop blood: cities and all buildings shall be overturned.

O most sweet Jesu, I beseech thee, make me mindful of these thy pains and sufferings, which thou abodest for my sins, that I might be discharged and set free from them, and mine atonement be made with thy Father, through thy chastisement. Make me to abhor my so detestable cursedness, which could not be put away, but by thy so grievous punishments. Make me to be heartily sorry for my sinfulness, and to eschew my offences, which drew thee to the suffering of so great torments. Make me mindful of thy great love to me and to all mankind, and let the infiniteness thereof kindle an unfeigned love in me towards thee and my neighbour. Let this thy unmeasurable goodness breed in me a willing mind and desire to abide all things patiently for thy sake, and for the truth of thy gospel: and let it engender in me a despising of all worldly and earthly things, and an earnest longing and endeavour to attain to the heavenly heritage, for the purchasing whereof unto me, and for the bringing of me

Stones shall tumble together, and make a huge noise.

Terrible earthquakes shall make men hide themselves.

[1] The Latin:—alapis cædebaris.]

thereunto, thou hast endured these, and all other, thy most bitter and intolerable torments. Valleys shall be filled, and hills brought low.

Wherefore, I beseech thee, grant me true repentance, amendment of life, perseverance in all goodness, a stedfast faith, and a happy death, through the merits of thy sufferings, that I may also be made partaker of thy blessed resurrection. Amen. They, that hid themselves, shall run forth like madmen.

¶ Another.

O Lord Jesu, the very freedom of the angels, and the pleasure of paradise[2]*, remember the terror and grief, which thou didst endure at such time, as all thine enemies stood about thee, like a sort*[3] *of lions, vexing thee with buffetings, spittings, scratchings, and other intolerable dealings, and martyring thee with reproachful words, grievous stripes, and most grievous torments. I beseech thee, O Lord, for thine own sake, and for thine exceeding great mercies' sake, which caused thee to abide these things for our redemption, deliver me from all mine enemies, visible and invisible, and grant, that I may find both protection in this life, and endless felicity in the life to come, under the shadow of thy wings. Amen.* The bones of the dead shall appear above the sepulchres. The powers of heaven shall be shaken.

¶ Another.

O Jesu, the Framer and Creator of the world, whom no measure can comprehend within bounds, and which holdest the earth in thy hand, call to mind thy most bitter pain, which thou didst endure, when they nailed thy most holy hands to the cross, and likewise strake through thy most tender feet, making thy wounds still more and more painful, because thou wast not agreeable to their fancy; and so drawing and retching[4] out thy body to the length and breadth of the cross, that they loosened all the sinews of thy members. Every one living shall die presently. Heaven, earth, and all elements, shall burn.

I beseech thee, grant that my continual minding of this thy most holy and bitter pain upon the cross may cause me to stand in awe of thee, and also to love thee. Amen.

¶ Another.

O Jesu, the heavenly physician, remember the anguish, pain, and grief, which thou didst suffer by the rending and The dead shall rise.

[2] The Latin:—libertas angelorum, paradisus deliciarum.]
[3] Sort: multitude, company. The Latin:—quasi leones ferocissimi.]
[4] To retch: to stretch. The Latin:—extenderunt.]

¶ *The Emperor.* Of monarch and emperor: I am the conqueror[1].

tearing of all thy members, when thou wast hoised up, and nailed to the cross, insomuch as there was not any one of them that remained whole and sound, so that there was never any pain found like unto thine, for there was not any place of thee left whole, from the sole of the foot to the crown of the head: and yet, even then (unmindful of all thy pains) thou prayedst meekly to thy Father for thine enemies, saying, Father forgive them, for they wot not what they do.

¶ *The King.* Keisar or king: I must thee bring.

I beseech thee by thy lovingkindness and mercy, which caused thee to suffer these pains for my sake, let thy passion be the full pardon of all my sins. Amen.

¶ Another.

¶ *The Duke.* Duke though thou be: dance after me.

O Jesu, the mirror of eternal brightness, and fountain of unconsumable goodness[2], *which, hanging upon the cross, didst thirst for the salvation of mankind; I beseech thee, kindle in us the desire of all good works, and quench in us the thirst of all fleshly lusts, and both cool and kill in us the love of all worldly delight. Amen.*

¶ Another.

¶ *The Marquis.* Marquis of state: march with thy mate.

O princely Jesu, the strength and triumph of our minds[3], *which for our sakes didst suffer such anguish of heart, that the bitterness of thy death, and the exclamation of the Jews upbraiding and reviling thee, made thee to cry out with a loud voice:* O God, my God, why hast thou forsaken me?

I beseech thee, forsake me not in my distress, but be at hand to comfort me, and deliver me, specially in the time of death. Amen.

¶ Another.

¶ *The Baron.* Barons of nobility: swear to me fealty.

O Jesu, the bottomless sea of all mercy, I beseech thee by thy deep wounds, which pierced through thy flesh into the marrow of thy bones, and into the very bowels of thee; pull me out of the gulf of my sins, and hide me in the holes of thy wounds from the sight of thy Father's just wrath, until his displeasure be overpast. Amen.

Emperors and kings we did reign:
But now the earth doth us detain.

Dukes and marquises we have been:
Nought now but bones are to be seen.

We earls and barons were sometime:
Now, wrapt in lead, are turn'd to slime.

[1] For an explanation of these side-notes see Preface, pp. xvii, xviii.]
[2] The Latin:—speculum claritatis æternæ, fons inexhaustæ pietatis.]
[3] The Latin:—virtus jubilusque mentalis.]

[4]O Jesu, the mirror of truth, the standard of unity, and the bond of charity, remember thine innumerable wounds, wherewith thou wast torn from top to toe by the wicked Jews, so that thou wast all[5] on a gore blood: which torment thou didst suffer in that chaste body of thine for our sakes, O most meek Jesus, leaving nothing undone on thy behalf, that might be for our benefit. I beseech thee, write all thy wounds in my heart with thy most precious blood, that in them I may read thy great love towards me.

¶ *The Viscount.* Earl or viscount: give thy account.

¶ *The Archbishop.* Archbishop and metropolite: thee, and thy province, I visit.

Let the remembrance of them be laid up continually in the closet of my heart, that the sight of the pains and grief, which thou sufferedst for my sake in thy passion, may make me to love thee more and more, and never to give over until I be come unto [thee,] the treasure of all goodness and joys[6], which I beseech thee to grant me for thine own sake, O most sweet Jesu. Amen.

¶ *The Bishop.* Bishops grave and old: are sheep of my fold.

¶ Another.

O Jesu, the only-begotten Son of the heavenly Father, and the brightness and image of his substance, remember the hearty commending of thy spirit into thy Father's hands, when (having thy body all-to torn, and thy heart full of anguish, and having erst[7] uttered the bowels of thy mercy) thou gavest up the ghost. I beseech thee for this thy precious death's sake, O King of saints, give me strength to withstand the devil, the world, and the flesh, that, being dead unto

¶ *The Doctor.* Doctor divine, at last: thy reading hour is past.

¶ *The Preacher.* Preach no more about: thy glass is run out.

Bishops we have taught the lore:
That all must enter at death's door.

Both sheep and shepherd all must die:
We taught the same, the same we try.

[4 This Prayer is without any title: it begins a page.]

[5 The Latin:—sanctissimo sanguine tuo rubricatus.]

[6 The Latin (as it is in Musculus):—ad te desideratum thesaurum omnium bonorum, et gaudiorum repletum.]

[7 Erst: formerly, first. To utter: to make manifest. The Latin:—patefactis visceribus misericordiæ tuæ. This allusion is, of course, to Christ's petition for pardon on his persecutors. In bishop Hilsey's Primer, however, the Latin is thus rendered, the translation being earlier than his time, 'shewing to us, for our ransom, the bowels of thy mercy.']

the world, I may live to thee only. And, whensoever this banished[1] and wayfaring soul of mine shall depart hence, I beseech thee, receive it home into the hands of thy mercy. Amen.

¶ Another.

O Jesu, the true and fruitful vine, remember the abundant flowing out and shedding of thy blood, which thou didst send out of thy body most plentifully, as out of grapes pressed at the winepress, at such time as thou didst tread the winefat alone, and begannest[2] to us of the cup of water and wine by the soldier's thrusting of thee into the side with his spear, so as there remained not one drop more in thy body. But finally thou wast as a bundle of myrrh hanged up aloft, thy tender flesh shrunk, the moisture of thy bowels dried up, and the marrow of thy bones wasted away.

¶ *The Lord.* Come lordings all: dance at my call.

I beseech thee, O most sweet Jesu, by this most bitter death of thine, and by the shedding of thy most precious blood, wound my heart with such repentance of my sins and joy of thy love, as my tears may be my food day and night. Turn thou me wholly unto thee, that my heart may dwell with thee continually, and my conversation be acceptable unto thee. And let my life be such, through thy goodness, as I may praise thee for ever, with all thy saints, in the life to come. Amen.

¶ *The Knight.* Go hence, sir knight: tis almost night.

¶ Another[3].

¶ *The Esquire.* Esquire the brave: it boots not to crave.

O Lord Jesu Christ, the Son of the living God, who, for the salvation of the world, drankest eyzell[4] *and gall upon the cross, like as at the giving up*

We lords and knights of late:
Now lie in low estate.

Behold the squire, as in a glass:
For, as thou art, so he was.

[1] The Latin:—exulem et peregrinum.]

[2] The Latin:—nobis sanguinem et aquam propinasti. The old translation was, 'gave us drink, both blood and water, out of thy body.']

[3] From the *Hortulus animæ*, p. 170. It is preceded by the following rubric,—Sub pulsu meridiano, ob memoriam mortis Christi, et præsertim feria sexta, dic.]

[4] Eyzell: vinegar. The Latin:—aceto.]

of the ghost, when thou hadst finished all things, [thou] didst commit thy soul into thy Father's hands, so do I betake my soul into thy merciful hands, beseeching thee both to preserve it here from all sin, and in the end to receive it in peace into the company of thy chosen that are departed, that I may with them praise thee everlastingly, which livest and reignest, &c. Amen.

¶ *The Gentleman.* Lusty or sad, thou must be had.

¶ A Prayer upon the minding of Christ's Resurrection and Ascension[5].

O Lord Jesu, O good Jesu, which didst vouchsafe to die for my sins, and rosest again for my justification, I beseech thee by thy glorious resurrection, raise me up from the grave of all my vices and sins, and give me part daily in the first resurrection, that I may be made partaker of the second resurrection also.

¶ *The Judge.* Come on, judge, with me to trudge.

O most sweet Jesu, which art gone up into heaven with glorious triumph, and sittest at the right hand of thy Father, like a most mighty King, draw me up to thee: make me to run after thee for the sweet scent of thine ointments: make me to run without tiring by thy drawing and pulling of me forward. Draw the soul, that thirsteth after thee, to the rivers of everlasting sufficience, which are above: yea, verily, draw me to thyself, which art the living fountain, that I may so drink of thee, according to my capacity, as I may live for ever. My God, my life, thou well-spring of life, fill my mind with the streams of thy pleasures, and make my heart love-sick with the sober drunkenness of thy love, that I may forget the things that are vain and earthly, and have thee only in my mind continually. Give me thy Holy Spirit, which is betokened by those waters, which thou hast promised to give to them that are athirst.

¶ *The Justice.* Sir Justice, arise: come to my assize.

¶ *Sergeant-at-law.* Leave the laws: and hear my cause.

Grant, I beseech thee, that I may long with all my heart, and labour with all my endeavour, to attain to the place, whither we believe that thou didst ascend the fortieth day after thy resurrection, so as I may be conversant[6] in this vale of misery but with my body, and always in heaven with my heart; so as my mind may be where thou art, even

¶ *The Attorney.* Plead, as thou lust: with me thou must.

Judge and justice sentence have
To lie, as captives, in the grave.
No law, no plea, no drift,
From death can make a shift.

[5] See the *Precationes* of Musculus, p. 123. for the Latin.]
[6] The Latin:—tenear.]

where thou, my incomparable and dear beloved treasure, art, that I may sing praises to thy name, from this time forth for evermore. Amen.

¶ *The Mayor.* Mayor, I thee call to my guild-hall.

¶ Another[1].

O Brother of ours, O natural Son of that Father, whose sons thou makest us by adoption, O Head of our body, we see, that thou art King of heaven; forget not thou thy earth, whereinto thine inestimable love of us did bring thee down. Thou from out of that place givest hope to us, thy members, that we may come thither, as[2] thou art exalted already. O guard and defence of us, what can now hurt us, so long as we trust in thee? Most wretched are they that know thee not, and most happy are they that do ever behold thee. Blessed are they that knew thee here in the days of the mortality of thy flesh: but more blessed are they, that see thee in heaven, and shall see thee reigning in the chief goods[3] of thy Father.

¶ *The Sheriff.* Sheriff, for execution: I have a commission.

¶ *The Bailiff.* Come, bailiff, no bail with me shall prevail.

O love and delight of mankind, O only hope of us, embrace us with thy favour, kiss us, shed thy Spirit into our hearts, and make our minds to run continually upon thee, to our exceeding great comfort. Lift us up, lying flat upon the ground: open our eyes, and lift them up unto thee: open thy mouth to call us, and open our ears to hear thee; that we, setting thee alone before us for our mark to direct our life by, may square out all our doings, words, and thoughts, by thee. Amen.

¶ A Prayer to Christ ascending and reigning in glory[4].

¶ *The Constable.* Constable, I arrest: to my ward be prest[5].

O good Christ, our first-begotten Brother, and tender-hearted Joseph: O natural Son of that Father, to whom we are made children of adoption through thee: O our

The mayors and sheriffs do pass with speed:
And others them in place succeed.

We peace did keep in prince's name:
Now death doth charge us with the same.

[1 From Ludovicus Vives, Tom. I. p. 120. The title is, *Coram imagine Christi servatoris, sive in cœlo regnantis.*]

[2 The Latin:—quo.]

[3 The Latin:—in potissimis bonis. See the next Prayer.]

[4 This is nothing but an amplification of the preceding Prayer.]

[5 Prest (*prêt*): ready.]

Head, reigning on high in glory, forget not us thy poor members here on earth, whereunto, abasing thyself, thou camest down, and sufferedst for us most cruel death. Out of this thy throne of majesty and glory, thou puttest us in assured hope and confidence, that we also shall attain to that blessed place, whither thou art gone before to take possession for us. O our strong tower of defence and succour, what can hurt us now trusting in thee? Most unhappy are they which are ignorant of thee: most happy are they which always behold thee.

¶ *The Physician.* By thy water I do see, thou must away with me.

Blessed are they which have known thee here in the days of thy mortality: but more blessed are they which see thee in the heavens, and shall see thee reigning with thy Father in joys incomparable.

¶ *The Astronomer.* Look not so high: low thou must lie.

O Lord, the only joy and comfort of our souls, shew us thy loving countenance: embrace us with the arms of thy mercy: receive us, O good Joseph, thy younger brethren, with the kiss of comfort: pour into our hearts thy Holy Spirit: pluck us up from the earth, and earthly things: open our eyes, and lift them up unto thee: open thy mouth, and call us unto thee: open our ears, that we may hear thee: so that, whatsoever we do speak or think, it may be directed unto thee alone, our Redeemer, Mediator, and Advocate. Amen.

¶ *The Herald.* Herald, in thy shield bear grass in green field.

¶ A Prayer at our going to a Sermon[6].

Many and sundry ways, O Lord, dost thou utter[7] and shew forth thy light unto us in this great darkness of ours; but no way more effectually and plenteously, than by thine apostles, and by them that have succeeded in their charge. Great and plentiful is the harvest, as thou thyself hast told us, but few are the harvest folks. For the most part they be all ignorant, and overcast with the cloud of darkness. And as for true preachers, that teach as they ought to do, the number of them is very small.

¶ *Sergeant-at-arms.* Sergeant, see thou stay: all glory must away.

¶ *Trumpeter.* Trumpet, give sound: all must to the ground.

No art, or medicine, can prevail,
When death doth purpose to assail.
Death wins the field:
All arms must yield.

[6 Translated out of Ludovicus Vives, Tom. I. p. 95.]
[7 The Latin:—præfers.]

¶ *The Pursuivant.* Go summon by message, to come without baggage.

Therefore, we beseech thee, O thou Lord of the harvest, send work-folks into thy harvest. Send us teachers of thine own teaching, furnished with the spirit of thine own wisdom and goodness, that, being good, they may be willing, and being wise, they may be able, to preach, not themselves and their own devices, but thee only.

And unto this man also grant the treasure of thy wisdom, that he may pour it out upon us to our salvation.

¶ *The Drum.* Drummer, call together all soldiers to my banner.

And in us open thou the windows and doors of our hearts, that we may so receive into us the wholesome light of thy most holy word, as that the good seed, which shall fall into us, be neither choked with briers, thorns, and brambles, nor burnt up with drought, nor devoured by the birds of the air; but battle[1], as in good ground, and bring forth plentiful fruit to the praise and honour of thy name. Amen.

¶ A Prayer for knowledge and understanding[2].

¶ *The Fife.* Fife, see thou play, to lead them the way.

Hear my prayers, O Lord Jesu, the everlasting Wisdom of the Father, which givest unto childhood the commodity of aptness to learn; I pray thee, add the furtherance of thy grace to the forwardness of nature, that I may the sooner and more perfectly learn knowledge and the liberal sciences, howbeit in such wise, as they may serve to thy glory: so as my mind, being furthered by the help of them,

¶ *The Captain.* Captain, march with me: thy captain I must be.

may attain to the fuller knowing of thee, which is the highest point of man's felicity; and also, that (according to the example of thy most holy childhood) I may daily prosper more and more in age, wisdom, and favour, both before God and man: To the glory of thy name, which livest and reignest, &c. Amen.

All must needs die, we need not tell:
Our message hath been sounded well.
We drum, that doomsday, now[3] at hand,
Doth call all soldiers to death's band.
Death only maketh captains quail,
And hearty soldiers for to fail.

[1 Battle: sometimes means, as here, to grow, or make, fat. The Latin:—germinet in terra bona.]

[2 Erasmus' Prayer, *Pro docilitate*, in English. See p. 372.]

[3 See the Liturgies of Queen Elizabeth, p. 501, note 2.]

¶ A Prayer to be said before receiving of the Communion[4].

O Father of mercy, and God of all consolation, seeing all creatures do acknowledge and confess thee to be their governor and Lord, it becometh us, the workmanship of thine own hands, to reverence and magnify thy godly majesty.

¶ *The Soldier.* Soldier, have a courage to thy long voyage.

First, for that thou hast created us in thine own image and similitude: but chiefly, because thou hast delivered us from that everlasting death and damnation, into the which Satan drew mankind by the means of sin, from the bondage whereof neither man nor angel was able to make us free. But thou, O Lord, rich in mercy, and infinite in goodness, hast provided our redemption to stand in thine only and well-beloved Son, whom, of very love, thou didst give to be made man like unto us in all things, sin excepted; that in his body he might receive the punishment of our transgression; by his death to make satisfaction to thy justice, and by his resurrection to destroy him that was [the] author of death, and so to bring again life to the world, from which the whole offspring of Adam was most justly exiled.

¶ *The Merchant.* Neither craft, nor trade, can me persuade.

¶ *The Citizen.* Of town and city I have no pity.

O Lord, we acknowledge, that no creature was able to comprehend the length and breadth, the deepness and height, of that thy most excellent love, which moved thee to shew mercy, where none was deserved; to promise and give life, where death had gotten victory; to receive us into thy grace, when we could do nothing but rebel against thy majesty. O Lord, the blind dulness of our corrupt nature will not suffer us sufficiently to weigh these thy most ample benefits: yet nevertheless, at the commandment of Jesus Christ our Lord, we present ourselves at this his table (which he hath left to be used in remembrance of his death until his coming again), to declare and witness before the

¶ *The Printers.* Leave setting thy page: spent is thine age.

Pressmen, go play: printing must stay.

Use gain of gold, and live in cost,
So, as by death life be not lost.
We printers wrote with wisdom's pen:
She lives for aye, we die as men.

[4 This Prayer comes from 'The Administration of the Lord's Supper' in Knox's Book of Common Order. The introductory rubric is, *The exhortation ended, the minister cometh down from the pulpit, and sitteth at the table, every man and woman likewise taking their place, as occasion best serveth: then he taketh bread, and giveth thanks, either in these words following, or like in effect.*]

¶ *The Rich man.* Thy silver, nor gold, from death can thee withhold.

world, that by him alone we have received liberty and life; that by him alone thou dost acknowledge us to be thy children and heirs; that by him alone we have entrance to the throne of thy grace; that by him alone we are possessed, in our spiritual kingdom, to eat and drink at his table; with whom we have our conversation presently in heaven, and by whom our bodies shall be raised up again from the dust, and shall be placed with him in that endless joy, which thou, O Father of mercy, hast prepared for thine elect before the foundation of the world was laid.

¶ *The Aged man.* By right I must be bold with thee, that livest so old.

And these most inestimable benefits we acknowledge and confess to have received of thy free mercy and grace, by thine only beloved Son Jesus Christ. For the which, therefore, we, thy congregation, moved by thy Holy Spirit, render to thee all thanks, praise, and glory, for ever and ever. Amen.

¶ Another[1].

¶ *The Artificer.* No compass or art can cause me depart.

What tongue, or what heart, can worthily give thee thanks, O Lord Jesu, for thine unspeakable love towards us? Who, to the intent to redeem mankind forlorn, didst vouchsafe to become man, and to take all the miseries of our state upon thee, insomuch that in the end thou, being a pure and unspotted Lamb, wast contented to be made a sacrifice for us upon the altar of the cross, and to abide the punishment due for our sins, that thou mightest reconcile us to thy Father: yea, and both in life and death, thou didst spend, give, and bestow, thyself wholly upon us, and for us.

¶ *The Husbandman.* Labour no more: for I have store.

And thy gracious goodness was not so contented, but also (lest we might at any time, perchance, forget so great lovingness, or at least our trust in thee might at any time quail[2]) even now, reigning in heaven, thou refreshest our

Death takes no bribe of wealth:
Death forceth not long health.

No one device, no art, no toil,
Could make us give to death the foil[3].

[1] From Erasmus' *Precationes aliquot*, p. 37. See the work mentioned on p. 475, note 8, for a version of this Prayer in French, addressed to God the Father.]

[2] The Latin:—languesceret.]

[3] Foil: a fall in wrestling.]

souls from time to time with the food of thy body, and cheerest them up with the holy cup of thy blood.

Wherefore, I beseech thee, let thy Spirit cleanse my heart, that I may not come unworthily to that heavenly feast, and to the table, whereat even the very angels do tremble: but that, by thy shedding of thyself into my bowels, I may grow manly in thee, and become the lustier[4] by spiritual increasements; so as I may continue to the end in the blessed fellowship of thy mystical body, whom it is thy will to have all one with thee, in such wise as thou art all one with the Father, by the knitting of the Holy Ghost. To whom be praise and thanks for evermore. Amen.

¶ *The Musicians.* Strike up thy play: dance with me away.

¶ Another[5].

I yield thee hearty thanks, O Lord Jesu Christ, for thine unutterable love in vouchsafing to redeem mankind by thine own death: and I beseech thee, suffer not thy most holy blood to have been shed in vain for me, that I (growing up in thee by continual increase of heavenly strength) may become a fit member of thy mystical body, which is the Church, and never swerve from that most holy covenant, which thou madest with thy chosen disciples in thy last supper, by distributing the bread unto them, and by reaching them the cup; and by them with all those, that are graffed into thy company by faith in baptism. Amen.

¶ *The Shepherd.* Leave thy sheep, and with me creep.

¶ Another[6].

My Lord Jesu Christ, what am I, that thou shouldest vouchsafe to come under my roof? Can a sinful man deserve such grace? Certes, Lord, I am not worthy. Am I better than all my fathers were? Thou wouldest

¶ *The Fool.* Of foolish and fond I break the bond.

In song, in dance, in pipes, in play,
We lost our life, now wrapt in clay.
The wise, the simple, and every degree,
Are by force compell'd to obey unto thee.

[4 The Latin:—grandescam in te, ac vegetior fiam.]

[5 See p. 385 for Erasmus' Latin.]

[6 From *Eusebius de morte Hieronymi.* Hieron. Op. Tom. IV. pp. 1078—1081. The passage immediately preceding this Prayer is the following,—Iterum rogo vos, ut Domini mei afferatis corpus, quatenus in suo lumine videam lumen, ut firmans super me oculos suos det mihi intellectum, et instruat me in via, qua gradior. Tunc quidam frater, ad locum accedens, sacratissimum corpus Jesu Christi obtulit. Quod ubi vir Domini videre potuit, nobis ei auxiliantibus, prostravit se in terram pronus, voce et lacrymis, quantum poterat, clamans: Domine, quis ego sum, etc. See p. 496, note 1.]

¶ *The Beggar.* Begging is done: for I am come.

not shew thyself to Moses one twinkling of an eye: and how happeneth [it,] that thou humblest thyself so much, as to come down to a man that is a publican and sinner? And thou vouchsafest, not only to eat with him, but also to give thy self to be eaten of him. Hail, O Bread of life, which camest down from heaven, and which givest life to as many as receive thee worthily. Surely, whoso receiveth thee worthily, although his soul be severed from his body by temporal death, yet shall he not die for ever, because that that separation is not a death, but a passing from death to life: by reason whereof,

¶ *The Rogue.* Think I am best: for I bring rest.

he that eateth thee worthily beginneth to live with thee for ever, when he dieth in this world. Thou art the bread of the angels, the very sight of thee refresheth and glorifieth the angels. Thou art food for the soul, and not for the body. Thou[1] *nourishest the mind, and not the maw.*

He that eateth thee is turned into thee, that by partaking of thee he may become God; and yet art thou not changed into his substance, as other bodily meats be. But woe be to them that receive thee unworthily, O

¶ *Of Youth.* Young and old, come to my fold.

most holy food, by the eating whereof aright a man becometh God, is set free from all evil, is filled with all goodness, and is undoubtedly made immortal. O sacred pittance[2] *of our pilgrimage, whereby we pass out of this naughty world to the company of heaven!*

Go to, therefore, thou believing soul, be merry and make good cheer, for thou shalt not die. Feed upon these dainties, and stick not. Take thy fill of this feast[3]*, wherein the body of thy Saviour is set before thee to*

¶ *Of Infancy.* Fear not me: though I grissly be.

feed on. Man fell from God by eating the food of the forbidden tree: but by this food he is releved[4] *again to endless glory.*

¶ A Thanksgiving after receiving of the holy Communion[5].

Most merciful Father, we render unto thee all praise, thanks, honour, and glory, for that it hath pleased thee, of thy great mercies, to grant us, miserable sinners, so excellent a gift and treasure, as to receive us into the fellowship and company of thy dear Son, Jesus Christ, our Lord, whom thou

¶ *The Empresse.* Empress though thou be, thou must away with me.

From earth we came, to earth we shall:
For sin to death hath made us thrall.
Time to live, and time to die:
God grant us live eternally.

[1] The Latin:—impinguans mentem, non ventrem.]

[2] Pittance: an allowance to monks for a meal. The Latin:—O sacrum peregrinationis nostræ viaticum.]

[3] The Latin:—ne moreris his pasci deliciis, ne pigreris hoc frui convivio.]

[4] The Latin:—relevatur.]

[5] This Thanksgiving should be compared with one on p. 386. It may have been taken from a book entitled, Certayne Godly Exercises, Meditations, and Prayers, a copy of which is in the Baker collection belonging to the Library of St John's College, Cambridge.]

hast delivered to death for us, and hast given him unto us, as a necessary food and nourishment unto everlasting life. And now, we beseech thee also, O heavenly Father, to grant us this request, that thou never suffer us to become so unkind, as to forget so worthy benefits; but rather, imprint and fasten them sure in our hearts, that we may grow and increase daily more and more in true faith, which continually is exercised in all manner of good works: and so much the rather, O Lord, confirm us in these perilous days and rages of Satan, that we may constantly stand and continue in the confession of the same, to the advancement of thy glory, which art God over all things, blessed for ever. So be it.

¶ *The Queen.* Queen, also, thou dost see: as I am, so shalt thou be.

¶ *The Princess.* Princess of high estate, content you, I am your mate.

¶ A Prayer for God's grace[6].

It is sorrowful to be said, how great a wound our nature, which is frail and weak of itself, hath received by sin, and how much ability and strength it hath foregone[7]. It is not able to lift up itself, nor to stand, nor to go, without thy help and aid. Whatsoever the mind of man thinketh, or deviseth, it is utterly uneffectual, and to no purpose, if it be not grounded upon thy favour. Nothing is strong, except it be upheld by thy goodness: all things without that do fall by and by to the ground. That is it, which cleanseth and scoureth us from our filthiness: that is it, that strengtheneth our weakness: that is it, that maketh us cunning workmen in all virtues. Grant, we beseech thee, O Lord, that this grace of thine may always accompany us, than the which there can no greater gift be devised, neither is there any thing, which thou bestowest more readily and willingly, and, therefore, also more often. Let the same so work in us, as we, acknowledging how much need we have thereof, may both apply ourselves continually to crave it, and earnestly endeavour by well doing to keep it. Amen.

¶ *The Duchess.* Duchess and princess death daily convinces.

¶ *The Countess.* Countess, or what thou art: I strike thee with my dart.

¶ *The Viscountess.* Viscountesses I do not spare: for of them I have no care.

We, that were of highest degree,
Lie dead here now, as ye do see.
We, that sat in the highest seat,
Are laid here now for worms' meat.
Beauty, honour, and riches, avail no whit:
For death, when he cometh, spoileth it.

[6 From Ludovicus Vives, Tom. I. p. 35.]

[7 The Latin:—quantum amisit nervorum ac virium.]

¶ A Prayer for faith[1].

¶ *The Baroness.* Baroness brave and high, prepare thyself to die.

Easily, yea, too easily, O Lord, do we believe man, which is evil, untrue and ignorant: but hardly and slowly do we believe thee, which art God, exceeding good, most soothfast[2], and most wise. We believe men in the things that can do us no good: but we believe not thee in the care of our salvation. Man is able to do nothing, but thou art able to do all things. We can find in our hearts to follow our senses, which are so oft deceived; and yet we doubt of thee, O God, which canst neither deceive, nor be deceived. O how great is our unthankfulness and ignorance! Alas, how is man blinded of his own sin!

¶ *The Lady.* Ladies gay and fair, to you I do repair.

But thou, O Christ, through the pitifulness and compassion of thy Father, art appointed as a guide in this our blindness, and as a schoolmaster to our rudeness: yet, notwithstanding, the grievousest inconvenience in this blindness and ignorance is, that, trembling and staggering still from time to time, either we conceive not the excellent and most wholesome precepts of our good schoolmaster, or else we stand wavering and

The Judge's wife. Madam, or Justice's wife, I am come to end thy life.

doubting of the truth of them. Blind wretch, how wilt thou scape the vengeance, that is prepared for thee, if thou shrink away from him, seeing thou neither knowest the way thyself, nor believest him that sheweth it thee?

O Christ, which art the pure and everlasting truth, vouchsafe to shed thyself so into our hearts, that as thou, and all thy sayings, are most true, so we may take them for more

The Lawyer's wife. Beware thy husband's gain reward thee not with pain.

certain than the things which we see with our eyes, or handle with our hands, which are but senses of the body, that may and do deceive us, notwithstanding that the foolish and beastly flesh do trust so much to them. Assuage and settle these motions of the flesh, which drive us, from time to time, to the altering of the thing, that ought to be always most firm and fast settled in our minds.

Faith is a gift of thy enlightening, O Christ; therefore,

No state, no might, young, nor old,
To resist death dare be bold.
Death by his might doth convince
Empress, queen, duchess, and prince.
Behold us here, that sometime were gay:
How now we lie dead, all wrapp'd in clay.

[1] From Ludovicus Vives, Tom. I. p. 74.]
[2] The Latin:—veracissimo.]

shed it mercifully and bountifully in such wise into our hearts, as these faulty eyes of ours may be enforced to behold it, even loth and unwilling though they be. Lord, I believe, but yet, help thou mine unbelief. Lord, increase our faith. Amen.

The Gentlewoman. Gentles brave and fine, dance after my line.

¶ A Prayer for trust in God[3].

The ground of man's decay was his trusting of himself: and the beginning of his rising again was his distrusting of himself, and his trusting to God.

Alderman's wife. Thou art clothed in scarlet: and yet art but my varlet.

O most excellent and singular wise guide, which leadest all them the rightest and nearest way to everlasting blessedness, which trust thee truly and unfeignedly: grant, that as we be blind and weak in very deed, so we may take ourselves so to be, that we take not upon us to shift for ourselves: but let our looking be to see thee alone, and let our enabling of ourselves be no further, but to desire to follow thee going afore us; to come to thee, when thou callest us; to obey thee, as thou guidest us, and to betake ourselves wholly unto thee: that thou, who only knowest what way to go, mayst lead us to the attainment of our desires that way, which we would never have set foot into of our own accord. Amen.

Merchant's wife. Brave, and hever so nice: dance after my device.

¶ A Prayer to be said for the fear of God.

Grant, Lord, that, being taught by thy commandments, I may serve thee with fear, and rejoice before thee with trembling, in all things standing in awe of thee, lest thou happen to be angry, and I perish out of the right way. For the fear of the Lord is the beginning of wisdom.

¶ *Citizen's wife.* Trick[4] and trim, put off your hood: I am come to do you good.

¶ A Prayer for love towards Christ[5].

The ground of all happiness is to love thee, which art most excellently good: and the perfection of happiness is to be knit unto thee, which art most excellently good, as we may

Rich man's wife. Though thou have silver and gold: yet art thou within my hold.

Riches, nor treasure, avail no thing:
For death to earth all doth bring.

As death in this world hath the victory:
So by death we hope to enter God's glory.

[3] See p. 183 for the Latin of Ludovicus Vives.]
[4] Trick: dress out, adorn.]
[5] From Ludovicus Vives, Tom. I. p. 75.]

Young woman. Fine and pretty in the waist: come with me in haste.

become all one with thee; for that is the very end of love. Therefore, do we begin our blessedness here by loving thee, and we finish it in heaven by being knit unto thee. O most loving Christ, would God we were so far in love with thee, that, being swallowed up and altogether consumed in thee, we were one with thee, even as thou and thy Father art one, so as we were no more ourselves, but thou; nor any more men, but after a sort gods, as we being all one thing with God, which is the highest and most perfect blessedness. For God is love, and he that dwelleth in love dwelleth in God, and God in him.

¶ *The Maid.* Fresh, gallant, and gay: all must with me away.

Now, therefore, I am alive, or rather, not I, but Christ in me. To him, therefore, be all thanks and praise for ever. Amen.

¶ A Prayer to be said for cleanness of heart[1].

¶ *The Damsel.* Fine, proper, and neat: and all is but worms' meat.

Most merciful Jesu Christ, who, being made in the likeness of sinful flesh, hast borne our sins in thy body, to wipe away all our naughtiness by thy death, and to make us clean and new creatures acceptable unto God; scour us from the spots, which we by our sins do daily cast upon the whiteness that we have gotten by thee; and, when thou hast so cleansed us, let thy grace maintain us still in the same cleanness, that we may be worthy to be called thine, both in profession and name. Lord, cleanse me from my secret sins, and bear with thy servant in his other sins. Amen.

¶ *Farmer's wife.* Cease thy labour and pain: for I am thy riches and gain.

¶ Another.

A clean heart create in me, O God, and renew a right spirit within my bowels. Let my heart be made undefiled through thy inrighteousing, that I may not be put to shame. Amen.

Husbandman's wife. Toil no more, I say: for hence you must away.

¶ A Prayer for the obtaining of a sound mind.

O Lord Jesu Christ, the light of all them that put their trust in thee, and the only physician of our souls: the light of mind, which thou hadst put into us by creation, is dimmed,

Death takes no bribe of wealth:
Death forceth not long health.
Time to live, and time to die:
God grant us live eternally.

[1] From Ludovicus Vives, Tom. 1. p. 72.]

defaced, and in manner extinguished, by the fall of our first father Adam; and a horrible maim, and disorder, is fallen upon all the powers and senses of our souls.

Country-woman. Away with butter and cheese: for thy life thou must leese.

Our wit, reason, judgment, discretion, understanding, and will, are utterly corrupted, so as of ourselves we cannot see nor discern any thing aright.

And when (through thine enlightening of us) we attain to the sight of any truth, yet doth the stubbornness of our will rebel still against it; insomuch that we may say with thy prophet, that from the crown of our head to the sole of our foot there is not one sound part in us. Wherefore, make haste to help us, O Lord, lest we fall into a wilful lewd mind, and be cast into utter darkness.

[Isai. i. 6.] *The Nurse.* Give suck no more: for I am at the door.

Create thou a pure heart in us, and renew a right spirit in us. Bind thou up the sores of our souls, wash them with the wine of thy precious blood, and anoint them with the oil of thy holiness. Repair that heavenly image, which is defaced in us through sin, and adorn it again with thine own righteousness; that we, being set in perfect state by thy means, may sing acceptable praises everlastingly to thee in thy holy church. Amen.

Shepherd's wife. Be thou young or old, thou must enter into my fold.

¶ A Prayer to be said for newness of life.

Unto thee, O Lord, do I lift up my heart: in thee, my God, do I trust, let me not be put to shame.

Shew me thy ways, and teach me thy paths; lead me forth in thy righteousness, and guide me: for thou art my Saviour, in thee is my trust all the day long.

¶ *Aged woman.* Be the day never so long: at last cometh even-song.

Teach me thy way, O Lord, and guide me in the right path for fear of mine enemies.

A clean heart create in me, O God: and a right spirit renew within my bowels.

Thrust me not out of thy sight, O Lord: neither take thy Spirit from me.

The Cripple. Be thou poor or diseased, thou must with me be pleased.

Give me again the comfort of thy help: and strengthen me with a principal Spirit.

The wise, the simple, and every degree,
Are by force compell'd to obey unto thee.

From earth we came, to earth we shall:
For sin by death hath made us thrall.

The wise, the simple, and every degree,
Are by force compell'd to obey unto thee.

Teach me thy way, O Lord: and I will walk in thy truth.

Knit my heart unto thee, that it may fear thy name: give thy servant strength, and save the son of thy handmaid.

The Poor woman. Be thou never so poor, thou must enter at my door.

Grant me, thy servant, life: and I will keep all thy sayings.

Make me to understand the ways of thy commandments: and I will talk of thy wonders.

Remove from me the way of lying: and give me thy law.

Set thy law, O Lord, and the way of thy statutes before me: that I may ever keep them.

The Infant. Lo, this little heart I strike with my dart.

Give me understanding, that I may observe thy law, and keep it continually.

Lead me forth in the paths of thy commandments: for in them is my delight.

Incline my heart unto thy testimonies: and not unto covetousness.

Let not the foot of pride come near me: nor the hand of sin touch me.

Turn away mine eyes from vanity: and quicken me in thy way.

The Fool. Of foolish and fond I break the bond.

Strengthen thy servant in thy word: that I may fear thee.

Behold, I have lusted for thy commandments: quicken me in thy righteousness.

Let thy mercy come upon me, O Lord: let thy saving health light upon me, according to thy word.

ℭ A Prayer for true mortification[1].

The Emperor. Of monarch and emperor I am the conqueror.

He that will be ready in weighty matters to deny his own will, and to be obedient to the will of God, the same had need to accustom himself to deny his desires in matters of less weight, and to exercise the mortification of his own will in trifles. For if that our affections by this daily custom be not (as it were) half slain, surely, surely, when the plunge shall

No state, no might, young, nor old,
To resist death dare be bold.
Emperors and kings we did reign:
But now the earth doth us detain.

[1 Composed by Bradford; see his Writings, Vol. I. p. 190.]

come, we shall find the more to do. If we cannot watch with Christ one hour, as he saith to Peter, we undoubtedly can much less go to death with him. Wherefore, that in great temptations we may be ready to say with Christ, Not my will, but thine, be done; in that this commonly cometh not to pass, but where the roots of our lusts, by thy grace, dear Father, are almost rotten, and rooted out, by a daily denial of that they desire, I humbly beseech thee, for Christ's sake, to help me herein. First, pardon me my cherishing, and, as it were, watering of mine affections, obeying them in their devices and superfluous desires: wherethrough in that they have taken deep root, and are too lively in me, I, secondly, do beseech thee to pull them up by the roots out of my heart, and so henceforth to order me, that I may continually accustom myself to weaken the principal root, that the by-roots and branches may lose all their power.

¶ *The King.* Keisar or king, I must thee bring.

¶ *The Duke.* Duke though thou be: dance after me.

Grant me, I beseech thee, that thy grace may daily mortify my concupiscence of [2] pleasure in things, that is, of wealth, riches, glory, liberty, favour of men, meats, drinks, apparel, ease, yea, and life itself, that the horror and impatiency of more grievous things may be weakened, and I made more patient in adversity. Whereunto I further desire and pray thy goodness, dear Father, that thou wilt add this: namely, that I may for ever become obedient and ready to do thy good will in all things, heartily and willingly to serve thee, and do whatsoever may please thee. For doubtless, although we accustom ourselves, in the pleasant things of this life, to a mortification and denial of ourselves, yet we shall find enough to do, when more bitter and weighty crosses come.

¶ *The Marquis.* Marquis of state, march with thy mate.

¶ *The Baron.* Barons of nobility, swear to me fealty.

For, if thy Son, our Saviour, ever wont to obey thy good will, prayed so heartily and often, Not my will, but thy will, be done, whereby he declareth himself to be very man: how can it be but we, whose nature is corrupt, not only in nativity, but in the rest of our whole life also, shall find both our hands full, in great and grievous temptations, wholly to resign ourselves unto thee?

¶ *The Viscount.* Earl or viscount, give thy account.

Dukes and marquises we have been:
Nought now but bones are to be seen.
We earls and barons were sometime:
Now wrapt in lead, are turn'd to slime.

[2] Bradford's words are :—of pleasant things.]

¶ *The Archbishop.* Archbishop and metropolite: thee and thy province I visit.

Grant, therefore, dear Father, for thy Christ's sake[1], I most heartily beseech thee, thy grace and Holy Spirit, to be effectual in me, that daily I may accustom myself to deny my will in more easy and pleasant things of this life; that, when need shall be, I may come unto thee with a resigned will, always stedfastly expecting thy mercy, and, in the mean season, continually obeying thee with readiness and willingness, doing whatsoever may most please thee. Through Christ our Lord, which liveth and reigneth with thee, and the Holy Ghost, world without end. Amen.

¶ *The Bishop.* Bishops grave and old are sheep of my fold.

¶ A Prayer for continuance in seeking after Christ: by St Augustine[2].

O how great is the multitude of thy mercies, which thou hast laid up for them that fear thee! Thou hast laid them up, but as to keep them: not to take them quite away, but to multiply the same. Such things as are hidden, commonly are searched diligently, and once found are loved ardently. Our duty towards thee is not diminished, but increaseth more and more. Thy love is not transitory, but perpetual. They that love thee wax not cold, but hot, in their love. Thy love is not dissolute[3]. The memory of thee is sweeter than honey; to think of thee is more delectable than pleasant meat. To speak of thee is all fulness, to know thee is perfect consolation, to cleave unto thee is eternal life, to be separate from thee is everlasting death. Thou art a living fountain to them that know thee, a perpetual food to them that hunger after thee: thou art glory to them that seek thee, joy to them that find

¶ *The Doctor.* Doctor divine, at last thy reading hour is past.

¶ *The Preacher.* Preach no more about: thy glass is run out.

Bishops we have taught the lore,
That all must enter at death's door.
Both sheep and shepherd all must die:
We taught the same, the same we try.

[1 Bradford added,—'to me, a most miserable wretch:' for which, 'I most heartily beseech thee,' is here substituted.]

[2 There does not appear to be in St Augustine's works, whether genuine or supposititious, any prayer of which this could be a translation. The sentiments were taken, perhaps, from different parts: see Lib. Meditat. cap. 36; Lib. Soliloquiorum Animæ, cap. 1; and Manuale, capp. 15—17.]

[3 dissolute (dissolutus): vanishing away, weak.]

thee. The smell of thee raised the dead[4], thy care healeth the sick, thy light disperseth all mist, thy loving visitation expelleth all sorrow. No mourning is with thee, all grief is far from thee; there is no heaviness with thee, no poverty where as thou art, there is no necessity, no difficulty in obtaining that good is. Darkness, terror, or hell-fire, is never there so much as named. No blindness of night, outrage of tumults, no hunger, or thirst, cold, heat, or penury, abideth with thee. No sickness of body, no corruption of mind, no emulation, or contention: all ambition departeth from thee. There is no pensiveness for the end, or fear of death, no travail of old age, no languishing disease. The motions or affections of the air, and diversity of times is not there known; for such is the multitude of the mercies, which thou hast laid up for them that fear thee, but dost accomplish them in such as hope in thee. Oh, what a blessed laying up is that, which bringeth perfection: for this laying up is not losing, but a preservation, which tendeth to perfection.

¶ *The Lord.* Come, lordings all, dance at my call.

¶ *The Knight.* Go hence, sir knight: tis almost night.

¶ *The Esquire.* Esquire the brave, it boots not to crave.

O glorious King, how true are thy judgments justified in themselves! truly, to be desired above gold and precious stone, sweeter than the honey and the honeycomb. O my life, my God, I beseech thee in the name of our Redeemer, thy only-begotten Son, most mercifully grant, that I may observe and keep the same. For I know, that in keeping them there is great reward. O my God, my glory, thou layest up thy treasure, to make me more desirous of it: thou hidest the precious stone, to increase the love of it: thou dost prolong to give it, that I might seek it: thou makest as if thou heardest not my request, that I might persevere in requesting. To con-

¶ *The Gentleman.* Lusty, or sad, thou must be had.

We, lords and knights of late,
Now lie in low estate.

Behold the squire, as in a glass:
For, as thou art, so he was.

[4 There is a legend to this effect, as applied to the wood of the cross:

Cujus odore novo defuncta cadavera surgunt,
Et redeunt vitæ, qui caruere die.

Trench's Sacred Latin Poetry, p. 114.

When the empress Helena wished to ascertain, which of the three crosses she had found was the cross of Christ, one legend tells us, that, having been placed on a dead man, it was known by recalling him to life. Osiander, Hist. Eccles. Cent. IV. p. 139.]

clude: thou dost promise thy saving health to them that intend to seek it, and performest it in them that continue in seeking; which is manifest by Mary, which sought thy Son, Christ, in the sepulchre, or rather, sought thee in Christ, she being as yet in darkness. Thou didst enlighten her, that she might seek thee, and in seeking thou didst expel darkness, that she might be constant in seeking.

¶ *The Judge.* Come on, judge, with me to trudge.

She continued in hope, and hoped in continuance; and for that she continued in hope, she enjoyed the benefit of seeing thee. O happy and exceeding sight, O perfect joy and fulfilled, O beautiful face and cheerful countenance, O blessed hope, and fortunate perseverance! except she had hoped, she had not continued, and, except she had continued, she had not received the benefit of her hope.

¶ *The Justice.* Sir Justice, arise: come to my assize.

In such sort, therefore, O my God, thou art laid up for them that fear thee, as thou mayst be found of them that hope in thee. So thou dost prolong to be found of them that seek thee, the sooner to approach to them that persevere in seeking.

¶ *The Sergeant-at-law.* Leave the laws, and hear my cause.

They that defer to come unto thee shall perish, but they that wait upon thee shall not be confounded. They that fear thee, hope in thee, because thou art their helper and defender; for by fear we have access to thy love. Thou art to be feared as a Lord, and loved as a Father. Thy holy fear endureth, because it keepeth them holy, whom it doth possess. Nothing is wanting to them that fear thee, because thine eyes are over them, and thy ears are ready prest to their prayers.

¶ *The Attorney.* Plead as thou lust: with me thou must.

O my mercy and my refuge, my deliverer and defender, so give me fear, as also I may love: so put me in fear, as thou increase also the desire of thee; and so make me one of those that fear and keep thy commandments, that by the obedience of thy fear I may enjoy the fear of thy love. Amen.

¶ *The Mayor.* Mayor, I thee eall to my guildhall.

¶ *The Sheriff.* Sheriff, for execution I have a commission.

Judge and justice sentence have,
To lie, as captives, in the grave.

No law, no plea, no drift,
From death can make a shift.

The mayors and sheriffs do pass with speed:
And others them in place succeed.

¶ A Prayer for spiritual joy[1].

Lord Jesu, the redeemer and comforter of mankind, which hast by thy Holy Spirit prepared far greater pleasures, than the world knoweth of, for such as refuse the false pleasures of this world for thy sake, tempering the troubles of this life with inward and secret solaces, and after a sort renewing from time to time a certain forecast of the blessedness to come, to the intent that, being cheered and refreshed, we should come running to thee with gladder hearts.

I beseech thee, grant that the anointing of thy Holy Spirit may often drive from me all irksomeness of adversities, and cheer up my mind with healthful gladness, even as he anointed thee with the oil of gladness above thy fellows in respect of thy human nature, when thou wast here upon earth; which livest and reignest with the Father, and the same Holy Spirit, for ever and ever. Amen.

¶ *The Bailiff.* Come, bailiff, no bail with me shall prevail.

A Prayer to be said in the time of sickness[2].

Most merciful Redeemer, thou art always merciful, who art always the Saviour, whether thou dost send health or sickness, wealth or adversity, joy or sorrow. For it is of great mercy, when by outward afflictions, as it were by bitter, but yet wholesome, medicines, thou dost heal the inward diseases of the soul; and by temporary troubles, which do last but for a short time, dost prepare us to eternal joys, which endure for ever.

¶ *The Constable.* Constable, I arrest: to my ward be prest.

And thyself, O gracious Saviour, passing into thy glory through the greatest afflictions of this world, hast trodden out to us by thy steps the way to true and perfect felicity, in the which no humble and true servant ought either to disdain or to shrink to follow after his Lord and master, so going before him.

¶ *The Physician.* By thy water I do see, thou must away with me.

But, forsomuch as without thee we can do nothing that good is, I beseech thee to endue me with thy heavenly grace,

The Astronomer. Look not so high: low thou must lie.

We peace did keep in prince's name:
Now death doth charge us with the same.

No art, or medicine, can prevail,
When death doth purpose to assail.

[1] See the Latin on p. 377.]

[2] An amplification of a Prayer by Erasmus, of which a translation may be found on p. 536, entitled,—A Prayer in affliction, or adversity.]

that I may take up willingly and obediently this cross, which thou hast appointed unto me, and follow after thee; and that I may drink of, as it were, this medicinable cup, though bitter unto the flesh, which thou, the heavenly Physician, dost offer unto me, patiently, without grudging or murmuring against thee; and that I may, with thy faithful servant Job, and with unfeigned lips and heart say, The Lord hath given, the Lord hath taken away; as[1] it hath pleased the Lord, so is it come to pass: blessed be the name of the Lord.

¶ The Herald. Herald, in thy shield bear grass in green field.

For if I have received gladly youth, health, riches, honour, and joy, at thy hands, O Lord, why should I refuse patiently to take age, sickness, adversity, and sorrow, at thy hands also? These things be, indeed, very grievous unto frail nature and flesh; but thou, my Lord, though most perfectly innocent, infinitely hast suffered more grievous things for me, who have so oft deserved hell. But yet thou knowest the frailty of our human condition and nature: wherefore, I beseech thee, as thou pourest sharp wine into our wounds to bite away the corruption of our sins, so, after the example of the merciful Samaritan, set forth in thy holy gospel to resemble thyself, add unto the sharp wine of thy correction the suppling oil of thy merciful comfort, whereby I may be able to suffer things, which otherwise are intolerable unto me.

Sergeant-at-arms. Sergeant, see you stay: all glory must away.

¶ The Trumpeter. Trumpet, give sound: all must to the ground.

And if it be thy pleasure to increase sorrow upon me, increase also thy grace, and gift of patience, in me, and turn these worldly and bodily afflictions to the profit of my soul, by my acknowledging of thy justice in punishing me worthily, and thy mercy in correcting me graciously, even like as a father hath pity upon his children, when he beateth them, and by my submitting of my own will unto thy holy will; and, patiently taking of this thy proving and trying of me, whether I love thee or no, may offer the sacrifice of obedience, which is acceptable unto thee.

¶ The Pursuivant. Go, summon by message to come without baggage.

And when thy fatherly pity shall be *contented* with thy meek chastising of me, then, I beseech thee, send calm after

Death wins the field:
All arms must yield.

All must needs die, we need not tell:
Our message hath been sounded well.

[1] The Septuagint has this sentence, but not the Hebrew.]

this tempest, quietness after this trouble, and joy after this sorrow; that I may render thanks unto thee for double causes, both that thou hast first corrected and amended me, an unprofitable servant, and afterward hast taken away the bitterness of affliction with the softness of thy comfort: in the one, having regard of necessity, in the other, not forgetting my infirmity; and in both, as in all things, always remembering thy mercy, unto the which I do commend and betake myself, both body and soul, now and for ever. Unto thee, with the Father and the Holy Ghost, one God of most excellent majesty, be all praise, honour, and thanksgiving, for ever and ever. Amen.

¶ *The Drum.* Drummer, call together all soldiers to my banner.

¶ *The Fife.* Fife, see thou play, to lead them the way.

¶ Another[2].

Lord Jesu, the only health of them that live, and the only life of them that die, I yield and give over myself wholly to thy most holy will, whether it please thee, that this silly soul shall abide any longer in the lodge of my body to serve thee, or that thou wilt have it to depart out of this world. For, inasmuch as I am sure, that the thing, which is committed to thy mercy, cannot perish, I will willingly put off this frail and wretched flesh of mine verily in hope of the resurrection, which shall render it to me in far better plight. I beseech thee, strengthen my soul with thy grace against all temptations, and against all Sathan's assaults: guard me with the shield of thy mercy, whereby thou madest all thy martyrs invincible in old time, against all horrible torments and cruel kinds of death. I see there is no defence in myself: all my trust is in thy unspeakable goodness. I have no desert, nor good works at all, to allege before thee; but as for evil works, I have, alas, too many of them. Nevertheless, my hope is, that I shall be reckoned in the number of the righteous by means of thy righteousness.

¶ *The Captain.* Captain, march with me: thy captain I must be.

¶ *The Soldier.* Soldier, have a courage to thy long voyage.

¶ *The Merchant.* Neither craft, nor trade, can me persuade.

We drum, that doomsday, now at hand,
Doth call all soldiers to death's band.
Death only maketh captains quail,
And hearty soldiers for to fail.
Use gain of gold, and live in cost,
So, as by death life be not lost.

[2 We have the Latin on p. 192; and on pp. 202, 203, the Latin of a very similar Prayer.]

¶ *The Citizen.* Of town and city I have no pity.

For my sake wast thou born; for my sake didst thou thirst; for my sake wast thou hungry; for my sake didst thou teach; for my sake didst thou pray; for my sake didst thou fast; for my sake didst thou perform the great number of good works in this life; for my sake didst thou suffer so many bitter pangs; and for my sake didst thou give over thy precious life to the death.

¶ *The Printers.* Leave setting thy page: spent is thine age.

Let the things profit me, which thou hast given me of thine own free will, thou (I say) which hast given thyself wholly for me. Let thy blood wash away the spots of my sins. Let thy righteousness hide my unrighteousness. Let thy deservings commend me to the sovereign judge. As my grief and disease increase, so increase thou thy grace. Let not my faith waver. Let not my hope stagger. Let not my charity wax cold. Let not my human infirmity be cast down with the dread of death: but even when death shall have closed the eyes of my body, let the eyes of my mind look still upon thee without wavering aside; and when it shall have bereft me of the use of my tongue, let my heart cry stedfastly still unto thee, Into thy hands I commit my spirit, O Lord: to whom be honour and praise, world without end. Amen.

Pressmen, go play: printing must stay.

¶ A Prayer to be said in the plague time[1].

¶ *The Rich man.* Thy silver, nor gold, from death can thee withhold.

It is no marvel, O most righteous Father, that the elements of this world are fierce against us, sometime with earthquakes, sometime with tempests and lightnings, sometime with overflowing of seas and rivers, sometime with pestilent concourses of the heavenly lights, and sometime with corruption of the infected air; for we do commonly abuse thy gifts.

¶ *The Aged man.* By right I must be bold with thee, that livest so old.

We acknowledge, that even in this case also the creatures serve and obey their Creator, whose commandments we neglect so oftentimes. Also we acknowledge thy fatherly nurturing[2] of us, whereby thou callest us back from the trust

We printers wrote with wisdom's pen:
She lives for aye, we die as men.

Death takes no bribe of wealth:
Death forceth not long health.

[1 Erasmus' Latin will be found on p. 391.]

[2 Nurturing: punishing, chastening. The Latin:—disciplinam.]

of this world with gentle correction, and drawest us to the desire of the everlasting life.

We humbly beseech thee to remember thy mercy even in thy wrath, and favourably to withdraw the afflictions, which thou hast laid upon us in thy displeasure. The infection of the plague shall do us no great harm, if we withdraw ourselves from the infection of sin. But both those things are of thy gift, O Father of mercy, namely, as well to have our minds free from the poison of sin, as to have our bodies safe from the infection of the plague. Such as have fastened the anchor of their hope in this life, are wont in their perils to flee for remedy to such shifts as these: namely, some to certain saints, as to St Rook, or St Anthony[3]; and some to the superstitious arts of witchcraft. But we, who are fully persuaded that no man can escape thy hand, believe there is no such safety as to resort to thyself, and to fly from thy justice to thy mercy, as to the surest and safest sanctuary that can be; forasmuch as thou never forsakest them that put their trust in thy goodness, under whose protection even they that die are safe.

¶ *The Artificer.* No compass, or art, can cause me depart.

¶ *The Husbandman.* Labour no more: for I have store.

¶ A Prayer for health both of body and mind[4].

Doubtless, the only true health is to be found in that part, which is chiefest in us, and likest unto thee, O Lord: that is to say, to have the soul allied and knit unto thee, as near as is possible, by loving and worshipping of thee, which art our only welfare.

¶ *The Musicians.* Strike up thy play: dance with me away.

But forasmuch as the same is annexed to the body, it feeleth the affections thereof, and is moved by them. As for salves and medicines, they do good, when thou listest: but they be superfluous, and to no purpose, if thou list not to work by them: Thou, (I say,) which art the founder of them, and of all natural things.

Thine only will is the cause of life and death, and of

No one device, no art, no toil,
Could make us give to death the foil.
In song, in dance, in pipes, in play,
We lost our life, now wrapt in clay.

[3 See p. 392, notes 1, 2.]

[4 The title prefixed by Ludovicus Vives, Tom. I. p. 92, is simply, *Pro sanitate corporis.*]

¶ *The Shepherd.* Leave thy sheep, and with me creep.

¶ *The Fool.* Of foolish and fond I break the bond.

health and sickness, which thou layest upon us most commonly, to chastise and bridle this body of ours, which rusheth forth into unruly looseness in all things, like an unwieldly and unbridled beast, overwhelming us with forgetfulness of the true health, when it groweth too strong and over lusty. But thou, O Father, grant us so to be whole in body, as our minds may also be whole and sound. Or, if it be not for our benefit to have health of body, at least wise give us a healthy mind, and lend us power and strength to bear our sickness, that the grief and weakness of the body appear not in the soul. Amen.

A Prayer in affliction or adversity[1].

¶ *The Beggar.* Begging is done: for I am come.

¶ *The Rogue.* Think I am best: for I bring rest.

¶ *Youth.* Young, and old, come to my fold.

¶ *Of Infancy.* Fear not me, though I grisly be.

Most merciful Redeemer, which art always full of compassion, thou art always our preserver, whether thou send us adversity or prosperity. For great is thy mercy and compassion, in that thou healest the inward man by outward afflictions, as it were by bitter medicines, and preparest us to everlasting joys by temporal troubles. And forasmuch as thou thyself hast traced us out this true way to felicity by thine own footsteps, grant that I may patiently and obediently drink this cup, which thou reachest unto me.

Grievous indeed are these things unto my nature, but yet hast thou suffered grievouser things for me; and I have deserved far grievouser things, for I have deserved hell-fire. Notwithstanding, thou knowest the frailty of man's state, and therefore, like the merciful Samaritan, thou pourest wine into our wounds, which maketh our vices to smart; but yet thou allayest it with the oil of thy comfort, to the end we should endure the things which else would be intolerable. If thou think meet to increase our griefs, increase thou also the gift of patience, and grant, that these afflictions may turn me to the amendment of my misdeeds. Or if thy Fatherly lovingkindness think this thy chastising of me to be sufficient, let

The wise, the simple, and every degree,
Are by force compell'd to obey unto thee.
From earth we came, to earth we shall:
For sin by death hath made us thrall.
Time to live, and time to die:
God grant us live eternally.

[1 The Latin of Erasmus will be found on p. 190.]

this storm pass into calm weather, that I may thank thee in both respects, as well for that thou hast amended thine unprofitable servant by gentleness, as also for that thou hast put away the bitterness of my affliction by the sweetness of thy comfort, having in the one case respect of necessity, and in the other being mindful of our infirmities. To thee, therefore, be praise and thanks for ever. Amen.

¶ *The Empress.* Empress though thou be, thou must away with me.

A Prayer upon the minding of death[2].

What do we daily all our life long, but heap sin upon sin, and load wickedness upon wickedness? so as every day becomes worse than other, by increasing the number of our offences, and the wrath that is due for them. But be we once escaped out of the prison of this body, and received into thy company, O Lord God, we shall be quite out of doubt of the immortality of our salvation: sickness, penury, and pain, shall not come at us; no, nor yet the vices of the mind, for all those things are far off from heaven.

¶ *The Queen.* Queen, also thou dost see, as I am, so shalt thou be.

O Father, give us the light of faith, that we may not stumble in the things that are most true. Give us the love of thee, wherethrough we come thither: stablish our faith with charity, and increase our charity with hope, which underproppeth, strengtheneth, and holdeth us up in doing the works of godliness. And forasmuch as our watching and warding here, and our warfare which is ordained for great reward, are finished by death, and we cannot tell, when that shall come; thou, which knowest all things, call me hence at such time, as may be most for my behoof to depart out of this life. Through Jesus Christ our Lord. Amen.

¶ *The Princess.* Princess of high estate, content you, I am your mate.

¶ *The Duchess.* Duchess, and princess, death daily convinces.

A Prayer in danger of death[3].

Most merciful Saviour, enlighten mine eyes, that I may never fall asleep in death; lest mine enemy say, I have pre-

We, that were of highest degree,
Lie dead here now, as ye do see.

We, that sat in the highest seat,
Are laid here now for worms' meat.

[2 See Ludovicus Vives, Tom. I. p. 99 for the Latin, and the Writings of Bradford, Vol. I. p. 195, for his translation of it.]

[3 This Prayer may have been compiled, to replace one by St Bernard on the same subject, also taken from the Psalms, and which

¶ *The Countess.* Countess, or what thou art, I strike thee with my dart.

vailed against him. They that persecute me will be glad, if I fall; but I have fastened my hope in thy mercy. Enter not into judgment with thy servant, for no man living shall be justified in thy sight. I will look before me at the Lord, who is always in my sight; for he is at my right hand, to keep me, that I be not moved. My heart is glad, and my tongue rejoiceth, and moreover, my flesh shall rest in hope.

A Prayer for good success, and for the direction of Christ in all our doings[1].

¶ *The Viscountess.* Viscountesses I do not spare: for of them I have no care.

O God, and Lord Jesus Christ, thou knowest, yea, and thou hast taught us, how great man's weakness is, or rather, how unable he is to do any thing without thee. If he trust to himself, he must needs fall headlong into a thousand mischiefs. O dear Father, pity thy child's infirmity, be merciful and favourable unto me, that I may see the true good things through thine enlightening, have a longing to them through thine encouraging, and attain to them through thy guiding: utterly distrusting myself, I give over and betake me all wholly unto thee alone.

¶ *The Baroness.* Baroness brave and high, prepare thyself to die.

Thou hast made me a man; of body, earthly, transitory, and mortal, but of soul, heavenly, firm, and immortal. Thou hast endued me with a mind, that is to say, with understanding, reason, and judgment, whereby to conceive the sovereign goodness, which is even thou thyself, O God; and upon the knowing of it, to be in love with it; and by loving of it, to be knit unto it, and to be made all one with it, and so, consequently, to become immortal and blessed.

¶ *The Lady.* Ladies gay and fair, to you I do repair.

But I, (wretch that I am,) neglecting so great a benefit, do incline to the lusts of the flesh, and spend all the powers of my

Beauty, honour, and riches, avail no whit:
For death, when he cometh, spoileth it.

No state, no might, young, nor old,
To resist death dare be bold.

begins in the same manner. Enchiridion præclaræ ecclesiæ Sarum fol. xcvii.]

[1] From Ludovicus Vives, Tom. I. p. 66. It is translated from one of the *Preces et Meditationes diurnæ*, entitled, *Indutus, pro auspicio diei;* the remainder being formed out of certain heads for thought, which follow that Prayer, styled *Cogitatio cujusque intra se pro auspicio diei.*]

mind about things that are most vile. I overwhelm myself with earth, wherethrough, of heavenly, I become earthly, and of godlike, beastlike. Yet dost thou not fail me, nor forsake me, O my God. For thou hast called me to the partnership of thy kingdom: thou, of thy free goodness, hast washed me with water through faith in the name of thy Son, Jesus Christ, to whom be praise and thanks with thee for that so great and unspeakable benefit. Neither stayest thou there: but thou dost also offer me thy light almost every minute, to the intent I should see thee; and thou settest my heart on fire, to the intent I should love thee. But I, unhappy wight, do fail myself, I feel and perceive no more than if I were deaf, blind, or a stone. Like a thankless wretch, I use not these so great benefits, but despise them. I like better of the base things, that shall perish: in them am I busy, about them am I wholly occupied. Thou leadest me one way, and I shrink aside another way. Thou reachest me thy hand, and I refuse it. Thou drawest me, and I drag back. Now and then I enter into the way, and by and by I look back again, and either cease quite and clean, or else fall to loitering and lingering[2]. O my God, waken me, quicken me up, suffer me not to lie wallowing still in the mire, strengthen me against naughty custom, embolden me to despise things that are to be despised, give me power to tread vile things under my feet, and cause me to set my mind upon the highest, excellentest, and best things.

The Judge's wife. Madam, or Justice's wife, I am come to end thy life.

The Lawyer's wife. Beware thy husband's gain reward thee not with pain.

The Gentlewoman. Gentles brave and fine, dance after my line.

Alderman's wife. Thou art clothed in scarlet, and yet art but my varlet.

Give me grace, O God, to hearken to thy calling, and to follow thy guiding. For thou leadest us to store of all good things: thou offerest thyself and all thy goods; give us grace to receive them. Thou shewest us the way to most singular benefits; suffer us not to turn head, until we have taken possession of them.

Merchant's wife. Brave, and never so nice, dance after my device.

Citizen's wife. Trick and trim, put off your hood: I am come to do you good.

Give us constancy and steadiness of purpose, that our

Death by his might doth convince
Empress, queen, duchess, and prince.

Behold us here, that sometime were gay,
How now we lie dead, all wrapt in clay.

Riches, nor treasure, avail no thing:
For death to earth all doth bring.

[2] The Latin:—procrastino.]

thoughts may not be fleeting, fond, and uneffectual, but that we may perform all things with an unmoveable mind, to the glory of thy holy name. Through Jesus Christ our Lord. Amen.

A Prayer to be said against temptation[1].

Rich man's wife. Though thou have silver and gold, yet art thou within my hold.

This weak and feeble fortress of ours is assaulted continually with innumerable enemies and engines; but yet, if it please thee, O Saviour Christ, to fortify it but with thy only strength, it shall abide invincible.

Thou thyself hast been tempted, to the intent thou shouldest have skill to pity and relieve such as are tempted. Thou hast had experience of the darts, that are thrown at us, and though thou wast not touched with the frailty of our sinfulness, yet art thou not ignorant of it. Wherefore (if it may please thee) suffer us not to be assailed, because the danger is very great, that we shall be overthrown. Or, if it seem good to thy most rightful will, that we shall needs come to the encounter, strengthen thou us from above, arm thou us with thy Holy Spirit, encourage thou us with thy presence, and let every of us feel the effectual working of that help, which thou didst warrant to thine apostle, when thou toldest him, that thy grace sufficed him, and that the mightiness of thy power uttereth[2] itself in our weakness. We have no strength of ourselves, and therefore we would fain shun that battle, as much as we can, but yet in such wise, as we submit our wills to thy will, looking to be defended alonely by thy power and providence.

Young woman. Fine, and pretty in the waist, come with me in haste.

¶ *The Maid.* Fresh, gallant, and gay, all must with me away.

Wherefore, we beseech thee, go not from the helm of this brittle ship, that is tossed in the waves of the manifold temptations and afflictions of this world, until thou have brought it to the quiet and safe haven of thine eternal and blessed kingdom in heaven. Amen.

¶ *The Damsel.* Fine, proper, and neat: and all is but worms' meat.

As death in this world hath the victory,
So by death we hope to enter God's glory.

Time to live, and time to die:
God grant us live eternally.

[1 From Ludovicus Vives, Tom. I. p. 84.]
[2 The Latin :—declaratur. See p. 511, note 8.]

A Prayer to be said against the world.

Oh! with what slights[3] this juggling world beguileth our feeble and dim eyes. Oh! how gay glitterings of things it sheweth afar off, that they might seem great and worth the having, whereas indeed they be but small, empty, and to be despised; that the things might seem terrible, which are but trifles; that the things might seem to be shunned, which are convenient to be sought and attained to.

¶ *Farmer's wife.* Cease thy labour and pain: for I am thy riches and gain.

It calleth, allureth, enticeth, and flattereth; and, if that will not serve, it scareth, threateneth, and vexeth. O most bright light of God's truth, scatter, and rid away, these misty clouds at once; and therewithal enlighten our wits, that we may not eschew any other things, than such as are against thee; (for, to speak flatly, these only are the things, that are noisome and hurtful unto us;) nor ensue or seek after any other things, than such as are substantial, great, and beautiful indeed; namely, even thee, the only, continual, and everlasting fountain of all goodness and blessedness.

Husbandman's wife. Toil no more, I say: for hence you must away.

All flesh is grass, and all the glory thereof is as the flower of the field. The grass withereth away, and the flower fadeth, because the breath of the Lord hath blown upon it. Oh! how swiftly do all things fly away, and leave no print of them behind them, but weariness and grief: they yield no fruit at all. Look, how little they have profited them that were before us; as little will they profit us that are present, or them that are to come. Such as that part of our life hath been, which is forespent, such will the residue be, or rather, much worse through default of age: not that God created it such, but we (through our own folly) do convert it to ill uses[4].

Country-woman. Away with butter and cheese: for thy life thou must leese.

The Nurse. Give suck no more: for I am at the door.

Deliver us, therefore, from vanity, O Lord God, and give us stedfastness in seeking thy truth, and in sticking to it, so as we may set our whole minds upon thy righteousness, and joy in nothing, but in thee, and in thy Son Jesus Christ, our Lord. Amen.

Death takes no bribe of wealth:
Death forces not long health.

The wise, the simple, and every degree,
Are by force compell'd to obey unto thee.

[3 The Latin of Ludovicus Vives, from whom this Prayer is translated, gives,—quibus ludibriis. See Tom. I. p. 77.]

[4 The Latin ends here.]

A Prayer against the flesh[1].

Shepherd's wife. Be thou young or old, thou must enter into my fold.

O Saviour of mankind, we feel (alas, to our great grief we feel) that our spirit is clogged with the flesh, a reasonable thing with a brutish and filthy thing. While man was in innocency, reason made the spirit a sovereign; but now the sinfulness, that we have received by inheritance from our first parents, hath matched the rebellious flesh against her superior and ruler, the mind. And the more gentleness that is used towards this most unkind and lewd bond-servant, the body, so much the worse and more wicked doth it become. If we follow it, it carrieth us into destruction, turning us away from God to her own earthliness and rottenness. Oh! how unseemly an encounter is this, wherein the flesh, being matched against the spirit (that is to say, the bond-slave against his Lord) striveth with him for victory and pre-eminence, sometime getting the upper hand, so as his master is not able erewhiles[2] to repress his boldness, malapertness, and lustiness, because he bare with him too long, and too often.

¶ *Aged woman.* Be the day never so long, at last cometh evensong.

The Cripple. Be thou poor or diseased, thou must with me be pleased.

But thou, O Lord Christ, to whom all power is given both in heaven and earth, which camest to undo the works of the devil, which only art able to make the thing clean, which is conceived of unclean seed: reform our understanding and will; cleanse our hearts; circumcise our minds; wash our souls; stablish thy free and mighty Spirit in us; subdue us wholly to thy good pleasure; and restore us that state by thy goodness, which we have lost through our own naughtiness, so as our flesh may be in subjection to the Spirit, and our affections be made obedient to right and uncorrupted reason; or, at least wise, that although the flesh rebel, and fight against the spirit, yet the power of the mind may be so strong, and the strength of our reason so mighty, through thy grace, as they may get the upper hand in all encounters, and finally

The Poor woman. Be thou never so poor, thou must enter at my door.

The Infant. Lo, this little heart, I strike with my dart.

The Fool. Of foolish and fond I break the bond.

From earth we came, to earth we shall:
For sin by death hath made us thrall.

The wise, the simple, and every degree,
Are by force compell'd to obey unto thee.

No state, no might, young, nor old,
To resist death dare be bold.

[1 From Ludovicus Vives, Tom. I. p. 83.]

[2 Erewhiles: ere-long. The English here, and elsewhere, is an amplification of the Latin.]

overcome all assaults, to the praise of the working of thy Holy Spirit. Amen.

A Prayer to be said against the Devil[3].

Jesus Christ, our Lord God, our shield, our fortress, our strong rock, our only defence, thou knowest, and it grieveth us to feel, with how great force and perilous policy that old enemy of ours, the wily serpent, that beguiled our first parents in paradise, the roaring lion that goeth about night and day, seeking whom he may devour, that destroyer, waster, and accuser of the saints, the devil, cometh upon us to assail us. Thou knowest, how small, or rather, no power at all we have of ourselves to withstand him; so that, unless thou succour us, he will easily deceive us by his craftiness, overthrow us by his mightiness, and rend us in pieces by his cruelty. But we know that, if thou do but shew thyself to him aloof, thou shalt drive him away with thine only look. For thou hast overcome him by thy death; thou hast bound him, disarmed him, and spoiled his house; thou hast bereft him of all lordship and power; thou hast crushed his head; thou hast cast down his throne, and dispossessed him of his kingdom; thou hast led away captivity captive; thou hast cancelled the obligation that he had of ours, and nailed it to thy cross; and finally, thou hast triumphed over him in our nature, to our benefit and behoof.

The Emperor. Of monarch and emperor, I am the conqueror.

¶ *The King.* Keisar or king, I must thee bring.

¶ *The Duke.* Duke though thou be, dance after me.

We therefore, being weak, feeble, naked, unarmed, unskilful, ignorant, and of no forecast (but yet thy members through thy grace), beseech thee, which art strong, almighty, only wise and prudent, vouchsafe to defend, maintain, and preserve us continually from that merciless dragon. Be thou our eye, our ear, our hand, our loadsman[4], guide, and captain. Set thyself in our defence against this our unappeasable adversary: disappoint his practices, confound his devices, break his bow, knap asunder his spear, overthrow his holds, quench his fiery darts, put his armies to flight, and give thy servants the

¶ *The Marquis.* Marquis of state, march with thy mate.

Emperors and kings we did reign,
But now the earth doth us detain.
Dukes and marquises we have been:
Nought now but bones are to be seen.

[3] See p. 206, where the Latin of a similar Prayer occurs.]
[4] Loads-man *or* load-man: leader, pilot.]

¶ *The Baron.* Barons of nobility, swear to me fealty.

upper hand of him and his; or rather, overcome thou him and his, in us, and by us.

Do but advance the standard of thy cross in our hearts, and thou drivest him out of the field. Under this banner dare we march boldly against him, assuring ourselves, that by the power thereof thou wilt deliver us from the hands of our enemies, and of all that hate us, so as we may serve thee in holiness and righteousness all the days of our life. Which we beseech thee to grant us for thy mercies' sake, to the everlasting honour of thy most holy name. Amen.

¶ *The Viscount.* Earl, or viscount, give thy account.

A Prayer to be said of a woman with child[1].

Thy wisdom and power shine forth in all thy works, O Lord; but yet much more great, more manifest, and more wonderful are they, in the shaping of man. Of how small beginning dost thou make so marvellous a living thing, shedding a soul into it, whose original is from heaven, to the intent he should long to return thither, as into his country.

¶ *The Archbishop.* Archbishop and metropolite, thee and thy province I visit.

And now, that thou hast vouchsafed to make me, as it were, thy workhouse, wherein to fashion so singular a work, I most humbly and heartily thank thee, beseeching thee, that, as thou hast given me ability to conceive, so thou wilt give me strength to the perfecting of the thing that is in breeding, that I may safely both bear it and bring it forth. Truly thou, O merciful Father, hadst of thine own goodness made this work of child-bearing easy; but our sin hath made it sorrowful, and full of danger.

¶ *The Bishop.* Bishops grave and old, are sheep of my fold.

O most gracious workman, let thy pitifulness amend the thing, which our sinfulness hath marred, and either abate my pain, that I may not have need of so great strength, tendance, and cunning[2]; or else, increase my strength, power, and courage, that I may be able to overcome all the pain of my travail. Amen.

¶ *The Doctor.* Doctor divine, at last thy reading hour is past.

We earls and barons were sometime:
Now, wrapt in lead, are turn'd to slime.

Bishops we have taught the lore,
That all must enter at death's door.

[1 Translated from the Latin of Ludovicus Vives, Tom. I. p. 91.]

[2 The Latin:—ut non sit opus tot viribus, tanta sedulitate ac industria.]

¶ A Prayer to be said of such as be under the cross.

How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?

How long shall I seek comfort in my soul, and find sorrow in my heart day by day? mine eyes dazzle for grief.

¶ *The Preacher.* Preach no more about: thy glass is run out.

Unto thee, O Lord, have I cried: all the day long have I stretched out my hands unto thee.

Wilt thou work wonders among the dead? or shall the dead arise, and praise thee? shall any man shew thy mercy in the grave, or thy truth in destruction?

Shall thy wonders be known in the dark, or thy righteousness in the land of forgetfulness?

¶ *The Lord.* Come, lordings all, dance at my call.

Why dost thou thrust back my soul, O Lord, and hide thy face from me? No man is mindful of thee in death: and who will praise thee in the grave?

Be still before God, O my soul, for my hope is in him; because he is my rock and my Saviour, I shall not be removed.

In God is my welfare and my glory, the rock of my strength, and my hope is in God.

¶ *The Knight.* Go hence, sir knight: tis almost night.

Quicken me, O Lord, for thy name's sake; and for thy righteousness' sake rid my soul out of trouble.

For I, O Lord, am thy servant; I am thy servant, and the son of thy handmaid.

¶ *The Esquire.* Esquire the brave, it boots not to crave.

I will offer unto thee the sacrifice of praise; and pay my vows unto thee in the sight of all the people. Amen.

¶ A Prayer for God's goodness, and continuance of the same[3].

I yield thee thanks and praise, O Lord my God, for creating me after thine own image and likeness; for redeeming me with thy precious blood; for admitting me into the

¶ *The Gentleman.* Lusty, or sad, thou must be had.

Both sheep and shepherd all must die:
We taught the same, the same we try.
We, lords and knights of late,
Now lie in low estate.
Behold the squire, as in a glass:
For, as thou art, so he was.

[3 This Prayer comes out of the *Antidotarium animæ* of Nicolaus Salicetus, Abbas. It is merely an amplification of one by Ludolphus Saxo Carthusianus in his work *De Vita Christi.* See Precationum Piarum Enchiridion, pp. 255, 425.]

number of thy children by adoption through the washing[1] of holy baptism; and for feeding me with the sacrament of thy body and blood.

Also, I give thee praise and thanks, for that thou, of thine infinite gracious goodness, hast patiently waited for my amendment, even from the time of mine ignorant childhood, unto this hour, notwithstanding that I ran loosely into innumerable vices[2].

¶ *The Judge.* Come on, judge, with me to trudge.

I glorify thee, and praise thee, for thy often ridding of me from a number of troubles, distresses, calamities, and miseries; and for saving me hitherto from the often deserved everlasting punishments and torments both of body and soul. I praise thee, and glorify thee, for thy merciful giving of me health of body, soundness of limbs, quietness of times, and working of good things[3], with many other virtues.

¶ *The Justice.* Sir Justice, arise: come to my assize.

My Lord God, I beseech thee, of thy unspeakable goodness, to make perfect the benefits and good gifts, which thou hast begun in me. And whatsoever misliketh thee in me, put it away, and deliver me from all the troubles that are yet to come, and from all the iniquity and naughtiness that I am wrapped in.

Dispose and order thou all my thoughts, words, and deeds, according to thy will. Keep me at all times, and in all places wheresoever I go, whether it be in prosperity or adversity. And in the end bring me to the desired joys of the present beholding of thee. Amen.

¶ *The Sergeant-at-law.* Leave the laws, and hear my cause.

A general Thanksgiving[4].

¶ *The Attorney.* Plead, as thou lust: with me thou must.

O God, which excellest in all goodness and wisdom: O heavenly Father, which art full of mercy and clemency:

Judge and justice sentence have,
To lie, as captives, in the grave.
No law, no plea, no drift,
From death can make a shift.

[1] The Latin:—per sacri baptismatis regenerationem. In the *Hortulus animæ*, however, p. 105, where the same prayer also occurs, the reading is *ablutionem;* as also in the *Enchiridion præclaræ Ecclesiæ Sarum*, fol. ccxxviii.]

[2] The Latin:—per multa defluentem vitia.]

[3] The Latin:—bonarum rerum effectum.]

[4] This Thanksgiving would seem to be a mere enlargement of the first section of the Prayer immediately preceding.]

when I call to mind the works of thy hands, I cannot but wonder at thy great wisdom and infinite goodness, which thou hast shewed towards all thy creatures, especially towards me; not only, in that thou hast given me being, moving, and life; but also, in that (besides thine other infinite benefits, which thou hast distributed in general to all men in the world) thou hast bestowed so many particular benefits upon me, as it is unpossible for me to rehearse them, yea, or to conceive them.

Thou hast vouchsafed to deliver me, by the light of thy gospel, from the darkness of error and ignorance; or rather, to draw me out of the horrible dungeon of death and damnation, whereto I was condemned in respect of the corruptness of my nature, and so conveyed me into the kingdom of thy well-beloved Son, who hath given himself for my sins according to thy good pleasure and everlasting ordinance. Also, thou hast received me into thy Church among the number of thy children: thou hast elected and chosen me, through thy wonderful providence, to be to the glory of thy mercy. And thou hast inhonoured me with the copartnership of the everlasting inheritance of thy dear beloved Son, to be of that royal priesthood, which shall offer the sacrifices of eternal praise and thanksgiving to thy holy name in thy heavenly temple. Now, therefore, according to David's saying, what shall I render to the Lord for all his benefits towards me? I know, that all my life ought to be consecrated to continual thanksgiving, to shew forth with his holy people and purchased possession the mighty works of him, that hath called us out of darkness to his wonderful light. The cup of deliverance ought not to depart out of my hands, nor the new songs thereof out of my mouth.

¶ *The Mayor.* Mayor, I thee call to my guildhall.

¶ *The Sheriff.* Sheriff, for execution I have a commission.

¶ *The Bailiff.* Come, bailiff, no bail with me shall prevail.

But, Lord, grant me the grace, which thou didst shew heretofore to David, a man according to thine own heart; who, treating of the same matter, and rehearsing the records of thy goodness, said: Of a truth, Lord, I am thy servant, and the son of thy handmaid, thou hast broken my bonds asunder. I will offer unto thee the sacrifice of thanksgiving, and call

¶ *The Constable.* Constable, I arrest: to my ward be prest.

The mayors and sheriffs do pass with speed:
And others them in place succeed.

We peace did keep in prince's name:
Now death doth charge us with the same.

¶ *The Physician.* By thy water I do see, thou must away with me.

upon thy name. Even so say I, Lord, of myself, and that by grace: I am thy servant, I am thy servant.

Thou hast broken my bonds, and preserved me, and set me in safety. Unto thee, O King of eternity, immortal, and invisible, even unto thee, O God, who only art good, and only wise, be honour and glory for ever. Through Jesus Christ, thy Son, our Lord, and only Saviour. Amen.

The Astronomer. Look not so high: low thou must lie.

Here beginneth the

Litany and Suffrages.

O God, the Father of heaven, have mercy upon us, miserable sinners.

O God, the Father of heaven, have mercy. &c.

¶ *The Herald.* Herald, in thy shield bear grass in green field.

O God, the Son, Redeemer of the world, have mercy upon us, miserable sinners.

O God, the Son, Redeemer. &c.

O God, the Holy Ghost, proceeding from the Father and the Son, have mercy upon us, miserable sinners.

O God, the Holy Ghost. &c.

O holy, blessed, and glorious Trinity, three Persons and one God, have mercy upon us, miserable sinners.

O holy, blessed, and glorious. &c.

¶ *Sergeant-at-arms.* Sergeant, see you stay: all glory must away.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation.

Good Lord, deliver us.

From all blindness of heart, from pride, vain-glory, and

No art, or medicine, can prevail,
When death doth purpose to assail.
Death wins the field:
All arms must yield.

hypocrisy, from envy, hatred, and malice, and all uncharitableness.

¶ *The Trumpeter.* Trumpet, give sound: all must to the ground.

Good Lord, deliver us.

From fornication, and all other deadly sin, and from all the deceits of the world, the flesh, and the devil.

Good Lord, deliver us.

From lightnings and tempests, from plague, pestilence, and famine, from battle, and murder, and from sudden death.

¶ *The Pursuivant.* Go, summon by message to come without baggage.

Good Lord, deliver us.

From all sedition, and privy conspiracy, from all false doctrine and heresy, from all hardness of heart, and contempt of thy word and commandment.

Good Lord, deliver us.

By the mystery of thy holy incarnation, by thy holy nativity and circumcision, by thy baptism, fasting, and temptation.

¶ *The Drum.* Drummer, call together all soldiers to my banner.

Good Lord, deliver us.

By thine agony and bloody sweat, by thy cross and passion, by thy precious death and burial, by thy glorious resurrection and ascension, and by the coming of the Holy Ghost.

Good Lord, deliver us.

In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgment.

¶ *The Fife.* Fife, see thou play, to lead them the way.

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy church universally in the right way.

We beseech thee to hear us, good Lord.

That it may please thee to keep, and strengthen in true worshipping of thee, in righteousness and holiness of life, thy servant Elizabeth, our most gracious queen and governor.

¶ *The Captain.* Captain, march with me: thy captain I must be.

We beseech thee, &c.

That it may please thee to rule her heart in thy faith,

¶ *The Soldier.* Soldier, have a courage to thy long voyage.

All must needs die, we need not tell:
Our message hath been sounded well.

We drum, that doomsday, now at hand,
Doth call all soldiers to death's band.

Death only maketh captains quail,
And hearty soldiers for to fail.

fear, and love, and that she may evermore have affiance in thee, and ever seek thy honour and glory.

We beseech thee. &c.

That it may please thee to be her defender, and keeper, giving her the victory over all her enemies.

We beseech thee. &c.

¶ *The Merchant.* Neither craft, nor trade, can me persuade.

That it may please thee to illuminate all bishops, pastors, and ministers of the church, with true knowledge and understanding of thy word; and that, both by their preaching and living, they may set it forth and shew it accordingly.

We beseech thee. &c.

That it may please thee to endue all the lords of the council, and all the nobility, with grace, wisdom, and understanding.

We beseech thee. &c.

That it may please thee to bless and keep the magistrates, giving them grace to execute justice, and to maintain truth.

¶ *The Citizen.* Of town and city I have no pity.

We beseech thee. &c.

That it may please thee to bless and keep all thy people.

We beseech thee. &c.

That it may please thee to give to all nations unity, peace, and concord.

We beseech thee. &c.

¶ *The Printers.* Leave setting thy page: spent is thine age.

That it may please thee to give all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee. &c.

That it may please thee to bring into the way of truth all such as have erred, and are deceived.

We beseech thee. &c.

Let printing stay: and come away.

That it may please thee to strengthen such as do stand, to comfort and help the weak-hearted, to raise up them that fall, and finally, to beat down Satan under our feet.

We beseech thee. &c.

Use gain of gold, and live in cost,
So, as by death life be not lost.

We printers wrote with wisdom's pen:
She lives for aye, we die as men.

That it may please thee to succour, help, and comfort, all that be in danger, necessity, and tribulation.

We beseech thee. &c.

That it may please thee to preserve all that travel by land or by water, all women labouring with child, all sick persons, and young children, and to shew thy pity upon all prisoners and captives.

¶ *The Rich man.* Thy silver, nor gold, from death can thee withhold.

We beseech thee. &c.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that be desolate and oppressed.

We beseech thee. &c.

That it may please thee to have mercy upon all men.

¶ *The Aged man.* By right I must be bold with thee, that livest so old.

We beseech thee. &c.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts.

We beseech thee. &c.

That it may please thee to give, and preserve to our use, the kindly fruits of the earth, so as in due time we may enjoy them.

¶ *The Artificer.* No compass, or art, can cause me depart.

We beseech thee. &c.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy word.

We beseech thee. &c.

Son of God, we beseech thee to hear us.

Son of God, we. &c.

O Lamb of God, that takest away the sins of the world.

Grant us thy peace.

O Lamb of God, that takest away the sins of the world.

Have mercy upon us.

The Husbandman. Labour no more: for I have store.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Death takes no bribe of wealth:
Death forceth not long health.

No one device, no art, no toil,
Could make us give to death the foil.

Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.
Our Father, which art in. &c.
And lead us not into temptation:
But deliver us from evil. Amen.

¶ *The Versicle.* O Lord, deal not with us after our sins.

¶ *The Musicians.* Strike up thy play: dance with me away.

Answer. Neither reward us after our iniquities.

Let us pray.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist our prayers, that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy church. Through Christ, our Lord.

¶ *The Shepherd.* Leave thy sheep, and with me creep.

O Lord, arise, help us, and deliver us, for thy name's sake.

¶ *The Fool.* Of foolish and fond I break the bond.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works, that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us, for thy honour.

Glory be to the Father, and to the Son, and to the Holy Ghost.
As it was in the beginning. &c.

From our enemies defend us, O Christ.
Graciously look upon our afflictions.
Pitifully behold the sorrows of our hearts.
Mercifully forgive the sins of thy people.
Favourably, with mercy, hear our prayers.
O Son of David, have mercy on us.

In song, in dance, in pipes, in play,
We lost our life, now wrapt in clay.

The wise, the simple, and every degree,
Are by force compell'd to obey unto thee.

Both now, and ever, vouchsafe to hear us, O Christ.

Graciously hear us, O Christ: graciously hear us, O Lord Christ.

¶ *The Beggar.* Begging is done: for I am come.

O Lord, let thy mercy be shewed upon us.

As we do put our trust in thee.

Let us pray.

We humbly beseech thee, O Father, mercifully to look upon our infirmities, and, for the glory of thy name's sake, turn from us all those evils, that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory. Through our only mediator and advocate, Jesus Christ, our Lord. Amen.

The Rogue. Think I am best: for I bring rest.

¶ *Of Youth.* Young, and old, come to my fold.

A Prayer for the Queen's majesty.

O Lord, our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, which dost from thy throne behold all the dwellers upon the earth, most heartily we beseech thee with thy favour to behold our most gracious sovereign lady, Queen Elizabeth; and so replenish her with the grace of thy Holy Spirit, that she may alway incline to thy will, and walk in thy way. Endue her plentifully with heavenly gifts. Grant her in health and wealth long to live. Strength her, that she may vanquish and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity. Through Jesus Christ, our Lord. Amen.

¶ *Of Infancy.* Fear not me, though I grisly be.

¶ *The Empress.* Empress though thou be, thou must away with me.

In the time of any common plague, or sickness.

O Almighty God, which in thy wrath, in the time of king David, didst slay with the plague of pestilence threescore and ten thousand, and yet, remembering thy mercy, didst save the rest; have pity upon us, miserable sinners, that now are visited with great sickness and mortality, that, like as thou didst then

¶ *The Queen.* Queen, also, thou dost see, as I am, so shalt thou be.

Time to live, and time to die:
God grant us live eternally.

No state, no might, young, nor old,
To resist death dare be bold.

We, that were of highest degree,
Lie dead here now, as ye do see.

command thine angel to cease from punishing, so it may please thee to withdraw from us this plague and grievous sickness. Through Jesus Christ, our Lord. Amen.

A Prayer of Chrysostom.

¶ *The Princess.* Princess of high estate, content you, I am your mate.

Almighty God, which hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that, when two or three be gathered together in thy name, thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

¶ *The Duchess.* Duchess and Princess death daily convinces.

A Prayer to be said at the visitation of the sick[1].

O Almighty and eternal God, the God of all mercy, many and divers are thy chastisements, by which thou callest us unto thee and thy son Christ. Especially, it is thy wonted clemency, to tame our flesh by sundry and sore diseases, to awake and shake off our sleep by dangerous infirmities, to admonish us of our former wicked life, frail of itself, by grievous anguishes and torments, the messengers of death. Also, by this thy cross thou puttest us in mind of thy Son Christ his cross, of his bloody sweat and passion, of the great and last day of thy judgment, joyful to thine elect, to the reprobate a judgment-day most horrible, O Lord, most horrible.

¶ *The Countess.* Countess, or what thou art, I strike thee with my dart.

¶ *The Viscountess.* Viscountesses I do not spare: for of them I have no care.

Forasmuch, therefore, O Lord God, as we find this our poor brother, weakened with sickness, imprisoned here in his bed, sustaining the rigour of thy punishment and sharpness of thy rod, whose conscience, also, the feeling of his sins, and fear of death, doth terrify; we, wretched sinners, yet thy creatures, and members of thy Church, being flesh and blood of corruptible flesh, as well as he, most humbly and most heartily pray and beseech thy goodness, that thou

> *We, that sat in the highest seat,*
> *Are laid here now for worms' meat.*
> *Beauty, honour, and riches, avail no whit:*
> *For death, when he cometh, spoileth it.*

[1 See p. 190 for the Latin. A Prayer with the same title in 'The Visitation of the Sick' belonging to Knox's Book of Common Order may be compared with this translation.]

wilt not shew thy rigorous judgment upon him, as he hath deserved, but rather cast thy eyes of mercy upon him: look on him, as on one whom thou hast redeemed: give him grace and constancy of courage, that he may peaceably and patiently take this thy fatherly correction, submitting himself with all his heart to thy good pleasure and will, who hast visited him.

The Baroness. Baroness brave and high, prepare thyself to die.

Assist him in this his present danger, especially, if his conscience, discovered before his inward sight, accuseth him of any inward and secret sin. O our God, our good God, God of all comfort and consolation, set against the same his wounded conscience the grievous torments and voluntary sacrifice of thy well-beloved Son, Jesus Christ; who bare our infirmities, and endured the pain which we had deserved, being made sin for us, when he suffered death for our sins and offences, which he washed away with his blood, and, rising again from the dead, is made our justice and present redemption.

¶ *The Lady.* Ladies gay and fair, to you I do repair.

The Judge's wife. Madam, or Justice's wife, I am come to end thy life.

Inspire this sick person with thy Holy Spirit, that now, in his great anguish and agony, he do feel the fruit and virtue of these benefits, receiving at the hands that greater treasure of blessedness, the remission of sins through thy Son Jesus Christ. Strengthen his faith in this last battle, that he may mightily repulse all fear of the law, sin, and death, and courageously pass the way to eternal life in Jesus Christ.

The Lawyer's wife. Beware thy husband's gain reward thee not with pain.

O Father of Heaven, receive him body and soul into thy bosom. O thou merciful Samaritan, pour oil into his wounds, and refresh his withered and dry heart with that precious water of life, thy most sweet heart-blood. For thou only art that good Samaritan; thou only art he, that dost raise them up that fall, heal them that are diseased, strengthen them that are weak, and thou only art he which givest life, and sendest death. Therefore, receive this our brother to thee; for into thy hands he hath committed himself body and soul. Pardon him all his sins, all his secret sins and offences,

No state, no might, young, nor old,
To resist death dare be bold.

Death by his might doth convince
Empress, queen, duchess, and prince.

The Gentlewoman. Gentles brave and fine, dance after my line.

Alderman's wife. Thou art clothed in scarlet, and yet art but my varlet.

Merchant's wife. Brave, and never so nice, dance after my device.

¶ *Citizen's wife.* Trick and trim, put off your hood: I am come to do you good.

which have most grievously provoked thine anger, and thy rigorous judgment against him: instead of death, give him life in thy glory. But if yet thou hast some further profitable work for him to do in thy vineyard, increase thy gracious will in him, that with greater care and diligence than heretofore he, conforming himself to the example of Jesus Christ, may live with us, and labour in thy Church according to his vocation and talent. Yet thy will be done in all, and by all, which art all in all. Bless us also with these thy graces, as well as this thy sick creature; and grant, that we may give fear unto thee, faith unto Jesus Christ, and mortification of Adam to the Holy Ghost. Give us these thy graces through Jesus Christ, the only salve and Saviour of sinners; who, to the great comfort and consolation of all sinners, took with him into paradise the thief that was crucified by him. The which Lord Jesus Christ liveth and reigneth with thee, in the unity of thy Holy Spirit, one true and everlasting God. Amen.

A Prayer in desire of the life to come[1].

Rich man's wife. Though thou have silver and gold, yet art thou within my hold.

Young woman. Fine and pretty in the waist, come with me in haste.

In the life to come we must not think to enjoy any one benefit alone, as we do here, but all good things, and all at once, even as many as are possible to be thought, or not thought. For we shall enjoy Thee, O God, who alone art in all things; and love shall make us one with thee, and so we shall be (as it were) certain Gods. Oh! when shall we have an end of this misery, and a beginning of that joy? When shall I cease to live among such as are evil, spiteful, cumbersome[2], and enemy-like; and begin to live with Christ, who is courteous, good, friendly, and loveth me most dearly? This body of mine is but a prison to my soul; yea, and that a most dark and loathsome one. This world is but a banishment, and this life but sorrow and wretchedness. But where

Behold us here, that sometime were gay,
And now lie dead, all wrapp'd in clay.
Riches, nor treasure, avail no thing:
For death to earth all doth bring.
As death in this world hath the victory,
So by death we hope to enter God's glory.

[1 From Ludovicus Vives, Tom. 1. p. 99. See the note on p. 206.]
[2 The Latin:—molestis.]

as thou art, there is our home, our freedom, and our endless bliss. Twitch our minds from time to time to the remembrance of so great happiness. Shed into our hearts the desire of so great good things, and, therefore, chiefly to be coveted. Settle our minds, and give them (even here) some taste of thy joys, whereby we may loathe and abhor these things, whereinto we run with such headiness, embracing them fast between our arms, and laying hold on them with both our hands; that we may shun, and hold scorn of, these so harsh and bitter things, and covet nothing so much as the sweetness of thy company, whereunder all good things are contained. Amen.

¶ *The Maid.* Fresh, gallant, and gay, all must with me away.

¶ *The Damsel.* Fine, proper, and neat: and all is but worms' meat.

The fear of the Judge, and Judgment-day[3].

O Lord, and God of gods, Revenger[4] of wickedness, I know that thy coming will be manifest. I am certain, thou wilt not always keep silence, when fire shall burn before thy face, and a mighty tempest shall rage in thy sight; when thou shalt call the heaven from above, and the earth from beneath, to sever[5] thy people. Behold, in the presence of so many thousands of people mine iniquity shall be discovered, my sins shall be opened in the sight of so many angels, and not my misdeeds only, but thoughts and words. Before so many judges shall I stand helpless, as have excelled me in good works. By so many evidences shall I be cast, as have given me example of good life. With so many witnesses shall I be convinced, as have admonished me with wholesome counsel, and by their virtuous deeds have been patterns for me to imitate.

¶ *Farmer's wife.* Cease thy labour and pain: for I am thy riches and gain.

Husbandman's wife. Toil no more, I say: for hence you must away.

O my Lord, I have not what to allege: I find nothing, what I should answer. And, being now in this grievous danger, my conscience vexeth me; the secrets of my heart wound me; covetousness hemmeth me in; pride accuseth; envy consumeth; concupiscence inflameth; excess corrupt-

O death, how bitter is thy sting,
That poor and rich to earth doth bring!
Time to live, and time to die:
God grant us live eternally.

[3 From St Augustine's *Lib. Meditat.* cap. 4.]
[4 The Latin:—præstabilis super malitia.]
[5 Discernere populum tuum. Ps. xlix. 4. Vulgate translation.]

Country-woman. Away with butter and cheese: for thy life thou must leese.

eth me; ravine defameth me[1]; drunkenness dryeth me up; slander renteth me in pieces; ambition supplanteth; rapine sharply rebuketh; dissension cutteth asunder; anger disturbeth; lightness[2] maketh me dissolute; faintness weakeneth me; hypocrisy deceiveth; flattery breaketh me; favour lifteth me up; but malice doth gore. Behold, O my deliverer from this wrathful generation, behold, with whom I have lived ever since my birth-day, after whom I sought, with whom I kept faith and promise. The life, which I loved, condemneth me; which I commended, disdaineth me. These be my friends, in whom I did repose myself; the governors, whom I obeyed; masters, whom I served; counsellors, whom I did credit; citizens, with whom I dwelled; domestical[3] fellows, with whom I was familiar. Alas, my King, and my God, that I have so long sojourned among them! Woe is my light, that I have dwelled with the inhabitants of Cedar. And seeing that holy David said, long; how much more, miserable wretch that I am, may I say, too long hath my soul dwelt among them? O God, my strength, no flesh shall be justified in thy sight. My help is not in the children of men. Set thy mercy aside, whom shalt thou find just, when thou judgest? And except thou justify the sinner in thy mercy, who shall be found pure, whom thou mayst glorify? For I believe, O my saving health, that which I have heard; which, of thy mercy, to bring me to repentance, the sweet lips of thy mouth hath spoken; that no man can come to me, except my Father, who sent me, draw him. For truly thou hast instructed me, and most favourably with thy instruction hast reformed[4] me. I beseech thee, Almighty Father, in thy beloved Son, with all the strength of my heart and mind: I beseech thee, O well-beloved Son of God: I beseech thee, O most holy and most comfortable Spirit of God[5]: so lead me, that I may hasten to the sweet-smelling savour of thy precious balms. Amen.

The Nurse. Give suck no more: for I am at the door.

Thus death hath brought all things to nought.

Come, ye blessed of my Father, inherit the kingdom prepared for you. Math. xxv.

Depart from me, ye cursed, into everlasting fire, which is prepared for, &c. Math. xxv.

The wise, the simple, and every degree,
Are by force compell'd to obey unto thee.

[1] The Latin:—infestat luxuria, dehonestat gula.]
[2] The Latin:—levitas dissolvit.]
[3] The Latin:—domestici, quibus consensi.]
[4] The Latin:—formasti.]
[5] The Latin:—cum serenissimo paracleto.]

The Conclusion.

O Lord Jesus Christ, thou King of kings, the great counsel and wisdom of the Father: O thou, the great Shepherd of thy pasture: O thou righteous Judge of all judges, preserve our Queen *Elizabeth* long to live with thy poor Church of England, in health and wealth, to thy good pleasure and will.

Bless thou the wisdom and policy of her council, to the strengthening of the same thy Church; the tranquillity of our Queen, and country. Inspire the ministers of thy blessed gospel with thy Holy Spirit, that they may be savoury salt to season, and bright lights to the way of salvation.

Raise up faithful distributors of right and justice to the poor commons of this Realm: diligent and careful magistrates to execute the laws aright, as they will answer before thy tribunal-seat at the day of judgment.

Finally, to every of us, thy poor sheep, let thy mighty hand and outstretched arm, O Lord God, Father of heaven, be still our defence: thy mercy and lovingkindness in Jesus Christ, thy dear Son, our salvation: thy true and holy word, our instruction: thy grace and Holy Spirit, our comfort and consolation, unto the end and in the end. Amen.

These two prayers shall ye find in the beginning, after the Preface[6].

A prayer to be said both morning and evening.
A prayer to the Majesty of God.

[6 This remark, and the two following lines, belong to the edition of 1581: that of 1578 has merely FINIS. See p. 437, note 1.]

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FINIS.

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be solde at his long shop, at the West ende of Paules.

¶ *Cum Priuilegio Regiæ Maiestatis.*

APPENDIX.

AN

EXHORTATION UNTO PRAYER,

THOUGHT MEET BY THE KING'S MAJESTY, AND HIS CLERGY, TO BE READ TO THE PEOPLE IN EVERY CHURCH AFORE PROCESSIONS.

ALSO,

A LITANY WITH SUFFRAGES,

TO BE SAID OR SUNG IN THE TIME OF THE SAID PROCESSIONS.

An exhortation

vnto prayer, thoughte mete by the kinges maiestie, and his clergy, to be read to the people in euery church afore processyons.

Also a Letanie

with suffrages to be said or song in the tyme of the said processyons.

[The copy which has been followed is in the University Library, Cambridge.]

AN EXHORTATION UNTO PRAYER.

FORASMUCH as prayer is the very true mean, ordained of Almighty God, and taught us plainly in his holy word, whereby not only we may, but also by God's holy commandment be bounden to have a recourse, and a refuge, for help and aid of Almighty God, our heavenly Father, not only in all our necessities, and tribulations of this world, but also universally in all our affairs and businesses, whatsoever shall befall unto us, or else whatsoever thing we shall enterprize or take in hand: and forasmuch, also, as our Father in heaven, of his mere mercy and infinite goodness, hath bounden himself by his own free promise, and certified us of the same by his own Son, our only Saviour and Lord CHRIST JESU, in his gospel, that, whatsoever we shall ask of him, we shall have it, so that we ask such things, and in such sort, as we ought to do: for these causes, good Christian people, being thus grounded upon the sure foundation of God's holy and blessed word, which cannot deceive us, we are here at this time gathered together, to make our common prayer to our heavenly Father. But now, good Christian people, that by the true use of prayer we may obtain and enjoy his gracious promise of aid, comfort, and consolation, in all our affairs and necessities, two things concerning prayer are specially to be learned. The first is, to know for what things we ought to make our request, and petition in our prayer: the second is, in what wise we should make our prayer, in such sort as it may be acceptably heard and graciously granted of our heavenly Father.

¶ As for the first, we ought instantly[1] to ask of our heavenly Father his holy and blessed Spirit, godly wisdom, faith, charity, and to fear and dread him, and that his holy name in all things and every where through all the whole world may be glorified; that his kingdom may come unto us, that is to say, that here he may reign in us by the faith of his well-beloved Son, our Saviour JESU CHRIST,

[1 Instantly: earnestly.]

and after this life also to reign in us, and over us, everlastingly in glory.

We ought to pray, that his blessed will may be fulfilled here in this world among us, his mortal creatures, as it is of his immortal angels, and of all the holy company of the heavenly spirits. We must pray for our daily bread, that is, for our necessary food and sustenance both of body and soul: of body, as meat, drink, and necessary apparel, peace, health, and whatsoever God knoweth to be necessary for the behoof and conservation of the same; that we may do to our Lord God true service therewith, every man in his state and vocation, whereunto God hath called him: of the soul, as the word of God, and the true knowledge of the same, the true conservation of our heavenly Father's holy and blessed commandments, the lively bread of the blessed body of our Saviour Jesu Christ, the holy and sacrate[1] cup of the precious and blessed blood, which was shed for us upon the cross, to purchase us pardon and forgiveness of our sins. Furthermore, we must pray for the forgiveness of our sins, that our heavenly Father will be merciful unto us, and forgive us our sins, both many and great, whereby we offend against his infinite goodness, as we do forgive the offences of them that offend us; which, how great soever they appear unto us, yet, in comparison of the offences that we do against God, they be both small and few. We must pray, that our heavenly Father suffer us not to be led into temptation; for without his continual aid and protection we are but weak, and soon overthrown. Our ghostly enemy is strong, violent, fierce, subtle, and exceeding cruel. And, therefore, we must continually pray with all instance, that in all his assaults we may be delivered by the mighty hand of our heavenly Father from all evil. Finally, and before all things, as St Paul exhorteth us in the first epistle to Timothy, let us make our prayers and supplications, rendering and giving of thanks for all men; and namely[2], for kings, princes, and all other set in chief dignity and high rooms, that by their godly governance, their true, faithful, and diligent execution of justice and equity unto all their subjects, our heavenly Father may be glorified, the commonwealth may be daily promoted and increased, and that we all, that are their subjects, may

[1 Sacrate (sacratus): consecrated.]
[2 Namely: especially.]

live in peace and quietness, with all godliness and virtue, and our Christian princes and heads in unity and concord among themselves, ever calling upon their heavenly Father, which is the King of all kings and the Lord of all lords, which shall judge, without respect of persons, according to every man's doing or works; at whose hand the weak shall take no wrong, nor the mighty may not by any power escape his just judgment:—that our princes, I say, thus calling upon their heavenly Father for grace, may ever in all their affairs be directed and governed by the Holy Spirit of God, and both rule and be ruled by his holy fear, to their own endless joy, comfort, and consolation, and to their own everlasting salvation through our Saviour Jesus Christ.

☞ And here, specially let us pray for our most dear and sovereign lord, the King's majesty, who doth not only study and care daily and hourly for our prosperity and wealth, but also spareth not to spend his substance and treasure, yea, ready at all times to endanger himself, for the tender love and fatherly zeal, that he beareth toward this his realm and the subjects of the same: who at this present time[3] hath taken upon him the great and dangerous affairs of war. Let us pray, that it may please Almighty God, Lord of hosts, in whose hands is only wealth and victory, mercifully to assist him, sending his holy angel to be his succour, keeper, and defender from all his adversaries, and from all evils. Let us pray for our brethren, that bend themselves to battle for God's cause and our defence, that God may grant them prosperous success, to our comfort, and the increase of his glory. Let us pray for ourselves, that remain at home, that Almighty God defend us from sin, sickness, dearth, and all other adversities of body and soul.

The second thing to be learned concerning prayer, is to know, how we shall make true prayer, so that it may be graciously heard, and mercifully granted, of our heavenly Father. First of all, we must, upon consideration of our heavenly Father's mercy and goodness towards us, and of his everlasting truth and free promise made unto us in his

[3 Early in 1544 he had sent a fleet and army to invade Scotland. About the middle of the year he led his forces in person against France. Hume, Vol. IV. pp. 244, 246.]

own holy word, conceive a full affiance, hope, and trust; and that, without wavering or doubtful mistrusting, either in his truth, his goodness, or in his almighty power; certainly assuring ourself, that both of his omnipotency he may do whatsoever shall please his goodness, and also for his infinite goodness and fatherly affection toward us that he will both hear and grant all our lawful and godly requests after that measure, sort, and degree, as he, of his infinite and incomprehensible wisdom, knoweth the thing to be most meet, most convenient, and behoofful, both for his own glory and honour, and for the profit, behoof, and commodity of us his children.

Furthermore also it is necessarily required to that, that our prayer may be acceptable unto our heavenly Father, to have charity and brotherly love betwixt neighbour and neighbour, and toward all our even Christen[1]. So CHRIST himself teacheth us, saying, When you stand to pray, forgive, if you have any displeasure against any person; that your Father, which is in heaven, may forgive you. It is a true saying, that St Augustine saith: "There is no good fruit, no good deed, no good work, which springeth not out of the root of charity[2]." And St Paul teacheth plainly, that where as charity lacketh, nothing can avail us.

[Mark xi. 25.]

[1 Cor. xiii.]

And, moreover, we must in our prayer beware of vain glory and praise of man, outwardly shewing a great pretence of holiness, and being vain[3] of true godliness inwardly, only to have the commendation of men before the world; for, if we so do, we shall lose the reward and benefit of our prayer, as our Saviour CHRIST saith his ownself. We must take heed, also, that we think not the virtue of prayer to consist in multiplying of many words, without faith and godly devotion, thinking, as the heathen doth, that for our many words, or much speaking, we shall be heard of our heavenly Father. Whosoever doth think so, he shall deceive himself; for God doth not regard neither the sweet sound of our voice, nor the great number of our words, but the earnest ferventness and true faithful devotion of our hearts. Finally, we must

[1 Christen: Christians.]

[2 Fructus videri possunt, radix videri non potest. Radix nostra caritas est, fructus nostri opera nostra. Opus est, ut opera tua de caritate procedant.—Op. Tom. VIII. p. 181.]

[3 Vain: empty.]

beware in our prayer of that common pestilent infection, and venomful poison, of all good prayer, that is to say, when our mouth prayeth, and our hearts pray not: of the which the prophet Esay complaineth sore; and our Saviour, in St Matthew's gospel, rebuketh the Pharisees for the same, [xv. 7, 8.] saying thus: "O hypocrites, Esay the prophet prophesied well upon you, when he said thus, This people draweth nigh me with their lips, but their hearts are far from me;" that is to say, they speak with their tongue and lips the words of prayer, but in their heart they mind nothing less than they speak, as that the goodness of the prayer stood in the outward speaking only of the word, and not in the inward, true, and faithful, request of the heart. And to the intent, therefore, your hearts and lips may go together in prayer, it is very convenient, and much acceptable to God, that you should use your private prayer in your mother tongue, that you, understanding what you ask of God, may more earnestly and fervently desire the same, your hearts and minds agreeing to your mouth and words. Wherefore, let us eschew, good people, in our prayers all the aforerehearsed vices; for else we shall not obtain our petitions and requests, but, contrariwise, we shall highly displease God, and grievously offend him. Therefore, good Christian brethren, seeing we are come together to pray, let us do it according to our bounden duty, and as it ought to be done. Let us truly pray with a faithful heart, and a sure affiance of our heavenly Father's infinite mercy, grace, and goodness. Let us make our prayers, being in love and charity with all, and every one, of our neighbours; ever having in our heart an earnest request and desire of those godly benefits, which are appointed in God's word, that we should pray for; and yet, not prescribing unto God either the time, place, measure, or degree, of his gracious benefits, but wholly committing ourselves to his blessed will and pleasure, receiving in good worth, and with thanksgiving, whatsoever, and whensoever, it shall please his gracious goodness to bestow his gracious gifts upon us. Let us also furnish and beautify this our prayer, that it may please God the better, and delight the ears of our heavenly Father, with fasting and wholesome abstinence, not only from all delicious living in voluptuous fare, and from all excesses of meat and drink, but also to

chastise and kill the sinful lusts of the body; to make it bow, and ready to obey, unto the spiritual motions of the Holy Ghost. Let us also furnish it with almsdeed, and with the works of mercy and charity: for prayer is good and acceptable unto God, when it is accompanied with almosedeeds, and with the works of mercy, as the holy man Toby saith; with the which, and using the virtues afore rehearsed, and also eschewing diligently the foresaid vices, our prayers shall be of much price and value, as was the prayers of Heli, Daniel, and Moyses, before our heavenly Father, and that, for our Saviour Jesus Christ's sake, which hath redeemed us with his precious blood, and hath signed and sealed us up to everlasting life. To whom, both now and ever, with his Father and the Holy Ghost, be glory and honour without end. Amen.

As[1] THESE holy prayers and suffrages following are set forth of most godly zeal for edifying and stirring of devotion of all true faithful Christian hearts; so it is thought convenient in this Common Prayer of procession[2] to have it set forth and used in the vulgar tongue, for stirring the people to more devotion: and it shall be every Christian man's part reverently to use the same, to the honour and glory of Almighty God, and the profit of their own souls. And such among the people as have books, and can read, may read them quietly and softly to themself; and such as cannot read, let them quietly and attentively give audience in time of the said prayers, having their minds erect to Almighty God, and devoutly praying in their hearts the same petitions, which do enter in at their ears; so that with one sound of the heart and one accord God may be glorified in his church.

And it is to be remembered, that that, which is printed in black letters, is to be said or sung of the priest with an audible voice; that is to say, so loud and so plainly, that it may well be understanded of the hearers: and that, which is in the red, is to be answered of the quire soberly and devoutly.

O GOD, the Father of heaven, have mercy upon us, miserable sinners.

O God, the Father of heaven, have mercy upon us, miserable sinners.

O God, the Son, Redeemer of the world, have mercy upon us, miserable sinners.

[1 See p. 51, note 2.]

[2 Neither on the title-page, nor here, has *procession* any other meaning than *supplication*.]

O God, the Son, Redeemer of the world, have mercy upon us, miserable sinners.

O God, the Holy Ghost, proceeding from the Father and the Son, have mercy upon us, miserable sinners.

O God, the Holy Ghost, proceeding from the Father and the Son, have mercy upon us, miserable sinners.

O holy, blessed, and glorious Trinity, one God, have mercy upon us, miserable sinners.

O holy, blessed, and glorious Trinity, one God, have mercy upon us, miserable sinners.

Saint Mary, mother of God, our Saviour Jesu Christ, pray for us.

Saint Mary, mother of God, our Saviour Jesu Christ, pray for us.

All holy angels, and archangels, and all holy orders of blessed spirits, pray for us.

All holy angels, and archangels, and all holy orders of blessed spirits, pray for us.

All holy patriarchs, and prophets, apostles, martyrs, confessors, and virgins, and all the blessed company of heaven, pray for us.

All holy patriarchs, and prophets, apostles, martyrs, confessors, and virgins, and all the blessed company of heaven, pray for us.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest, from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, and privy conspiracy; from the tyranny of the bishop of Rome, and all his detestable enormities; from all false doctrine, and heresy; from hardness of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

By the mystery of thy holy incarnation; by thy holy nativity and circumcision, by thy baptism, fasting, and temptation,

Good Lord, deliver us.

By thine agony and bloody sweat; by thy cross and passion; by thy precious death and burial; by thy glorious resurrection and ascension; by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death; in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep HENRY the VIII. thy servant, and our king and governor;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love[1], that he may ever have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

We beseech thee to hear us, good Lord.

That it may please thee to keep our noble queen CATHERINE, in thy fear and love; giving her increase of all godliness, honour, and children;

We beseech thee to hear us, good Lord.

That it may please thee to keep and defend our noble prince EDWARD, and all the king's majesty's children;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all bishops, pastors and ministers of the church, with true knowledge and under-

[1 The word is *hole*, but we need not doubt that it should be *love*.]

standing of thy word; and that, both by their preaching and living, they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to endue the lords of the council, and all the nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally, to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all that be in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children; and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that be desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give to our use the kindly fruits of the earth, so as in due time we may enjoy them; and to preserve them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy word;

We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O Lamb of God, that takest away the sins of the world,

Grant us thy peace.

O Lamb of God, that takest away the sins of the world,

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven. *with the residue of the Pater noster.*

And suffer[1] us not to be led into temptation:

But deliver us from evil. Amen.

The Versicle. Lord, deal not with us after our sins.

The Answer. Neither reward us after our iniquities.

Let us pray.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist our prayers, that we make before thee in all our troubles and adversities, whensoever they oppress us. And graciously hear us, that those evils, which the craft and

[1 See p. 16, note 2.]

subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed; that we, thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy church. Through Jesu Christ, our Lord.

O Lord, arise, help us, and deliver us, for thy honour.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works, that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us, for thy name's sake.

Glory to the Father, the Son, and to the Holy Ghost, as it hath been from the beginning, is, and shall be ever, world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the dolour of our heart.

Mercifully forgive the sins of thy people.

Favourably, with mercy, hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, Christ.

Graciously hear us, O Christ: Graciously hear us, O Lord Christ.

The Versicle. O Lord, let thy mercy be shewed upon us.

The Answer. As we do put our trust in thee.

Let us pray.

We humbly beseech thee, O Father, mercifully to look upon our infirmities, and, for the glory of thy name sake, turn from us all those evils, that we most righteously have deserved. Grant this, O Lord God, for our mediator and advocate, Jesu Christ's sake. Amen.

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petition; and, though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ's sake, our mediator and advocate. Amen.

Almighty and everliving God, which only workest great marvels, send down upon our bishops, and curates, and all congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly please thee, pour

upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our advocate and mediator, Jesu Christ. Amen.

We beseech thee, O Lord, to shew upon us thine exceeding great mercy, which no tongue can worthily express, and that it may please thee to deliver us from all our sins, and also from the pains that we have for them deserved. *Grant* this, O Lord, through our mediator and advocate, Jesu Christ. Amen.

Grant, we beseech thee, O Almighty God, that we, in our trouble, put our whole confidence upon thy mercy, that we may against all adversity be defended under thy protection. Grant this, O Lord God, for our mediator and advocate Jesu Christ's sake. Amen.

A Prayer of Chrysostome.

Almighty God, which hast given us grace, at this time, with one accord, to make our common supplications unto thee; and dost promise, that, when two or three be gathered in thy name, thou *wilt grant their requests*: fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

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